possible. In addition, there are structural limits to Keynesian manipulation. (2) Military expenditures are the agent required to stabilize the Western-type economy. These expenditures cause an increasing reaction against the war-mindedness accompanying them. Capitalist expertise in satisfying their wage-slaves rests on a very insecure material base. International conditions may cause this base to shift so much that the manipulators lose control.

However, Marcuse does see a ray of hope. Beneath the conservative masses lies a seething underworld of the outcasts — the "other America." They cannot satisfy even the immediate needs without challenging the system from the outside. "Thus their opposition is revolutionary even if their consciousness is not." (3) Although he says their opposition may mark "...the beginning of the end of a period," (4) even this is "...nothing but a chance." (5) Hence, to Marcuse, the outcome seems in doubt.

The core of the problem is the significance of the materialist conception of history. The materialist conception of history, a conception derived from the actual development of society in the past, indicates that when social institutions can no longer develop the potentialities that lie within the grasp of men, men eventually come to understand this and come to desire change. No system of social institutions is immortal no matter how much it may seem at any given time.

Many times in the past, the ideology of the ruling class attained complete dominance. In the Middle Ages, the church dominated education and ideology completely. Then, too, a "one-dimensional" man existed. Hopes, fears, and frustrations were channeled into politically harmless religious activities. Yet in spite of these unpropitious conditions, a new society emerged from the old. On the surface, all seemed calm, but it was the calm before the storm. In 1788, King Louis XVI seemed supreme, a year later he was overthrown.

At the heart of the materialist conception of history is the assumption that once an idea has come of age, it cannot be suppressed forever. This assumption is not extravagant optimism, but a summation of man's past experiences. To reject this assumption during a period of calm is to reject faith in man's ultimate rationality. Such a rejection is in line with the position of current conservatives of all stripes. Unless all the people can be fooled all the time, something that has never yet happened, we can be sure that eventually reason will prevail. It is only a question of time.

Remembering that Rome was not built in a day, we must try to build all we can. Also, let us North Americans not take too parochial a view. From Waltham, Massachusetts the world may appear to be securely in the hold of a stable system of domination. But throughout the world, turmoil, war, revolution, and instability abound. The human race is awakening from its age-long slumber. Moreover, in most of the world Marx's ideas are a live issue and an inspiration around which hopes are being built. Critical theory *has* demonstrated the liberating tendencies within world society. The task of Marxists is to inspire men to abandon the one dimensional society.

JEROME

2. See Paul Mattick, *Dynamics of the Mixed Economy,* Science and Society, Summer 1964.
3. Marcuse, *op. cit.*, p. 256.
4. *Ibid.*, p. 257.
5. *Ibid.*

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