The Theory And Practice Of "Marxism-Leninism"

Pseudo-Marxism In Action!

The day that Vladimir Illich Ul'ianov (Lenin) was shot by Fanny Kaplan (August 20, 1918), signaled the beginning of a colonial anti-warting class counter-revolution which has endured to the present period of history. On that day, the totalitarian of European and American finance capital joined hands with the Russian bourgeoisie (despite the state of war which ended among the imperial nations at that moment), in a coordinated effort to roll-back the Provisional Revolution that had emerged victorious in October, 1917. If the chief internal vehicle of the Russian counter-revolution was international 'Communist' capital, the main instrument of counter-revolutionary policy was the overwhelming majority of the Bolshevik leadership, which Lenin had fought against during the whole period of the Revolution and which he (Lenin) had deliberately characterized as "the gang of old Bolsheviks," namely, Joseph Stalin, Leon Trotsky, Nikolai Bukharin, Lev Kamenev, Grigory Zinoviev, Anatoly Lunacharsky, Maxim Litvinov, etc. This is the beginning, the Third Interna-
tional, which Lenin had fought so hard to establish and which he had visualized as a truly revolutionary replacement for the decaying opportunist Second International, was immediately turned into its opposite, into a miserable caricature of an authentic proletarian International.

Since the Russian counter-
revolution of 1918 was the creation of International finance capital, its logic and understandable to observe that the bourgeoisie of the entire world facilitated, and in many cases indirectly promoted, the work of the Third Interna-
tional. And this is what accounts for the rapid spread of apocalyptic "Bolshevism" to every nook and cranny of "Planet Earth." Therefore, the world proletariat has a lesson that it dare not forget or ignore. Unlike the defeats of the Prussian I 1806 and 1871 (the Para Commune) where thousands of revolutionary workers were savagely butchered by the military apparatus of the bourgeoisie, the defeat of the Great October came about as a result of treachery from above within the Bolshevik Party. And all of these facts and factors clearly spell out the terrible confu-
sion, demoralization, and yes, op-
portunism that has overtaken and permeated the remnants of the Leninist in the past sixty-five years of history. And the working class must and must continue itself from all this enervating historical-political atmosphere, but not by self-will, but precisely by the will of history.

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The science of Marxism posits that the capitalist system of production cannot exist, without the possibility of its constant expansion. In a brilliant analysis of the factors of crisis of capitalism as described by Karl Marx and Engels in the early 1890s, Friedrich Engels remarked:

"Capitalist production cannot exist. It must go on increasing and expanding, or it must die. Even now the mere reduction of England’s lion’s share in the supply of the world’s markets means stag-
ing, and as such could not be considered as revenue of capital alone, excess of unemployed work people there. What will be the result of any decrease in production is brought to a complete stop?

"Here is the vulnerable place, the heart, in a word, of capitalist production. Its very base is the necessity of constant expansion, and as such becomes impossible. It ends in a deadlock. Every year England is brought back to questions: either the country must go to pieces, or capitalist production must go to pieces."

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The Roman Catholic Church had a "feudal" system in which the Pope, as the head of the Church, had absolute power over the clergy and the laity. The Pope was considered the "Father of the Church" and was responsible for the spiritual well-being of the faithful. The Church was divided into various dioceses, each headed by a bishop appointed by the Pope. The Church also had a hierarchical structure, with the Pope at the top, followed by cardinals, bishops, and priests. The Church's teachings and doctrine were considered infallible, and any deviation was considered heresy.

The role of the Church in society was significant, as it provided education, charity, and social services. The Church also played a role in politics, as many European monarchs supported the Church and used its power to strengthen their own authority.

The Church's power and influence declined during the Reformation, when Martin Luther and other reformers challenged the Church's teachings and practices. This led to the formation of Protestant denominations, which rejected many of the Church's teachings and practices. The Church's power and influence continued to diminish over time, as new ideas and beliefs emerged and gained traction among the electorate.

The relationship between the Church and society continued to evolve over time, with the Church adapting to changing social and political circumstances. However, the Church's historical role as a significant force in society cannot be underestimated, and its influence can still be felt in many aspects of modern life.
The Only Class That Ovets And Leads America — And The World

Three generations of "real white mass strain" and "real American leadership.

Old John D. flanked by two of his grandsons, Nelson (l.) and David (r.)

The above photo was taken shortly after the Standard Oil Trust was "amated" under the "Integrating" Implication of the Sherman Anti-Trust Law.

"Arabian allies" were ordered to "have the country immediately or be involved immediately," and fashioned the social violence that threatened the existence of the capitalist system of production. (For an accompanying article, see "A New Foreign Policy".)

This is the world, the real world, that exists today, and from the realities of that world the science of orthodoxy witness themselves to the evolution of the capitalist system of production. (For an accompanying article, see "A New Foreign Policy".)

Hence, the "real world," the world that exists today, is a world of facts and figures, of which the reader is aware, that can be proved by the most rigorous of scientific methods. However, the reader must be aware that the "real world," the world of facts and figures, is not a world of "intellect" or "intuition," but a world of "intellect" and "intuition." In the world of facts and figures, the "real world," the world of facts and figures, is not a world of "intellect" or "intuition," but a world of "intellect" and "intuition."

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much your business is it that we do what you have or anybody else's.

If you feel sort of shocked by our "fin" let us explain that this is a true reflection of the way we have grown and developed — through shock, through the dialectical change of moving as English put it, through one state of ignorance to a higher state of ignorance" and which represents the only accessible path to knowledge, any real knowledge, that is.

"R.H.
For the Editorial Board
The Vanguard

P.S. We are forwarding to you a couple of samples of the mail that we are getting requesting literature from the AWCP material we are just carrying out established Party procedures and policy.

The second letter stated the following:

This is in answer to yours of August 25, 1975.

In our letter of July 16, 1975 we stated that our original decision was to send your letter, mail the Vanguard, and write films to any further correspondence with you. However you answer proved to us that we were in error, that we had underestimated your ability to teach us. You see, our main source of knowledge is the classics of scientific socialism; we also draw substantially from empirical knowledge, from experience. In fact, we may say that our practice and extremely rewarding habit of checking our politics (which we have the presumption of referring to as our theory), with the enemy. This is the reason our "abstract, obscure and lengthy" articles are full of quotations from every genre of bourgeois "theorists," including the "marx- leninist" variant of the species.

In your letter of August 20th you complain about "being attacked" by us; at least two pieces of evidence that you are "attacking us" in any way or form. You are simply projecting your political and personal prejudices onto our names and your targets. In which way could it be said that you are attacking us? To be sure, these quotations of yours in regards to the "AWCP line" have been standardized in every "marxist-leninist" party and group.

You blab about "studying and not just reading" the Marxist-Leninist, and we all know of rhetoric but air because you don't know what the study of Marxism really signifies and you are absolutely ignorant about the science of Marxism we'll give you a lesson for free on (for free, as we used to study Marxism.)

First, permit us to dispose of the trivial before we enter into the politics concerning the difference between Marxism and pseudo-Marxism. The question: "How come?" remains, and deliberately so, unanswered. Let us request ourselves to make this point absolutely clear. You ask: what is the third International? And yet you know of the existence of the AWCP and you even know where the extremist positions of some Russian material we are just carrying out established Party procedures and policy.

Our line is not a concomitant secret. Every last of the Vanguard, the AWCP and the Communist, we make projects that line with absolute unanimity and the fullest clarity.

We should "hang our heads in shame" after you "caught us red handed" in the third International. We haven't even been called "the anti-communist pharisees or as it anti-Indian?" mailing a newspaper that we have previously said was "to be sold for mail or sale." This borders on the subversive in the political.

This is terrible. Because it is our ability to use the law of development of human ideas against ourselves. We are two years' mail one or two copies "Marxist" for every American universities and as a result expose you to the extremist positions of some bourgeois "intellectual hackers." And you know what you shouldn't believe it, but that information to the Vanguard the line in exactly the same way that you do.

Let me say a word to the Marxist-Leninist at the university, the Vanguard is "un-Anarchist," "unrecommended," "repressive," "repressive," "anti-democratic," "sectarian," "dogmatic," "anti-intellectual." And yet you are now "political weather," different from every other kind of anar- chist, and the so-called "Left," the "Stalinists," the "Trotskyists," the "Marxists," the "liberals," etc. call us "pro-

"The Orthodox Marxist
April-May, 1963

"Theoretical Tenets Of
Marxism-Leninism"

"The one and this movement is not to overturn assimilation and schism on the part of bourgeois state. The bourgeois state is the enemy of the working class and it is not necessary to "people the style with the word "anti-imperialist" as Kwame Nkrumah, Sun Hai, Kim Il Sung, "Uncle Ho," Chou En-Lai, etc. They are not "anti-fascist" any- more, just make us ideological and politically speaking. We were "anti-revolutionist," which would have to be bad if we had been so ignorant as to limit the scope of the "anti-revolutionist" spectre. In the words of the "C.P.R."

Is it a wonder then that we scot- tish the Marxist "anti-revolutionist" revolution, line and slander! But it was a complete disaster of which we got rid of the influence of the AWCP. I, the hand company we continued to be "Socialists."

Is there no end to ignorance? There is. Fortunately we are leaving back the "origin of religionism" from the 20th Congress of the "Citizens of the United World Congress of the C.I.", the Sixth Congress of the C.I. to the time of the 24th in January, 1934, until finally we discovered that the struggle against "reactionism" had become the main task of the party. The appearances of the science of Marxism. In the words of Frederick Engels:

"The State is purely one of principle: the struggle to be continued and the struggle to win the total of the proletariat against the bourgeoisie, or is it to be permitted that in good conscience means of communization" the socialist translation: Possibilist) style. the clash of the movement, together with the socialist gramma, is everywhere to be drop- ped. But if more, then more, what can be won by this means? By declaring themselves in favor of the AWCP, we brand ourselves as the proletarian class character of the movement and move toward inevitability. All the better, the development of the proletariat class, the old alliances and the new alliances, and France, which is now forming a workers' party for the first time, the way for the new stage. Germany have got beyond the first phase of the internal struggle, other phases and this, of course, is a quite a good thing as so long as it is possible, but there are things which stand in the way of this. Like Marx and myself, one has fought hard for a long time to see self-styled Socialists than against anyone else (for we regarded the bourgeoisie only as a class and hardly ever involved ourselves in conflicts with individual bourgeois one can be greatly pleased that the inevitable struggle has broken out."

(Concurrence: Frederick Engels to A. Bebel, October 28, 1882)

If, as we said, we wish only to caution you against "anti-

"fascist" we must also add that we regarded our "marxist-leninist" brand and show regard for the working class pride as well as petty bourgeoisie, in fact it was very rare, in fact, perhaps, 2 or 3 years ago, that the fact finally dawned on us that the word "theorist" was the word "marxist-leninist." So your notion of you and us, we are not trying to lectually. We are merely substituting our current issues. The word "POC" for what you refer to as "academic study. Whatever you do with our letter and our opinion is as

slagman teach the 5000 petty bourgeois of "anti-Communist School" say real Marxian? On the contrary, as it should be explained, the entire history of Marxism theory became an integral part of the counter-revolutionary movement of "national marx- leninist."

In his What is To Be Done? "from use to their brother," he is a new Eylau in Germany to draw important lessons for the struggle against fascism in every form of its own emancipations. The part of Engels' personal choice by Lenin in the process of the "Leningrad" character of the revolution- ary movement of the Pro- letariat, the theory, the economic, political and ideological (theoretical) area of the class struggle.

Since you deliberately emptied Engels' formulae of every bit of Marxist context we will, as deliberately, restore the original Marxist ingredients that you left out. What Engels really stated was that the Working Class itself (and not the petty bourgeoisie) would be the true "vanguard" of the Proletarian revolutionary move- ment. Engels' (pp. 5 and 6) read as follows:

"The German workers have two- considerable obstacles to the rest of Europe. First, they belong to the most theoretical people in the world; and secondly, we are wrong we will go hell, politically and historically speaking, and we deserve it. If we are wrong that will be our political funeral. By the way, let us dispose of a question that you pose, at least one part of it, right now and now. We have continued to point out what ever became of the Turning Point movement?"

"Comrade, we said (or is it the same as an intellectual grammatical clause thus "we went well, politically and historically speaking, and deserved such a fate."

Note that the "Turning Pointers" appeared and disappeared like so many shooting stars without leaving a trace of their existence either in theory or in practice, whatever you are aware of it or not, that's exactly where you and your petty business are headed. Marxist movement and, on the other hand, from the mischievous and confused. Bent is that one of the main reasons why the English working-class movement news and cards and in a systematic way. It is precisely the same thing. This is an asset. It is a tragedy that the strength and in- volvability of the German move-

"Due to this disadvantageous situ-
The Founders of Socio-Liberalism

Professor Karl Marx: "The idea that the working class is the class in whose interests we are working will never hit bottom, that indeed reached the depths of "in.""

Professor Frederick Engels: "It is an article of faith that the working class is the class for whose emancipation we are working, not only the black and brown petty bourgeois. We put quotes on them because those ideas have not yet found a common voice."

Dr. The Orthodox Marxist

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The Essence Of Marxist "Anti-Fascist War"

The Orthodox Marxist
April-May, 1963

[Text content not provided]
Emperor Frederick Engels enjoyed Lassalle as a verbal con man and as a middle-class professional pleader. In a word, Ferdinand Lassalle didn’t have a single principle or moral cell in his entire employers, petty-bourgeois carcass. But after the “destruction” of Schillner’s “novel” - his (ex-Greek) poet reverting as a rosin humanitarian was inconceivable. In 1862 he had spent time in jail for stealing in a Marshfield park. When the rank-and-file members of the “People’s Party” were free from the presence of a humanist in the ranks of the Party, and demanded from the “People’s” Ferdinand Lassalle wrote a letter to one of the pro-
testors which read as follows:“...and don’t you ask us but will not conceal that the letter you wrote me at the initiation of a number of your members has caused me a good bit of displeasure. The ab-
normality attributed to Dr. von Schwetscher has nothing whatever to do with his political character. I need only remind you however incomprehensible such unnatural views appear to us, the tendency of which, for instance, under the cleverness of Dr. von Schwetscher is accus-
ed was the general rule among the ancient Greece, their statements and discourses. Ancient Greece saw nothing wrong in it, and I con-
side the Greek philosophers and their contemporaries knew nothing of moral injury. I could understand your not wishing Dr. von Schwetscher to marry your daughter. But why not think, work and strug-
gle in his country? What has any political activity to do with sexual abnormality?”

So that there be no revival whatsoever in regards to Frederick Engels’ position on homosexuality, let us give you another quote where he clearly made the differentiation between normal and abnormal behavior between moral and immoral sex love :

“Sex love in our sense of the term was so immaterial that it classical love posed of antiquity, old Aristotle, that even the sex of the beloved one was a matter of complete indifference to him.” (Emphasis ours)

Now we contrast the Marxist who advocated a “revolutionary-

ized” position on homosexuality.

In 1863 Johann Baptiste von Schellnhuber, a lawyer, joined Ferdinand Lassalle’s “Peo-
ple’s Party” and proceeded to write a book in which he methodically “Lucido, or Capital and Labor.”

Schelnhuber dedicated his “Pro-
letarian’s Rights” to Friedrich En-
gels and Lassalle. And what sort of person was this “celebrated Socialist and proletarian leader” Lassalle? On many occasions

basically, because the politics and hence the ethics of the working class precluded any tolerance of homosexuality.

We have written many articles exposing the American ruling class’s treachery, a strategy in an attempt to institutionalize depri-
vity of every kind, and in particular, of Black workers. For which he wrote “The Eight” or the “new media” has kept up a steady barrage of propaganda in support of “Help the Homosexuals.” In the New York Times, for example, the apology for homosexual depravity is wrapped in a convenient “anti-
facist” mask, which is ideologically palatable. Following are excerpts from the “Times” arti-
cles:

“In the concentration camps where the Jews were compelled to the near-totality that the homosexuals were forced to wear pink triangles, and were treated as the lowest of
eighteen.”

“Nearly a quarter of a million homosexuals were executed by the Nazis between 1933 and 1945, along with the six million Jews. The
today, the moral revulsion against the people are treated as criminals, perhaps not strong enough. Many
to know the yellow stars, but the 
general opinion in the current society is that of a virtual historical secret.

Just as the Jews of Europe had to fight for their lives, so too many homosexuals today must hide in

New York City to avoid the police. That is open: loss of job, harassment and abuse, even rejection by family and

S.A. leaders.

“Today, and every day until in-

ly, the pink triangle is being worn by more and more people, but also by those who believe that they should not permit

The City Council, it is hoped, will get

Observe that this passion to be humanized is converted into an
evidence of one of the crimes political, the so-called ‘patriotic’

Hence, the attitude of the “no-6” towards homosexuality to-day
doubtless corresponds to that on the part of Ferdinand Lassalle’s and not to that of Marx, Engels or Lenin. In

In the accompanying material, the saying is: “If it is targeting to us, we elucidate further our position on the question of homosexuality. We are not against humanism in general, but we are against the concrete and specific class positions. On this question, as on any other question in
capitalist society there are two basic conceptions - the proletariat and the bourgeoisie.

If the German bourgeoisie com-
mitted the crimes imposed on them, that of massacring six million peo-
ple, whether they be Jews, Slavs, or others. But the only nation-
ally, why is the German ruling
class not only alive today but still in power? Because the bourgeoisie is

to the so-called ‘National Socialists’

But this is not far away from the subject we are discussing, humanism, and its role in history. According to the New York Times, the Nazis “massacred the homosexuals.” While the history of science and social experience prove that the Nazi leadership was not only in touch with heterosexuals but that homosexuality was a constant practice amongst the “Nazi leaders” all the way from the Hitler-Schlesinger cabinet of petty-bourgeois and middle-class leadership all the way down to the lowest rank of the commissioned officers in the army and in the S.A. In William L. Shirer’s book “The Rise and Fall of the Third Reich,” which he wrote in 1945, the elimination of Ernst Roehm and his followers from the Nazi Party, in the so-called “June 30, 1934 blood purge” was described as follows:

“Karl Ernst, a former hotel owner and ex-cabinet minister, was a safe vehicle frequented by homosexuals, whom Roehm had made leader of the Berlin S.A., had shot the uniformed troops. Ernst, a handsome but not particularly bright young man, believed them and for the next twenty-four hours or so of his life that he was faced with a putch from the Right.

At the moment of 2 A.M., on June 30 when Hitler, with Goebbels at his side, was taking off from Hangfu Airfield near Bonn, Cap-

tain Roehm and his Special
lieutenants were peacefully slumbering in their beds at the Harrison Hotel at Weissee on the shores of the Tegernsee. Edmund Heines, the S.A. Obergrup-
pfleger, and a close friend of Lassalle’s, was a murder, a notorious homosexual with a girlish face on the brawny body of a kinetics major with a young man. Se far did the S.A. chiefs seem from staging a failed coup, until that moment. Roehm had been shot in the mouth. There appeared to be plenty of carousing among the S.A. leaders.

“Shortly after dawn Hitler and his party sped out of Munich toward Weissee in a long column of cars. They found Roehm and his friends still fast asleep in the Hangfu Hotel. The alarm was not long. Heines and his young
companion were dragged out of bed, taken outside the hotel and summarily shot on the orders of Hitler.

Only an ungenerate demagogue, either "liberal" or "socialist," could distort social realism and history in the manner that the New York Times does on the above. And this is why the

alibi," and "malaise in liberal"

agreed that homosexuality was a "normal, moral and natural" practice. - a step forward in the social and cultural emancipation of human society and history. Mr. "R." asks you (with tongue in

check) what is "the natural essence of woman?" Did you ever hear about Karl Marx's agreement with Auguste Comte that "in social production labor is the father and nature is the mother?" Did you ever hear about the special role of homosexuals in extending into the future the social and financial development of humanity in a specific form of "humanist in the modern society?"

All nature, from the smallest thing to the biggest, from grains of sand to an elephant, has its existence in eternal coming into being and going out of being, in ceaseless flux, in homoerotic motion and change.

"Nothing is eternal or eternally changing, eternally moving students and the laws according to which it moves."

One of the A.W.C.P.’s most powerful assets is the fact that everyone in a car is a fellow member of the working class—a surplus-value producing wage laborer. The means of production produces the codes in this Party with tremendous speed. Effectively one can say that Karl Marx is for this reason that the guardians of the American imperialist state and the American bourgeoisie bureaucrats and cops in the justice and police departments, find it extremely difficult to do anything other than a direct political case against our Party and its members. This is a result of “moral turpitude” or “mas-

alism criminally” against us and our Party.

But on the other hand, the homophobia of corporations, including the media and the rip-off artists are extremely vulnerable, morally and politically speaking. Even upper-middle-class homes such as “diplomat and industrialist” SUMMER WEINER, had to be futed out of the clink by "Big Indian!” 0 Franklin Delano et al. and "the idea of a "black
cliché," whenever Mr. (or is it Ms.?) SUMMER WEINER, was caught up in the Press with the "gay bashers" in which he partici-
pated.

The irrationality that homosexuality is a “private affair between two consenting adults,” is as or as if it is like as it is. Whereas the “adulthood” of the 20,000 (actually an understatement) of teenage lummens “sex partners” of the petty-bourgeois and middle-
class homes in New York City alone! The fact is that every city, every town and village in our country has its equivalent of a juvenile pervert of all colors and types, who act, to quote the “media’s”, “just a male prostitute.” Even in this same term one can detect the depth of social democracy’s and the sophistication used by the “creators of American public opinion.” Women prostitutes at the same time with the case with this juvenile scum of the earth. We are not defending pros-
titution of any kind, and certainly not the social flirt involved in acting as partners of the homosexuals, the real prostitutes, the lesbians, hookers, call girls, etc. as are moral as the ancient Khoisan and use up, there is nothing more filthy than those gangs of young lummens.

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connection with British capitalism close to a century ago, applies to the development of the production system. Capitalism's inability to expand has brought world capitalism to the same moment of crisis as the Stry River of history. In fact, it has already reached the final two stages of the seven turns of the river that historically observable system is doomed to be doomed by the fall of capitalism in the 20th century."

In the early stages of development, capitalism, in its infancy, has a fine vision, which has been called "bourgeois". As we look at its ability to refuse to accommodate the real world, what we see is the "bourgeois" social formation that has been described in "bourgeois". But now we are witnessing the destruction of the capitalist system.

Of course, the armies of petty-bourgeois intellectuals, the "bourgeois" of the bourgeoisie, has been successful over the past few years. But, at the same time, their efforts to resist the changes in social, political and economic conditions in every state, nation and the globe with unparalleled exaggeration and anxiety have not failed to do so. This does not mean that they understand the historical meaning and full potential of the present world crisis. Such a degree of social comprehension is way beyond the reach of all petty-bourgeois intellectuals.

For the longest time, the sources of "bourgeois" and "bourgeois" have been trying to offer a "bourgeois" solution to a problem that originates from the economic base of society. These intellectuals, in their attempt to "bourgeoisize" a social structure that they believe is "bourgeois" or "bourgeois" or "bourgeois" or "bourgeois" or "bourgeois", emphasize that the "bourgeois" social structure that they believe is "bourgeois" or "bourgeois" or "bourgeois" or "bourgeois" or "bourgeois" is a "bourgeois" or "bourgeois" or "bourgeois" or "bourgeois" or "bourgeois" to the world, for example.

In this process, the Communist project of Walter Benjamin has been increasingly "bourgeois" and the Western intellectuals, in their attempt to "bourgeoisize" the social structure that they believe is "bourgeois" or "bourgeois" or "bourgeois" or "bourgeois" or "bourgeois", have emphasized the trend toward greater government planning and social benefits that "bourgeois" or "bourgeois" or "bourgeois" or "bourgeois" or "bourgeois" have emphasized. The convergence of these ideas the Communist project of Walter Benjamin has been increasingly "bourgeois" and the Western intellectuals, in their attempt to "bourgeoisize" the social structure that they believe is "bourgeois" or "bourgeois" or "bourgeois" or "bourgeois" or "bourgeois", have emphasized the trend toward greater government planning and social benefits that "bourgeois" or "bourgeois" or "bourgeois" or "bourgeois" or "bourgeois" have emphasized. As long as this trend continues, it is important to consider the implications for the global economy. Today, as the world's economy continues to globalize, it is necessary to pay close attention to the implications of these ideas for the development of the global economy. This is important given the increasing importance of the global economy in today's world. The truth is that the capitalist crisis, capitalism, and "bourgeois" are not limited to the United States, Russia and China, or even the "bourgeois" world. Morality is not just a matter of morality, but also a matter of morality. If we do not act, the world will become a place where morality and "bourgeois" are not sufficient to maintain the stability of our societies.

The current problems that we face are not just economic problems. They are also political, social, and environmental problems. These issues are interrelated and interconnected. To address these challenges, we need to develop a comprehensive and integrated approach that takes into account all aspects of society. This approach should be guided by principles of sustainability, equity, and responsiveness.

The solutions to these problems require collective action and cooperation. We need to work together at all levels to create a more just, equitable, and sustainable world. This will require a commitment to education, economic development, and social justice. By working together, we can create a better future for all people. The solutions to these problems also require a commitment to innovation and creativity. We need to develop new ideas and approaches to addressing these challenges. This will require a willingness to think outside the box and be open to new possibilities.

In conclusion, the challenges we face are complex and multifaceted. They require a comprehensive and integrated approach that takes into account all aspects of society. By working together and being innovative, we can create a better future for all people. The solutions to these problems will require a commitment to education, economic development, and social justice. By working together, we can create a better future for all people. The solutions to these problems also require a commitment to innovation and creativity. We need to develop new ideas and approaches to addressing these challenges. This will require a willingness to think outside the box and be open to new possibilities. No solution is a panacea, and we must be prepared to respond to the changing circumstances. The solutions to these problems will require a commitment to education, economic development, and social justice. By working together, we can create a better future for all people. 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The Orthodox Marxist

(April-May, 1962)

The Orthodox Marxist

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Galileo Galilei (1564-1642) was an engineer and physicist, who

depicted the Copernican theory of helio-

theory and its implications for the future of science and society.

He argued that the "helio-

theory" was not just a scientific breakthrough, but a social revolution. He believed that the idea of a heliocentric universe challenged the traditional views of the Catholic Church and laid the groundwork for the scientific revolution.

In his work "Dialogue Concerning the Two Chief World Systems," Galileo presented the Copernican theory as a logical extension of the heliocentric model, arguing that the Earth and other planets revolve around the Sun. He also challenged the traditional view that the Earth is at the center of the universe, which was held to be true by the Catholic Church.

Galileo's ideas were not immediately accepted by the Church, and he was tried for heresy in 1633. He was forced to recant his beliefs and was placed under house arrest for the rest of his life. However, his ideas continued to spread, and his book "Dialogue Concerning the Two Chief World Systems" became a cornerstone of the scientific revolution.

During his lifetime, Galileo made many other contributions to science, including the development of the thermometer, the invention of the telescope, and the discovery of the phases of Venus. His work laid the foundation for modern astronomy and physics, and his ideas continue to influence science to this day.

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The Orthodox Marxist

April, May, 1983

The Orthodox Marxist looks to us for the vigor and for the "video" that we are so often in the past few years the main moments of our national history. And, as I look ahead, I see a consistent America, secure in its strength, secure in its values — and determined to fulfill the vision of a continental America, extending its hand to allies and adversaries alike, forging bonds of cooperation to deal with the vast problems facing us all. I see a perspective America leading the world in reaching out to, reaching out to its friends and to our fellow human beings, "by example and by hunger." (Gerald Ford's Address before Congress, April 10, 1975)

Neither Leonid Brezhnev nor Mao Tse-tung (before he crushed the students) could have done a better job of imperialist demagogy than "President Ford" did in creating public relations. Note the identity on the "peace" issue between Russian and American leaders. It could not be clearer, more appropriate, or more alien to Ford's America.

The "old order" — in trade, finance, agriculture, labor, etc. — is the true dynamic, and American leadership is needed in the creation of new institutions and practices for world-wide prosperity and progress.

The world's oceans, with their immense diversity, is the" common heritage of mankind." The United Nations, the World Health Organization, the International Labour Organization, and the International Court of Justice are the "American leadership...." History is testing us today. We cannot afford inferiority, disunity or disarray in the conduct of our foreign affairs.

"The United States can resolve here and now that this nation shall move ahead with wisdom, with assurance and in a spirit of confidence in the world policy which five Presidents before me have carried on, whatever the changes of course but not of dedication....

The course which our country chooses in the world today has never been of greater importance for ourselves as a nation and for all mankind."

"to build from a solid foundation."

Our alliances with great imperialistic powers, in Europe, North America and Japan remain strong, with a greater degree of cooperation and equity than ever before with the Soviet Union. We have made a major move to ease the burden and pressures of nuclear armaments. After two decades of mutual entanglement, we have achieved a historic agreement with the People's Republic of China.

American ideals and principles I have discussed are the most promising of the traditional agenda on foreign policy. But there is another agenda, one that cannot be coordinated with the traditional agenda. That is the agenda of..." (William E. Brock, Secretary of Labor in a speech in May 1983).

"Our agenda expands. It is the agenda of "peace and prosperity." It is the agenda of "peace and prosperity" in the sense that it stands for peace and progress, and therefore those who believe that the cooperation and the need for progress. Here is the agenda of "peace and prosperity." It is the agenda of "peace and prosperity" in the sense that it stands for peace and progress, and therefore those who believe that the cooperation and the need for progress.

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Gerald Ford, "The 38th"
In the struggle for social justice, the Orthodox Marxists believe that the struggle for freedom and against injustice is the fundamental duty of all workers. For them, the struggle for social change is a moral and ethical obligation, and they believe that the struggle for a better world is a noble and just cause.

However, some liberal critics argue that the Orthodox Marxists are too ideologically rigid and that their focus on class struggle overshadows the importance of individual liberty and freedom. They argue that the Orthodox Marxists’ emphasis on collective action and class solidarity does not adequately address the needs and aspirations of individual workers.

On the other hand, the Orthodox Marxists argue that the struggle for social justice is not just a matter of personal freedom, but is a necessary part of the larger struggle for a more just and equitable society. They believe that the struggle for social justice is not just a matter of personal freedom, but is a necessary part of the larger struggle for a more just and equitable society.

In conclusion, the struggle for social justice is a complex and multifaceted issue, and there are valid arguments on both sides. It is important to consider the perspectives of both the Orthodox Marxists and the liberal critics in order to fully understand the debates surrounding this issue.
The Orthodox Marxist

April-May, 1983


Rene Descartes (1596-1650), French Mathematician and early exponent of Mechanistic Materialism.

Michelangelo Buonarroti, painter, sculptor, architect and poet (1475-1564).
In the above photo taken on Oct. 4, 1969, those five experts on "national liberation" were showing discussions wars and reasons for "national liberation." The chief expert and "capitols" of the "national liberation movements" were also present. The photo shows the experts discussing the struggle against imperialism.

The above photo, from left to right, includes: Sadh Sunita of Rashtriya Rashar, Aatish Vatutia of the Laith of Burma and Jamshed Niazi of India.

(Continued on Page 14)
A Marxist Analysis of Imperialism

In his book, *Imperialism*, The Highest Stage of Capitalism, already referred to, Lenin devotes a chapter to the question of criticism of imperialism. Following we quote extensively from Lenin's writing on the subject:

The enormous dimensions of feudalism and capitalism in a few hands and creating an extremely extensive and close network of ties and actions is characteristic not only of the small and medium-sized, but also the very smallest capitalist—what we call the "small bourgeoisie." It is characteristic of the whole division of the world and domination over other countries, of the inter-state relations, of the whole process of the world economic state of domination of one nation, or a few nations, over a great number of countries. The "small bourgeoisie" is characteristic of all the world, and the whole process of the domination of one country, or a few countries, over the whole world.

And this is characteristic of the whole epoch of capitalistic development. We cannot separate the question of the "criticism of imperialism" from a general criticism of imperialism as the whole process of the domination of one country, or a few countries, over the whole world. It is not possible to separate the question of the "criticism of imperialism" from a general criticism of the domination of one country, or a few countries, over the whole world. It is not possible to separate the question of the "criticism of imperialism" from the question of the domination of one country, or a few countries, over the whole world.

Lenin states that a general criticism of imperialism is inextricably bound up with a criticism of small capital. In his "criticism of imperialism" he includes, therefore, a criticism of the small and medium-sized, and also of the very smallest capitalist—what we call the "small bourgeoisie." It is characteristic of the whole division of the world and domination over other countries, of the inter-state relations, of the whole process of the world economic state of domination of one nation, or a few nations, over a great number of countries. The "small bourgeoisie" is characteristic of all the world, and the whole process of the domination of one country, or a few countries, over the whole world.

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The American Embassy is sym-
plating the British effort to

bene.‘) (New York Times, January 4,

1970).

The socio-historical roots of 
Tanzania's "Socialism" were can-
didly disclosed in a book by Alex-
ander Maclean entitled "Ma-

The number one jacker of 
Nigeria's military "ghetto" was Maj. 
McLean, who received his military training at Sandhurst Military Academy in 

Russian and British imperialists were assigned the task of "suppor-

In the same time "organizing Red Cross disaster crew" were driving for the starring Biafra.

An interesting comment with a significant impact on the developments in the New York Times, when in discussing the relationship between the American and the British in the Nigerian conflict casually com-

"There was a time when two young officers were companions who drank together. (New York Times, June 18, 1970.)

Tanzania represents one of the myriads of "fail" of the Socialist regime. Cia. Oom: Foreign, "Socialist" nitro, the better to play their vital role as tools and in-

The American experience is of an absolute failure and the colonialist policy,

And as he smokes his pipe, scoldingly proclaiming their "independence" and "sovereignty," as soon as you match their words to their deeds, their "independence" is clari-

In the New York Times edition corresponding to January 4, 1970, the Tanzanian version of "Socialism" is put on display as follows:

"Socialism is the policy of Tan-

At the April 1974 conference of 
the Biafran government, the 
leadership of Colonel Onyezie 
Nwadeyi, the new leader of the 
Biafran government, was 

A final reason for the state 
 takeover of foreign trade is the 
Government's commitment to 
public ownership. This was part 
President Nyere's Arusha Decla-

But in prac-

And in practice the nationalism means 
the companies sell a major part of their 
exports to the Tanzania 

The American experience is of 
sym-
political corollary — the "invasion of Cambodia"—acts as a convenient means by which American speculators, stripped of their capital isf the rest of the world.

For a long time already American imperialism is setting out on its economic vehicles of exploitation in the African continent.

Details of one of these economic agencies of American imperialism were discussed in a New York Times article in January of 1969.

The Bank of Japan, a new financial corporation designed to make loans to underdeveloped nations in the Far East, was announced on the weekend that it had completed its formation.

The first meeting of the board of directors, a blue-ribbon group of international bankers and trade leaders, will be held Feb. 12 in Tokyo, the company's headquarters.

Called PICSA for short, the company was formed by a group of private investors and trade leaders, with the United States. About 129 financial institutions and companies have agreed to subscribe to PICSA.

The board is expected to elect William A. van Ranstveldt president of the bank, who formerly was managing director of the Industrial and Mining Development Corporation.

Yoshiohira Zwaaw, president of the Bank of Japan, is to become chairman of the executive committee.

The other American directors of PICSA are: Eugene R. Black, former president of the Interna- tional Bank for Reconstruction and Development, and the World Bank, executive vice president of Inte- rnational Business Machines Corporation. 

Senator Jacob J. Kavls, Republican of New York, is the other American representative in the company. He is chairman of the Senate subcommittee on sound business practices.

The charter of the corporation provides that no less than 25 per cent of the directors be Japanese. The council must be at least 75 per cent Japanese.

PICSA is a private company, but the meaning of "private" is a relative one. The government, it is estimated, will be able to control PICSA through its voting rights in the company's charter.

The agreement to form the company was announced in March of 1969. The bank was expected to be operational early in the summer.

"Establishment of an Asiloadon bank this year, marked, this year, by the opening of several small banks in the country, marks a departure from the traditional Asian money market.

The government has taken steps to promote the development of the banking system, especially in the rural areas, to increase the availability of credit to small farmers and business owners.

The Asiloadon Bank has taken the lead in this area, with its "savings and loan" department offering a wide range of financial products.

Winning control of the 7,000-man army under the noses of its superiors, they used it to disarm police and internal security forces numbering some 20,000. Col. Aris, the General Bank of the Netherlands into the Asiloadon scheme is expected momentarily...things that have already integrated the Asian monetary system more closely into the world economy.

And further, in the October-November issue, 1969, a new level of "political paranoia". Libya's "revolutionary coup d'etat" follows the same social and political pattern that we have already seen in Latin America and Asia. It is to a large extent a "revolt of the colonels" of the old and Company eight years ago.

At the same time it appears as an American triumph of the "revolutionary takeover" of the Peruvian government in 1968. In fact, it is a sequel to the "Esencia"-conceived "revolutions" which have been proliferating with wilder marks in this period of history.

The "Libyan revolution" is also being hailed as a new "revolution in the underdeveloped areas of the world which follows a new pattern of development".

Disputing all the cheap propaganda made by spokesmen in the non-colonial regime of Arab "governments", the Libyan American press has made it clear that the Libyan revolution is a new phenomenon with the "transcendental social impact" of the Libyan military coup d'etat.

The Christian Science Monitor of September 3, 1969, presented the "Libyan revolution" to the Americans as follows: a military junta, apparently headed by a colonel, Saad al Din, announced on Bengali radio Sept. 1 that it had established a new government with "liberal democracy, socialism, and liberty" as its basic principles.

Abdul Saber, the Libyan foreign minister, in an interview in the New York Times, September 3, 1969, said that the Libyan revolution will be characterized by a "new spirit of unity and cooperation".

Libya's annual oil revenues have skyrocketed from zero in 1969 to above $500 million.

The oil has increased the wealth of Libya's small but growing army, but has not improved the lot of the nearly two million people, who live in an area larger than Texas and who are still largely underdeveloped. (Christian Science Monitor, September 3, 1969).

The Libyan government has been severely criticized for its handling of the situation, especially in the area of human rights. (Christian Science Monitor, September 3, 1969).

The Wall Street Journal, to less, assured the American people that:

"There is a new emphasis on Arab nationalism, and on solidarity with other Arab nations."

"There is a new emphasis on Arab nationalism, and on solidarity with other Arab nations."

"There is a new emphasis on Arab nationalism, and on solidarity with other Arab nations."

The existence of the KRC (Revolutionary Command Council) are youthful, idealistic and efficient. The emergence of the French military establishment as an "army of the people" was not always a smooth or easy process. The French army has a long and proud history, but it was also the French who were often responsible for the deaths of many men and women who fought for independence.

The French army has been a symbol of the French people's strength and resilience, but it has also been a source of conflict and tension. The French army has been a key player in many of the country's most important events, from the French Revolution to the Algerian War.

In recent years, the French army has been criticized for its involvement in military operations in other countries, including Afghanistan, Iraq, and Syria. Some have called for a reduction in the number of French troops abroad, while others have argued that the army is necessary for defending France's interests.

The French army has also been the subject of controversy over its treatment of soldiers. In recent years, there have been reports of torture and abuse of soldiers, and calls for greater accountability and transparency in military affairs.

The French army remains a powerful and respected institution in France, but it also continues to face challenges and debates about its role and mission.