

5/24/87 -Midnight

Lee Regenstein

(dictated 5/28/87)

Historic
T.P.;
Great
Divides;

Since the "changed world", when ~~space~~ was central both to becoming "practical" dialecticians, as well as meeting the challenge from the objective situation, is now confronted with the fact that ~~retreats~~ have become so abysmal and so polluted in the New Left, be that Socialist, Communist, or really, really new rethinking, deep rethinking, of philosophy, of what it meant when I changed the title from Dialectic of Organization to Dialectic of Philosophy and Organization, putting the (process of the dialectical development) party and the dialectic of philosophy itself, ~~can~~

Not only
Journalist
1986
1987

no longer shy away from that untrodden path of philosophy, which remained untrodden even when one as great as Lenin

Org. incl. both spontaneous forms born from below, in Party, who had gone into philosophy, shied away from the philosophy of organization.

who had gone into philosophy, shied away from the philosophy of organization, stop at the smashing of the state, the revolutionary moment of the Paris Commune, and not the philosophic moment of the specific Critique of the Gotha Program itself, and its "principles."

X

The "why" will take us through the whole of this period, but of our '53 to '87 period. Note that '53 when we were still part of JPT, but I had broken through on the AI, is a philosophic moment which I will go into in great detail even though we think we know it.

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Fully to understand this, we must 1st begin, as always, with Marx and the new continent of thought and revolution he discovered in his philosophic moment, 1844.

THE PHILOSOPHIC MOMENT

(The 3 parts of this report are the organization, the new elements in the book-to-be; then, part 2 will take up Hegel's final page of the Phenomenology on the difference between Organization

note New Rose, focus on Pannekoek

Intro. Obj. C

glimpse

5/28/87

when he speaks of History as contingency, and Organization
 when he speaks of History ~~XXXXXXXXXXXXXXXXXXXX~~
 "philosophically comprehended", when it become the
 Science, the Absolute Knowledge; 3rd will be Marx,
 1844, 1847, 1864, 187 1, 1875; Lenin, 1914-18, 1920-21.
 Finally, 1953-87 period, focused on 53 and 87 - 88 Per-
 spectives.

ORGANIZATION BY OTHERS

Eugene's summary of Monty Johnstone's 1967 "Marx and
 Engels and the Concept of the Party", as well as John Cun-
 liffe on "Marx and Engels and the Party" June 1981,
 though 20 years apart, are nearly the same and definitely
 hold that there is no difference between Marx and Engels
 on the question of the Party. Without any realization
 that, though the periods listed are correct for Marx --
 1847-52, 1850s and early 60s, 1864-72 the International,
 the GSD 1870s to early 90s, and the broad national parties
 (GB, USA) --the actual references are all to Engels.
 Johnstone's appears more serious and certainly has
 plenty of references, but even such a thing as the 47
 transformation of the League of the Just into the Communist
 League, when Marx, to say the least, was the ^{organizational} founder as
 well as the philosopher, finds Engels quoted, not Marx.
 "two independent currents": on the one hand 'a pure workers'
 movement' and, on the other, 'a theoretical movement, stem-
 ming from the disintegration of Hegelian philosophy' associated
 predominantly with Marx. 'The Communist Manifesto of 1848,'
 he goes on, 'marks the fusion of both currents' (p. 123)

Don't forget that Marx was on the platform and worked
 hard from the beginning of the First International, whereas
 Engels did not come in until 70 when Marx practically forced
 him. Neither this nor the fact that the Critique of the
 GP is hardly mentioned or made into any category by

~~XXXXXXXXXX~~

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Johnstone, and whereas Eugene certainly points to that horrible error, my point is that, as revolutionary philosopher, it is ~~is~~ impossible for us to simply note that others made an error, or simply note that Marx and Engels are dealt with as one person WITHOUT AT ONCE REJECTING, PHILOSOPHICALLY REJECTING, BY POINTING TO THE FACT THAT ONCE YOU DO THAT, YOU AUTOMATICALLY DON'T UNDERSTAND A SINGLE WORD ABOUT MARX AND ENGELS. For example, Cunliffe makes the following fantastic explanation of what Marx had meant by "party in the historic sense" :

"the initial contrast, then, is between two usages of the term: with 'party' in an extended sense denoting a historical movement, and 'party' in a restricted sense denoting the organizations issuing from it. What really mattered was the former." (p. 351)

The greatest achievement of Eugene's work was what he did with drafts of ~~XXXXXX~~ Marx's Civil War in France and Minutes of the First International. I will wish to quote those passages on special women's branches and use that in relationship to the whole question of/the Yugoslav Encyclopedia, and perhaps ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ ~~XXXXXXXXXXXX~~ send one copy to each local.