

THE MARKIST-LENINIST WORLD OUTLOOK

Introductory Remarks

"Marx's teaching is all-powerful because it is true."

(Lenin)

Mastery of the fundamentals of Marxism-Leninism requires serious and thoughtful study and, consequently, much work and time. What are the fruits of such a study?

Put briefly, the answer is that it gives us an integral world outlook, the most progressive outlook of our time, one in which the cardinal components of the great teachings of Marx and Lenin are blended in a harmonious, integral system. In this book they are presented in the following order:

Marxist-Leninist philosophy, including the materialist conception of history;

Marxist-Leninist economic theory;

the theory and tactics of the international communist movement, including the Marxist-Leninist appraisal of the most important mass trends in the present-day democratic movement;

the theory of socialism and communism.

It need hardly be said that one book cannot encompass all the wealth of Marxism-Leninism. This book deals only with its fundamentals.

There are various kinds of world outlook, whether progressive or reactionary. Some of the latter are based on ancient beliefs and superstitions and seek to persuade religious-minded people that they must remain blindly dependent upon some supernatural being and his vicars and anointed regents on earth. Other philosophies, while not openly asserting the existence of a deity and even avowing faith in science, resort to subtle but false arguments in an effort to destroy man's conviction of the real existence of the material world.

That is the method used by the exponents of the most fashionable trends in modern idealism. Many of them do not themselves believe in the existence of supernatural forces but, influenced by the traditional conventions and prejudices of bourgeois society, are unwilling to close all doors against belief in the supernatural. New discoveries in science, they say, cast doubt on the materiality of nature. And the theologians and clerics support them, on the assumption that people who can be induced to believe in the non-materiality of nature are capable of believing anything.

Not everything that imitates science is real science, just as not everything that glitters is gold. And particularly in our time many varieties of idealist philosophy eagerly assume a scientific guise in order to conceal their anti-scientific substance. In reality, they fear the weighty evidence of scientific facts and seek to hush up or distort these facts.

Marxism-Leninism has great merits that distinguish it from all other philosophical systems.

It does not recognise the existence of any supernatural forces or creators. It rests squarely on reality, on the real world in which we live. It liberates mankind, once and for all, from superstition and age-old spiritual bondage. It encourages independent, free and consistent thought.

Marxism-Leninism regards the world such as it actually is, without adding an invented hell or paradise. It proceeds from the fact that all nature, including man himself, consists of matter with its different properties.

Nature, as well as all its individual phenomena, is in constant process of development. The laws of that development have not been ordained by God and do not depend on man's will. They are intrinsic in nature itself and are fully knowable. There are no inherently unknowable things in the world; there are only things which are still unknown, but which man will increasingly get to know.

The Marxist-Leninist world outlook stems from science itself and trusts science, as long as science is not divorced from reality and practice.

Marxism-Leninism teaches that not only the development of nature, but the development of human society too, takes place in accordance with objective laws that are independent of man's will.

By revealing the basic laws of social development, Marxism raised history to the level of a genuine science capable of explaining the nature of every social system and the development of society from one social system to another. That was a tremendous victory for scientific thought.

Bourgeois sociologists, economists and historians could not refute the materialist conception of history, nor oppose to it a theory acceptable to the majority of bourgeois scientists. Yet many bourgeois scientists obstinately repudiate historical materialism. Why? Because it refutes the "eternity" of the capitalist system. For if the transition of society from one system to another takes place in accordance with objective laws, then it must follow that the capitalist system is bound to give way to another, more progressive social structure. And that is something not only the capitalists, but the scientists dependent on them materially and spiritually find it hard and bitter to acknowledge.

Never in the history of class society has the ruling class believed in the inevitable doom of its system. The slave-owners felt sure their system would last for ever, for had it not been established by divine will? The feudal lords who superseded them likewise believed their system had been established by divine will and for all time. But they were forced to give way to the bourgeoisie, and then it was its turn to seek comfort in the illusion that capitalism was "eternal" and "unassailable". And many learned sociologists and historians, reluctant to break with capitalism, try in every possible way to refute the fact that the development and change of social systems follow intrinsic laws that do not depend on the will of the ruling classes and their ideologists.

Hence, bourgeois ideologists wage war on the Marxist conception of history not because it is wrong, but precisely because it is true.

By revealing the laws governing the operation and development of the forces of nature and society, genuine science can always foresee the new. The Marxist science of the laws of social development enables us not only to chart a correct path through the labyrinth of social contradictions, but to predict the course events will take, the direction of historical progress and the next stages of social advance.

Thus, Marxism-Leninism gives us an instrument with which to look into the future and see the outlines of impending historical changes. This "time telescope" has revealed to us the magnificent future of humanity freed from the yoke of capitalism, from the last exploiting system. But when progressive science invites bourgeois scientists (who claim that "nothing can be predicted") to apply the Marxist "time telescope", they simply shut their eyes—they are afraid to look into the future.

But Marxists have no fear of the future. They represent the class to which the future belongs and have no use for illusions, which are shattered the moment they come into contact with the facts, with science.

Headed by Lenin, the Russian Marxists foresaw the socialist revolution in Russia as a task which history had matured. Accordingly, they rallied the working class for decisive struggle against the exploiting system, organised the storming of its bastions and achieved complete victory.

The Marxists-Leninists of the Soviet Union foresaw the possibility of building socialism in their vast country, rallied the working people for the accomplishment of that great task and led them to the victory of socialism.

The Marxists-Leninists of the Soviet Union and other countries foresaw the probability of a second world war being unleashed by fascist Germany. They warned all the nations and predicted Germany's defeat. During the Second World War, it was chiefly the heroic efforts of the Soviet people and its glorious army that routed the forces of the German aggressor and his allies.

The Marxists-Leninists of the People's Democracies foresaw the possibility and historic necessity of overthrowing capitalist rule in their countries, of establishing the power of the working people, led by the working class, and carrying out the necessary socialist changes. Alive to these pressing needs of social development, they led the people along the path of building socialism, in which they have already achieved considerable success. Led by the working class and the Communist Party, People's China has risen to its full gigantic stature, has defeated its external and internal enemies and has coped with the difficult problem of a bourgeois-democratic revolution. It has launched a bold plan of socialist construction and is devoting the utmost energy to its fulfilment.

Crucial developments in the first half of the century thus provide irrefutable proof that the Communists, armed with the Marxist theory, on the whole, correctly predicted the general course of history. The truth of the Marxist-Leninist conception of history has been fully borne out in practice.

But the Marxist-Leninist theory is not a dogma, it is a guide to action. Like life itself, this theory does not stand still but develops and becomes richer as the historical conditions alter and new tasks arise in the struggle of the progressive forces of mankind. Genuine Marxism-Leninism is always living, creative Marxism-Leninism. (A powerful contribution to the creative development of Marxism-Leninism is the new Programme of the C.P.S.U. It is the fruit of the collective theoretical work of the Communist Party of the Soviet Union and of its Leninist Central Committee.)

The Marxist-Leninist theory illumines the path ahead. One has only to half-know how to apply it correctly. Without the Marxist-Leninist theory, even the most progressively-minded people have to grope in the dark, without a genuine and profound understanding of the events taking place around them.

Marxist-Leninist theory provides a scientific basis for revolutionary policy. He who bases his policy on subjective desires remains either a futile dreamer or risks being thrust into the background by history. For history does not conform to man's wishes if these are not in accordance with the laws of history. That is why Lenin emphasised the need for a sober scientific analysis of objective situations and the objective course of evolution as the basis for defining the political line of the Party and for subsequently carrying it out with all revolutionary determination. Marx said:

"We must take things as they are, that is, uphold the revolutionary cause in a form that corresponds to the changed circumstances."*

The Marxist theory, which has grown out of the revolutionary experience and revolutionary thought of all nations, corresponds to the historical mission of the working class as the vanguard and leader of the great movement for emancipation of all the oppressed and exploited. In the proletariat the Marxist world outlook has found its material weapon, just as the proletariat has found in Marxism its spiritual weapon.

Marxism-Leninism therefore represents a most valuable source of strength for all working people, for every progressive man or woman who wants to acquire a correct understanding of the world, who does not want to be at the mercy of circumstances but a conscious contributor to the events that are unfolding in the world. There are already millions of such men and women, and their number is increasing all the time. Ever wider numbers of ordinary people are coming into motion—they do not want to live without a purpose, they want to be conscious and active participants in historical progress. For them Marxism-Leninism is an inestimable aid and guide. That applies in particular to the young generation—Marxism-Leninism enables them to reach more quickly the political maturity that comes with experience of life and helps them to direct their youthful energies along the correct path of serving mankind.

The Marxist-Leninist world outlook is also a true compass in every sphere of scientific endeavour, not only in the social but also in the natural sciences. For is it not true that a correct understanding of the world and its general laws, interrelations and processes greatly helps the natural scientist in his creative research? That understanding is provided by Marxism-Leninism.

It is no accident that their research experiences are now leading many eminent scientists either fully to accept Marxism, or tacitly to adopt some of its elements, in order to gain a more profound knowledge of the secrets of nature and be in a better position to serve the interests of humanity.

The Marxist-Leninist outlook opens up splendid prospects to workers in the arts and literature. It directs their creative efforts towards a deeper and richer reflection of reality through artistic media. Without the beneficial influence of a clear, progressive world outlook, the work of contemporary writers and artists is at the best anaemic.

Whereas bourgeois literature is more and more succumbing to moods of hopelessness and unrelieved pessimism, the work of progressive writers and poets is imbued with a life-asserting optimism. Their artistic creation is inspired by faith in a brighter future and calls for the building of that future.

Whereas Western bourgeois ideology is caught in a desperate crisis of disbelief in man and the future of civilisation, the Marxist-Leninist world outlook inspires a desire to work for noble social ideals.

Thorough mastery of Marxism-Leninism gives one a profound conviction not only of the correctness of the workers' cause, but of the historical inevitability of the coming triumph of socialism throughout the world. Marxism-Leninism is a source of strength, even to the weak; a source of steadfast political principle. It instills the unshakable ideological conviction that enables one to withstand all trials and ordeals.

Millions in every part of the world have already drawn from this rich source the great ideals of their movement, and the boundless energy needed to translate these ideals into life.

Life without a progressive world outlook--can any intelligent person accept that today? Worse still is to depend on wretched substitutes for a world outlook that are satisfactory only to inferior minds.

It is a thousand times better to make the effort necessary for thoroughly mastering the fundamentals of Marxism-Leninism and so acquire the spiritual wealth and superiority needed in the struggle against the dark forces of the imperialist enemies of mankind.

PART ONE

THE PHILOSOPHICAL FOUNDATIONS OF THE MARXIST-LENINIST WORLD OUTLOOK

CHAPTER 1

PHILOSOPHICAL MATERIALISM

The indestructible foundation of the whole edifice of Marxism-Leninism is its philosophy--dialectical and historical materialism.

That philosophy regards the world as it actually is, views it in the light of the data provided by progressive science and social practice. Marxist philosophical materialism is the logical outcome of scientific knowledge gained over the centuries.

1. THE DEVELOPMENT OF PROGRESSIVE MATERIALIST SCIENCE IN STRUGGLE AGAINST REACTION AND IGNORANCE

The history of science has been marked by the ceaseless struggle of progressive scientists and philosophers against ignorance and superstition, against political and ideological reaction. In every exploiting class society there are forces, the reactionary social classes, that stand to lose by the dissemination of progressive scientific views. In the past they either directly opposed science and persecuted progressive scientists and philosophers--even burning them at the stake or imprisoning them--or sought to distort scientific discoveries so as to deprive them of their progressive, materialistic implications.

In ancient Greece, the materialist philosopher Anaxagoras was banished from Athens as an atheist. The works of the outstanding materialist philosopher Democritus, one of the founders of the atomic theory of matter, who rejected divine intervention in nature and human affairs, were subjected to destruction during several centuries, as a result of which not one of them has come down to us.

The ancient Greek materialist philosopher Epicurus, a disciple of Democritus, who sought to liberate man from fear of God and to assert the validity of science, was for two thousand years anathematized by the leaders of the Church, who falsely depicted him as an enemy of morality and disseminator of vice.

After Christianity had been made the state religion of Rome, the memoirs of ancient civilization were ruthlessly wiped out by the priests and monks. In particular, in 391 A.D. a horde of fanatical Christians tore down the ancient cathedral of Serapis and destroyed what was left of the greatest library of the ancient world, that of Alexandria. Pope Gregory I (590-604),

an inveterate enemy of secular science and learning, destroyed many valuable works of ancient authors, notably the works of materialist philosophers.

The Inquisition, the papal invention for suppressing all opposition to the Catholic Church, savagely persecuted all progressive thinkers. In 1600, on the orders of the Inquisition, Giordano Bruno, the great philosopher and scientist who upheld the Copernican doctrine, was burnt at the stake. In 1619, another great thinker, Lucilio Vanini, was done to death in Toulouse, France--on the orders of the Inquisition, his tongue was torn out and he was then burnt at the stake. The Inquisition tried to force Galileo, the famous Italian astronomer who upheld the Copernican theory, to renounce his views. Voltaire, the great French philosopher of the Enlightenment, was imprisoned in the Bastille, and another eighteenth-century French materialist philosopher, Diderot, was also sent to prison.

It should not be imagined that the struggle of the reactionaries against science was confined to ancient or medieval times. It is being waged in the capitalist era too. The capitalist class is interested in promoting the natural sciences--physics, chemistry, mathematics, etc.--that are closely connected with technical advance, but it is not at all interested in spreading the materialist philosophy, the scientific world outlook that enables men correctly to apprehend reality and to know how to react to it in their activities. That is why bourgeois ideologists do everything they can to prevent people from drawing materialist and atheistic conclusions from scientific discoveries, for they consider such conclusions dangerous to capitalist domination.

Marxism-Leninism and its philosophy, dialectical and historical materialism, are especially hateful to the reactionary bourgeoisie. A veritable army of bourgeois professors specialise in "refuting" Marxism.

True, in our day the reactionary bourgeoisie does not burn progressive scientists and philosophers at the stake. But it has other means of exerting pressure on them: dismissal from universities and scientific institutions, factual deprivation of opportunities to publish their works, moral and political discrediting, etc. In recent years, all these methods of combating "dangerous thoughts" have been widely employed in the United States and a number of other countries. By these methods and by the propaganda of reactionary ideology, the ruling class "conditions" people's minds, instilling ideas it wants them to accept and obstructing the spread of progressive, materialist ideas.

But thorny as the path of science and materialist philosophy is, and despite the many ordeals they have to face in an exploiting society, they are able, in the end, to surmount all obstacles and make steady headway.

The strength of progressive materialist science and philosophy resides in the fact that they reveal the laws of nature and society, teach us to apply these laws in the interests of mankind and dispel the darkness of ignorance with the light of genuine knowledge.

2. MATERIALISM AND IDEALISM

Philosophy deals with the most general features of the world outlook.

Materialist philosophy is based on recognition of the existence of nature--the stars, the sun, the earth with its mountains and valleys, seas and forests, animals, and human beings endowed with consciousness, with the ability to think. There are no supernatural phenomena or forces, nor can there be. Man is only a particle of multiform nature, and consciousness is a property, a faculty, of man. Nature exists objectively, that is, outside and independent of the human mind.

But there are philosophers who deny this. They assert that only mind, thought, spirit, or idea are primary, while the physical world is derived from and dependent on the spirit.

The question of the relation of the human mind to material being is the fundamental question of all varieties of philosophy, including the most recent. Which is primary--being or thinking? Philosophers are divided into two great camps according to how they answer this question.

Those who consider that the material basis--nature--is primary and regard thought, spirit, as a property of matter, belong to the camp of materialism. Those who maintain that thought, spirit or idea existed before nature and that nature is, in one way or another, the creation of spirit and dependent upon it, comprise the camp of idealism. That is the only philosophical meaning of the terms "idealism" and "materialism".

From the most ancient times a fierce, unending struggle has been waged between the supporters of the materialist and idealist views. In fact, the whole history of philosophy is the history of the struggle between these two camps, these two parties in philosophy--materialism and idealism.

Spontaneous Materialism

In their practical activities men do not doubt that the objects around them and the phenomena of nature exist independently of their consciousness. This means that spontaneously they adopt the standpoint of materialism.

The spontaneous materialism "of any healthy person who has not been an inmate of a lunatic asylum or a pupil of the idealist philosophers," Lenin wrote, "consists in the view that things, the environment, the world, exist independently of our sensations, of our consciousness, of our Self, and of man in general."**

Man cannot live by ideas and concepts alone, cannot subsist on his own sensations, the products of his imagination. In practice this is perfectly well known to everyone, including the philosophers who invent idealistic theories inferring the existence of material things from sensations, concepts and ideas. Time and again they have had to acknowledge that they live in defiance of their own philosophy, and that if there were no material things in the world, people would die of starvation.

This spontaneous, unconscious materialism is characteristic of the vast majority of natural scientists. They do not as a rule delve into philosophical problems, but spontaneously follow the logic of the scientific facts with which they have to deal. Nature, the subject of their research, reveals at every step the materiality of the phenomena they investigate. For whatever the field of investigation--celestial bodies or molecules and atoms, electricity and magnetism or plant and animal life--the scientist is always dealing with objective processes, with material things and their properties, with laws of nature that exist independently of the human mind.

In bourgeois society only the boldest and most consistent scientists openly proclaim themselves adherents of philosophical materialism. Most scientists are under such strong pressure from official bourgeois ideology, the Church, idealist philosophy and other environmental factors, that they do not venture openly to side with materialism, waver and often make idealist statements or reservations. However, in their scientific studies they find themselves compelled, by the very character of the subject matter, to express what are basically materialist views.

There is the example of T. H. Huxley, the nineteenth-century English naturalist. He did not call himself a materialist, but in his studies in zoology, comparative anatomy, anthropology and evolution, he upheld materialist views, stating that philosophical idealism leads only to confusion and ignorance. Engels described scientists of this type as "shamefaced materialists", and Lenin said that Huxley's anti-materialist reservations were only a fig-leaf to cover up his spontaneous natural-scientific materialism.

Often enough, modern natural scientists who attempt a philosophical interpretation of their scientific discoveries arrive at idealistic conclusions. But as long as they keep to the scientific field, to practical work in the laboratory, factory or experimental farm--as long as they do not indulge in philosophical theorising, but concern themselves with the natural phenomena they are investigating, they behave like spontaneous materialists.

One of the greatest physicists of our time, the late Albert Einstein, was influenced by idealism in some of his philosophical conceptions, but in the realm of science he is known for his theory of relativity, the real content of which is materialistic.

Another eminent scientist, Max Planck, founder of modern quantum physics, although he, too, did not call himself a materialist, in his work on physics and philosophy defended the idea of a "healthy world outlook" that recognises the existence of nature independent of the human mind. Planck combated philosophical idealism and was, in fact if not in name, a materialist.

Not infrequently, however, idealism adversely affects the scientist's interpretation of his scientific data. This makes it evident that spontaneous materialism is an inadequate defence against idealism. Only conscious acceptance of dialectical materialism is a reliable safeguard against idealist errors.

Materialism--a Progressive Philosophy

Unlike spontaneous or naive materialism, philosophical materialism scientifically substantiates, elaborates and consistently applies materialist conceptions based on the findings of progressive science and social practice.

Materialist philosophy is an effective weapon against the pernicious influence of spiritual reaction. It provides a guide throughout life, showing the correct way of solving the philosophical problems that agitate men's minds.

For centuries the Church has tried to instil contempt for earthly life and fear of God. It taught people, and above all the mass of oppressed humanity that their destiny was to toil and pray, that happiness was unattainable in this "vale of tears", that it could be achieved only in the next world, as the reward for obedience and meekness. The Church threatened with the wrath of God and torment in hell those who dared rise against the divinely established rule of the exploiters.

The great historic service rendered by materialist philosophy is that it helped man to break free of all superstitions. Ever since ancient times it has taught him not to fear death, not to fear gods and other supernatural forces.

It teaches us not to hope for happiness beyond the grave, but to prize life on earth and strive to improve it. For the first time materialism gave man the realisation of his dignity and intellect, proclaiming that man was not a worm condemned to crawl in the dust, but nature's supreme creation capable of mastering the forces of nature and making them serve him. Materialism is imbued with the utmost faith in the human intellect, in the power of knowledge, in man's ability to fathom all the secrets of the world around him, and to create a social system based on reason and justice.

The idealists often calumniate materialism, presenting it as "an uncanny, a sinister, a nightmare view of life" (William James). Actually, it is idealism, especially its latter-day versions, that is a philosophy of gloom. It is idealism, not materialism, that denies man's ability to acquire knowledge and preaches distrust in science. It is idealism, not materialism, that extols the cult of death. It is idealism that has always been the ideological source for the most abhorrent manifestations of anti-humanism--racist theories and fascist obscurantism.

Philosophical idealism refuses to recognise the reality of the external material world, repudiating it and proclaiming it unreal and advancing instead an imagined, non-material world.

In contrast, materialism gives us a true picture of the world without any superfluous additions in the shape of spirit, God, the creator of the world, etc. Materialists do not expect aid from supernatural forces. Their faith is in man, in his ability to transform the world by his own efforts and make it worthy of himself.

Materialism is in its very essence an optimistic, life-asserting and radiant philosophy, entirely alien to pessimism and Weltschmerz. That is why, as a rule, it is the world outlook of progressive social groups and classes. Its supporters fearlessly look ahead and are not tormented by doubts of the justice of their cause.

The advocates of idealism have always sought to slander materialism, maintaining that materialists have no moral values and lofty ideals, these being the prerogative only of supporters of idealist philosophy. In point of fact, the dialectical and historical materialism of Marx and Engels, far from rejecting progressive ideas, moral principles and lofty ideals, lays great emphasis on them. It considers that successful struggle for progress, for a progressive social system, is impossible without noble ideals that inspire men in struggle and bold creative work.

The struggle of the working class and the Communists convincingly refutes the stupid idealist lie that materialists are indifferent to ideals. For this struggle is being waged for the highest and noblest ideal of all, communism, and it produces legions of intrepid fighters supremely devoted to that ideal.

Dialectical and Historical Materialism-- the Highest Stage in the Development of Philosophical Thought

Modern materialism is the dialectical and historical materialism created by Marx and Engels. It did not appear out of thin air, for the philosophy of Marx and Engels is the culmination of a long process of development of philosophical thought.

Materialism arose about 2,500 years ago in China, India and Greece. Materialist philosophical thought in these countries was closely linked with the everyday experience of their peoples, with the first rudiments of the knowledge of nature. But science was only just coming into being then, and the ancient materialist philosophers' conceptions of the world, though they contained many brilliant conjectures, lacked a solid scientific basis and remained extremely naive.

The materialism of the seventeenth and eighteenth centuries was much more mature, for progress in the natural sciences and technology stimulated philosophical thought. At the same time, materialist philosophy stimulated the study of nature. For instance, the view of Francis Bacon, the seventeenth-century English materialist, that experiment is the basis of knowledge, and his statement that knowledge is power, greatly stimulated the development of the natural sciences.

In this period the biggest advances were made in mathematics and the mechanics of terrestrial and celestial bodies. This laid its imprint on the philosophical generalisations of materialists, including their conception of matter and motion. A very important part in the development of the new form of materialism was played by the physics of the seventeenth century. French philosopher René Descartes, who was a materialist as regards his conception of nature, the mechanistic theory of man advanced by the English materialist Thomas Hobbes, and, in particular, the mechanics of Isaac Newton. The materialist philosophers regarded all phenomena of nature and social life from the standpoint of mechanics and by its aid hoped to explain these phenomena. Hence their materialism came to be known as mechanical materialism. Its exponents in the eighteenth century were John Toland and Joseph Priestley in England, Julien de Mettrie, Paul Holbach, Claude Adrien Helvétius and Denis Diderot in France.

This close connection of seventeenth- and eighteenth-century materialism with the natural sciences was its positive aspect. But it also had its defects. Engels pointed to three basic limitations.

First, its mechanistic approach. In those days mechanics was the model science for the materialist philosophers and this limited their field of vision. They tried to reduce all processes, all types of motion to mechanical motion, failing to understand the peculiarities of organic nature and the specific features and laws of social life.

Their second limitation was an inability to understand and explain development in nature, even when the facts of such development were noticed by them. Their vision of nature as a whole was of something immutable and unchangeable, eternally repeating the same cycle. That view of nature is called metaphysical and, consequently, mechanical materialism was a metaphysical doctrine.

Lastly, these materialists, like all the materialists before Marx, were unable to apply materialism in interpreting social affairs. They failed to see its material basis and considered that the transition of society from lower to higher forms was due to progress in knowledge, a change in the views and ideas prevailing in the society. Such an explanation, however, is an idealist one.

Moreover, the pre-Marxian materialists did not understand the part played by the practical-critical, revolutionary activity of classes, of the masses, in changing reality, in refashioning social life. True, they insisted on the need for replacing the feudal system by the bourgeois system, but at the same time they rejected the struggle of the masses for a new social order. Their fear of mass struggle was indicative of their bourgeois class limitation.

A step forward was made by the early nineteenth-century German philosopher Ludwig Feuerbach and, more especially, by the Russian revolutionary democrats Alexander Herzen, Vissarion Belinsky, Nikolai Chernyshevsky and Nikolai Dobrolyubov. Feuerbach was able, to a certain extent, to overcome the mechanistic limitations of his eighteenth-century predecessors, but he shared their other defects. Furthermore his philosophy was divorced from practical social and political activity. The Russian materialists, on the other hand, endeavoured to combine their materialist understanding of nature with dialectics; that was their outstanding achievement.

More, as ideologists of the revolutionary Russian peasantry, they saw in philosophical theory not only an explanation of what exists, but a method of reforming, refashioning the existing for the benefit of the people.

Materialism reached a new, its highest, stage in the dialectical and historical materialism of Marx and Engels, the great teachers and leaders of the proletariat, the most progressive and revolutionary class of modern society. Marx and Engels achieved a veritable revolution in philosophy.

Conversant with the highest achievements of contemporary social and natural science, and having mastered and creatively interpreted everything of value in the preceding development of philosophical thought Marx and Engels created dialectical and historical materialism, a new form of materialism free of the shortcomings of its forerunners.

In Marxist philosophy, materialism is combined with dialectics to form an organic unity. In their development of dialectics, Marx and Engels proceeded from the very rich heritage of social thought, including the achievements of German philosophy, especially the idealist dialectics of Hegel.

They took as their basis also a higher level of science, new discoveries in the natural sciences, of special importance among which were the law of conservation and transformation of energy, the discovery of the cell, and Darwin's theory of the origin of species. The achievements of natural science provided a strictly scientific foundation for the theory of development, and of the unity and universal interconnection of natural phenomena.

Instead of the one-sided mechanistic view of nature and man, Marx and Engels presented their theory of development, which embraces all spheres of reality and, at the same time, takes into account the specific character of each: inorganic nature, the organic world, social life, and human consciousness.

Marx and Engels were the first to extend materialism to the understanding of social life. They discovered the material motive forces and laws of social development, thus converting the history of society into a science.

Lastly, they converted materialist philosophy from an abstract theory into an effective means for the transformation of society, into an ideological weapon of the working class in its struggle for socialism and communism.

The philosophical doctrine of Marx and Engels has won wide recognition among the working people in all countries. It is a genuine philosophy of the masses.

3. THE PHILOSOPHICAL CONCEPT OF MATTER

In Marxist philosophical materialism the concept "matter" is used in its broadest sense--to denote everything that exists objectively, that is, independent of our mind and reflected in our sensations. "Matter," Lenin wrote, "is the objective reality given to us in sensation."

It is very important to understand this broad meaning of the concept "matter". Most of the old, pre-Marxian materialists regarded as matter only physical bodies and the tiny particles--atoms or corpuscles--of which these bodies are composed. Democritus and Epicurus, for instance, believed that the world consisted of atoms moving about in empty space, the Void; things were merely combinations of atoms. Subsequently, physics confirmed the ancient materialists' brilliant conjecture of the atomic structure of matter. The concept of matter as confined only to atoms, however, was an oversimplification that led to an inadequate understanding of the material world. Yet this view of matter was revived in modern times and persisted in science up to the close of the nineteenth century.

The term "matter" as used in Marxist philosophical materialism designates objective reality in all its multiform manifestations. Matter is not only the tiny particles of which all things are composed. It is the infinite multitude of worlds in an infinite universe; the gaseous and dust clouds of the cosmos;

our own solar system with its sun and planets; the earth and everything existing on it. It is, also, radiation, the physical fields that transfer the action of one body or particle to another and connect them: electro-magnetic, nuclear and gravitational fields. Everything existing outside and independent of our mind is of a material nature.

All sciences devoted to the study of objective reality study matter, its different qualities and states.

The physical sciences deal with the physical states of matter. Modern physics has established that the atom is a complex structure, and by no means a simple, indivisible and immutable particle, as the old atomists believed. The scientists have also established that the atoms of one element can be converted into the atoms of another element by transformation of atomic nuclei. For instance, uranium atoms placed in a nuclear reactor are converted into plutonium atoms.

The new physical phenomena discovered in the opening years of the century (radioactivity, X-rays, etc.) proved the divisibility and highly complex structure of the atom, led to new theories of the structure of matter and demolished the old concepts of classical physics. On the ground that the atom could not be regarded as an immutable and indivisible particle of matter, many idealist philosophers and physicists who had succumbed to idealistic delusions drew the conclusion that science had refuted the materialist conception of nature. There was talk of the "disappearance of matter". These assertions were profoundly erroneous. Marxist philosophical materialism has never committed itself to any one-sided theory of the structure of matter, and has never sought to reduce matter to some set of unchangeable "bricks of the universe". It has always understood matter to mean one thing and one thing only, namely, objective reality existing outside the human mind and reflected in it. Materialism and idealism hold opposite views on the source of knowledge, on the relation of consciousness to the external world. Materialism teaches that the world exists objectively, and that consciousness is a reflection of the world. The philosophical concept of matter is used to designate the entire objective world. As for the physical structure of the world and its physical properties, these are studied by physics, and as science develops our views on the physical structure of matter change. But those changes, however great, cannot shake the proposition of philosophical materialism that there exists an objective world and that physics, like many other sciences, deals with this objective, material world. "For the sole 'property' of matter, with whose recognition philosophical materialism is bound up, is the property of being an objective reality, of existing outside our mind."***

That understanding of matter is the only correct one. It embraces all the diversity of the material world, without however reducing it to any one form of matter. He who is guided by this Marxist conception will not be misled by the idealist philosophers who assert that the new discoveries in physics are proof of the disappearance of matter.

Matter is uncreatable and indestructible. It is eternally changing, but not a single particle can be reduced to nothingness by any physical, chemical or other processes.

Science provides ample corroboration of this thesis of philosophical materialism. Let us cite one example. Modern physics has established that, under definite conditions, such material particles as the positron and electron disappear to produce quanta (portions) of light, photons. Some physicists call this phenomenon the "annihilation of matter" which literally means complete destruction, transformation into nothingness. Idealist philosophers point to

this phenomenon as a fresh "proof" of the disappearance of matter. Actually, there is no disappearance: conversion of positrons and electrons into photons is the transition of matter from one state to another, from a solid body to light. Nature knows also the reverse process--conversion of photons into positrons and electrons, that is, the conversion of light into solid matter. All these transformations conform to the law of conservation of mass and energy.

The world presents a picture of great diversity: inorganic nature, organic nature, physical phenomena, chemical processes, plant and animal life, social life. Science and materialist philosophy reveal the unity within this diversity. This unity consists in the fact that all these infinitely diverse processes and phenomena are different states of matter, its different properties and manifestations. Engels said: "The real unity of the world consists in its materiality."**** It consists also in the fact that consciousness belongs to the same material world in which we live, and not to some other world of the hereafter, that consciousness is a property of matter organised in a special way.

The conviction of the unity of the material world was formed and strengthened in battle against the religious doctrine that divides the world into Earth and Heaven: in battle against dualism, which regards spirit and body, mind and matter, as separate and unconnected entities; in battle against philosophical idealism, which sees the unity of the world in its being a product of mind, of spirit.

4. UNIVERSAL FORMS OF THE EXISTENCE OF THE MATERIAL WORLD

Eternal Motion in Nature

Nature and society do not know absolute rest, immobility, immutability.

The world presents a picture of constant motion and change.

Motion, change, development is an eternal and inalienable property of matter. "Motion is the mode of existence of matter," Engels said. "Never anywhere has there been matter without motion, nor can there be."***** Every material body, every material particle--the molecule, atom or its components--are by their very nature in a constant state of motion and change.

The philosophical understanding of motion implies more than the movement of a body in space. As a mode of existence of matter, motion embraces all the processes and changes taking place in the universe. Among these changes a specially important part is played by the processes of development of matter, the passage of matter from one state to another, higher state, marked by new features and properties.

There are no permanently fixed, ossified things in the world, only things undergoing change, processes. This means that nowhere is there absolute rest, a state that would preclude motion. There is only relative rest. A body may be in a state of rest only in relation to a definite point on the earth's surface. But that body moves with the movement of the earth, with the movement of the entire solar system. Besides, its component parts, molecules and atoms, are in motion too, and complex processes are at work within these components. In short, the state of rest is only relative. Only motion is absolute, without exceptions.

Forms of Motion of Matter

Corresponding to the diversity of matter is the diversity of its forms of motion. The simplest form of the motion of matter is mechanical movement of a body in space. A more complex form is thermal processes, the random motion of molecules that make up a physical body. Science has established that light, electro-magnetic radiation and intra-nuclear processes are also specific forms of matter in motion. Another form of motion is seen in chemical processes of the transformation of matter by combination and recombination of atoms and molecules. The life of organic nature, the physiological processes in plants and animals, the evolution of species--these too are specific manifestations of the universal property of matter, viz., motion.

A much more complex form of motion is seen in human social life: the development of material production, economic life, etc.

Since the end of the nineteenth century, scientists have discovered and successfully studied a number of new, previously unknown forms of matter in motion: motion of atomic particles around the nucleus, intricate transformation processes within the atomic nucleus, etc. It can be safely assumed that science will discover still more forms of matter in motion.

The various forms of motion are not isolated from one another, but are interconnected and become transformed one into another. Thus thermal processes can give rise to chemical transformations and light phenomena. At a definite stage of development, chemical processes led to the formation of proteins and the enzyme systems associated with them. This was the basis of the origin of life, that is, of the biological form of the motion of matter.

One form of motion can pass into another and this has found expression notably in the fundamental law of natural science, viz., the law of transformation and conservation of energy.

Different forms of motion correspond to different stages in the development and complication of matter. The lower, simpler forms become constituent parts of the higher, more complex forms. Nevertheless, there is a qualitative difference between the different forms of motion, and the higher forms cannot be reduced to the lower forms. For instance, physiological processes include mechanical motion--the movement in space of elements taking part in these processes--but they cannot be reduced to, and are not exhausted by, the mechanical movement of these elements.

The old, pre-Marxian mechanistic materialists believed that all life, in nature and human society, could be reduced to the mechanical movement of bodies and particles in space. Marxist philosophical materialism, with its broad view of motion as change in general, overcomes the narrow and oversimplified mechanistic conception of the motion of matter.

Space and Time

Matter can move only in space and time. All bodies, including man himself, and all material processes taking place in the objectively existing world, occupy a definite place in space. They are located near or far from one another; separated by distance; a moving body proceeds along a definite path. All this expresses the property of material things and processes known as extension.

Space is a universal mode of the existence of matter. There is not and cannot be matter without space, just as there cannot be space without matter. The difference between the extension of an individual body and that of the whole material world is that the former is limited, finite, that is, has a beginning and end, whereas the material world is limitless, infinite.

Distances in the universe are incomparably greater than the distances we are accustomed to on the earth. Modern telescopes enable us to detect stellar systems the light from which takes hundreds of millions of years to reach the earth, though light travels at a speed of 300,000 kilometres a second. But even these magnitudes, being finite, do not give us a real picture of the vastness of the universe, which is infinite. Its infinitude lies beyond the bounds of imagination and can only be expressed as a scientific concept.

The existence of physical bodies and of man himself has a duration in time--minutes, hours, days, etc. Everything in the world undergoes change. Every body, every phenomenon of nature, has its past, present and future. These are expressions of time. Time, like space, is a universal mode of the existence of matter. Every individual thing, every process, and the material world as a whole, exist in time.

But again there is a difference between the duration of existence of an individual thing and of nature as a whole: the existence of individual things is restricted in time, while nature as a whole exists eternally. Every thing arises, undergoes change and subsequently ceases to exist. Nature, on the other hand, has no beginning and no end. Individual things are transient, but the connected finite things constitute an eternal nature that knows neither beginning nor end.

The figures relating to the age of the earth and the development of life on earth strike the imagination. Man, as we know him today, appeared about 50,000 or 70,000 years ago. The transition forms from ape to man arose about a million years ago. The first primitive forms of plant and animal life appeared more than a thousand million years ago, and the earth itself several thousand million years ago. Such is the time scale of the earth's history. But neither these figures, nor even bigger magnitudes, can give us a real conception of the eternity of nature, for that eternity implies its infinite existence in time; it implies that nature has always existed and always will exist.

Space and time are interconnected as modes of the existence of the objective world and are inseparable from matter in motion.

That was convincingly demonstrated by one of the greatest scientific theories of our time, Einstein's theory of relativity. It refuted the view previously prevailing in physics that space is independent of matter, an unchanging void into which material bodies had been inserted by some external force, and that time flows at a uniform rate and does not depend on the motion of matter.

Space and time, being universal modes of the existence of matter, are absolute; nothing can exist outside of time and space. But their properties are changeable: space and time relations depend on the speed of motion of matter; the properties of space and time change in various parts of the universe in accordance with the distribution and motion of material masses. In that sense, space and time are relative.

Attempts to Deny the Objective Existence of Space and Time

Man's day-to-day experience over the centuries and scientific data prove that space and time exist objectively, though this is denied by many idealist philosophers.

The German idealist philosopher, Immanuel Kant, claimed there was no such thing as objective space and time existing independent of our consciousness.

In his view, space and time are merely modes of apprehending phenomena. He supposed that it is in the nature of human cognition to perceive all phenomena located in space and taking place in time: if there were no human consciousness, there would be no space or time.

The view of space and time as subjective methods of perceiving phenomena is current also in modern idealist philosophy, though it is contradictory to, and refuted by, science, experience and practice.

Let us take this example. If you have to travel from Paris to Moscow you know beforehand that the distance is 2,500 kilometres--a real, not imaginary distance. To traverse it you will need time, and the length of time will depend not on your imagination, but on the objectively existing distance between these two cities, and also on the means of transport. By rail, the journey will take not less than two days; by jet plane it can be covered in a matter of three or four hours.

Science tells us that the world existed prior to man and his consciousness. But if that is so, we must conclude that space and time are independent of human consciousness, because the material world cannot exist otherwise than in space and time.

In our day, when people scientifically and technically equipped are able to penetrate cosmic space, a new blow is being dealt to idealist views of the subjective character of space and time.

The teaching of philosophical materialism that the external world exists in space and time refutes the religious doctrine of a God existing outside of space and time. Theology asserts that God existed before there was a world, that he created nature but remains outside nature, in an incomprehensible, supernatural "somewhere". The theologians assert that God alone is infinite and eternal, while nature has a beginning and an end, both in space and time.

Science has conclusively shown the untenability of such fantasies. There is no place for God in the true, scientific conception of the world. The eighteenth-century French astronomer Joseph Lalande remarked that he had searched the skies but did not find any God there.

Nature is its own cause. That thought was expressed in the seventeenth century by the materialist philosopher Spinoza. That materialist formula signifies that nature is in no need of a creator standing above it, that nature itself possesses the attributes of infinity and eternity which the theologians falsely ascribe to God.

By proving the uncreatedness, eternity and infinity of nature, the Marxist materialist philosophy provides a firm basis for atheism.

5. CONSCIOUSNESS--A PROPERTY OF MATTER ORGANISED IN A SPECIAL WAY

Thinking--a Result of the Evolution of Living Matter

The ability to think, characteristic of man, and found also in an elementary form in the higher animals, is the product of a long historical development along the paths of the increasingly complex reflection of the external and internal world by living beings.

The material basis of life is protein, a complex product of the development of matter. Protein compounds, especially in the form of enzyme systems, play a decisive part in metabolism, the basis of the vital activity of every organism. Associated with metabolism are other features of life: reproduction,

irritability, etc. Irritability enables living beings to respond to influences of the internal and external environment by adaptive reactions. This is an elementary form of reflex activity. In the higher stages of the development of the organic world, this property of irritability, which is characteristic of the simplest organisms, becomes the basis for higher nervous activity, and what is called psychic activity.

Even in unicellular organisms there is a differentiation of elements particularly sensitive to various external stimuli. With the appearance of multicellular animals, specialisation of the cells of the organism occurs, with the appearance of special groups of cells (receptors) that are capable of receiving external stimuli and of converting the energy of stimulation into excitation. As the animal organism grows more complex, these cells gradually evolve into the nervous system and its central organ, the brain.

The nervous system is an organ which by its structures and processes reflects all the diverse energetic and spatial-temporal properties of the external world, at the same time co-ordinating the work of organs within the organism itself.

In vertebrates, the central nervous system is composed of the spinal cord and the brain with its various divisions. In most fish, the brain is relatively small, with hardly any development of the cerebral hemispheres. In amphibia, the brain is bigger and there are the beginnings of the forebrain, the basis for the development of the cerebral hemispheres. In reptiles, the brain is still more developed and the surface of the hemispheres for the first time shows nerve cells from which the cortex is formed. In birds, the cerebral hemispheres are still bigger, but the cortex little developed. The hemispheres are much more developed in mammals, owing to the development and complexity of the cortex. The higher mammals have an extensive cortex with many irregular ridges and fissures, and the hemispheres cover all the other parts of the brain.

The highest development of the brain, and especially of its cortex, is to be found in man. The cerebral cortex constitutes an apparatus in constant interaction with the entire nervous system and is the organ of higher nervous activity, of the highest and most complex forms of connection with the external environment. Ivan Pavlov, the great Russian physiologist, said: "Mental activity is the result of the physiological activity of a definite brain mass."*** This is the conclusion drawn by all modern natural science.

The excitation of the sensory nerve-endings resulting from external and internal stimuli is transmitted through the centripetal nerves to the appropriate parts of the brain. From there impulses are carried by the centrifugal nerves to various organs of the body, stimulating their activity. What we have is a reflex action of the given organ, and the whole organism, to one or another stimulus.

For example, when you draw your hand away from something hot, that is a reflex action. It is of the kind that psychologists call unconditioned reflexes. They are innate both in animals and man.

These unconditioned reflexes (defensive, food, etc.) are the basis for conditioned reflexes, which are formed in the course of individual experience. For instance, a dog secretes saliva when it grabs a piece of meat; that is an unconditioned reflex. But salivation can be caused by the sight or smell of meat, or even by the sight of a person who usually feeds the animal. Analysis of this and similar phenomena enabled Pavlov to prove that if feeding is accompanied by a flash of light or the sound of a bell, a new type of reflex response can be developed--the dog will secrete saliva on seeing the light or hearing the bell. Pavlov called these conditioned reflexes, because they are

produced by combining some conditional stimulus (light, sound, etc.) with an unconditioned stimulus that evokes a reflex action.

Conditioned reflexes are temporary nerve connections. They arise under definite conditions and last for a longer or shorter period without the aid of unconditioned stimuli. Their importance is due to the fact that they enable organisms to adapt themselves to changed conditions of their environment. It is well known, for instance, that many wild animals show no alarm on seeing human beings for the first time. Only when man begins to hunt them do they change their behaviour, hiding themselves as soon as they see or sense him. They have acquired a new, conditioned reflex; and a very useful one for them: the sight of a man immediately evokes an unconditioned defensive reflex, the signal for purposive adaptive reaction.

It has been found that any object or natural phenomenon, if combined with unconditioned reflexes, can serve as a signal for conditioned reflex activity. This system of signals, common to both animals and man, Pavlov called the first signalling system.

At the same time, Pavlov emphasised the specific character of the higher nervous activity of man as compared with animals. He showed that speech is a new system of signals characteristic only of man, and one that becomes a source of conditioned reflex activity. This system, peculiar to man, Pavlov called the second signalling system.

A fundamental aspect of Pavlov's discovery of signalling activity is that the adaptation of living beings to impending, i.e., future, events, which had always been the prerogative of idealist psychology, henceforth became an object of materialist scientific investigation.

Pavlov discovered the physiological laws of higher nervous activity in animals and man, and he showed the features common to both and the fundamental difference between them. His work has laid a sound scientific basis for an understanding of human mental activity.

The Role of Labour and Speech in the Development of Human Thought

Mental activity in man has its precursor in the rudimentary forms of this activity in animals. But the qualitative differences between them must also be seen. The human mind, human thought, is the highest stage in the development of the mental activity. The labour activity of man as a social being has determined the extremely high level of his mental life, his thinking.

The great English scientist, Charles Darwin, proved that man and the anthropoid apes have common ancestors. In the distant past, man's animal ancestors were marked by the high development of their fore limbs. They learned to walk erect and began to use natural objects as tools to procure food and to defend themselves. Subsequently, they proceeded to fashion tools, and this marked the gradual transformation of the animal to the human being. The use of tools enabled man to master such a natural force as fire and make it possible for him to improve and vary his food, which in turn helped to develop his brain.

The use of tools changed man's relation to nature. The animal passively adapts itself to nature, making use of what nature itself provides. In contrast, man adapts himself to nature actively--he purposively changes nature, creating for himself conditions of existence that he does not find ready-made. Labour has played a decisive part in the development and perfection of man's brain; in a certain sense, man and his brain have been created by labour.

The tremendous progress in man's adaptation to the conditions of his environment, which took the form of changing the external world, only became possible through an extensive development of the human brain's capacity to appraise the results of behaviour, of labour activity. A powerful impetus to the development of this capacity was given when the ancestor of modern man made the first tool. In its turn, the capacity of the brain to appreciate the results of the labour process served also as the physiological basis for a rapid improvement of the instruments of labour themselves.

This more complex interaction of man and nature led to more complex relationships between men themselves. For collective labour, men had to associate with one another, and for this the limited stock of sounds that had sufficed for animals was no longer adequate. In the course of labour activities, the human throat gradually developed and changed. Man learned to pronounce articulate sounds, which gradually developed into words, language. Joint labour would have been impossible without the faculty of speech.

Without words, concepts of things, and their relation to one another could not have arisen; human thought would have been impossible. The emergence and development of speech, in its turn, influenced the development of the brain.

Thus man's social labour, and later, in association with it, speech, were the decisive factors influencing the development of the brain, the development of the capacity to think.

Consciousness Is a Property of the Brain

Consciousness is a product of the activity of the human brain, which is connected with the intricate complex of sensory organs. In essence, consciousness is a reflection of the material world. It is a manifold process that includes various types of mental activity, such as sensation, perception, conception, thought, feeling and will. Without the proper functioning of the brain there can be no normal mental activity. Derangement of this functioning by illness, say, or alcohol, impairs the capacity for sound mental activity. Sleep is a partial, temporary inhibition of the activity of the cerebral cortex as a whole--thinking ceases and consciousness is obscured. Recent achievements in influencing selectively and in any desired direction human mental states and pathological emotions by means of various drugs once again proves the primary character of the material cerebral processes underlying the formation of consciousness.

But from these correct materialist views it does not follow that thought is a substance secreted by the brain. The nineteenth-century German materialist Karl Vogt defined thought as a special substance secreted by the brain, just as our salivary glands secrete saliva or the liver bile. That was a vulgar conception of the nature of thought. Mental activity, consciousness, thought, is a special property of matter, but not a special kind of matter.

On the fundamental question of philosophy we counterpose consciousness and matter, spirit and nature. Matter is everything that exists independent and outside of our consciousness, and it is therefore a gross error to regard consciousness as part of matter. Lenin said: "To say that thought is material is to make a false step, a step towards confusing materialism and idealism."*** And indeed, if thought is the same thing as matter, that removes all difference between matter and thinking; it makes them identical.

The idealist opponents of Marxism persist in ascribing to it the view that consciousness is of a material nature. They do so in order to make it easier to "refute" Marxist philosophical materialism. It is a time-honoured device--

first to ascribe some absurdity to your opponent and then to subject it to "annihilating" criticism.

Actually, this identification of consciousness and matter belongs not to dialectical, but to the vulgar materialism. Marxist materialist philosophy has always combated this view, always drawing a distinction between consciousness and the reflection of the material world and matter itself.

But this difference should not be exaggerated, not made into an absolute break. Such a break between consciousness and matter is characteristic of psychophysical parallelism, which maintains that thought, consciousness, are processes taking place parallel to, but independent of, material processes occurring in the brain. Science rejects that standpoint. It proves that human mental activity is only a special aspect of the vital activity of the organism, a special function of the brain.

Dialectical materialism rejects any break between consciousness and matter. For such a break would, in essence, signify a return to the primitive, ignorant views of early human history, when all the phenomena of life were explained as due to a soul that was supposed to enter the body and control it.

In solving the psychophysical problem, i.e., the problem of relation between man's mental activity and its organ, the brain (as a material organ, a physical body), one must see both the difference and the connection between them. It is important to bear the difference in mind, because identifying consciousness with matter leads to a sheer absurdity. But neither should consciousness be separated from the brain, for consciousness is a function of the brain, i.e., of matter organised in a special way.

* - K. Marx, Briefe an Kugelmann, Berlin, 1927, S. 27-28

** - V.I. Lenin, Collected Works, Vol. 14, p. 69, Foreign Languages Publishing House (F.L.P.H.), Moscow, p. 69

*** - Ibid., pp. 260-61

**** - F. Engels, Anti-Duhring, F.L.P.H., 1962, p. 65

***** - Ibid., p. 86

***** - I.P. Pavlov, Works, Vol. III, Book 2, Moscow-Leningrad, 1951, pp. 409-10

***** - V.I. Lenin, Collected Works, Vol. 14, p. 244