



SECRET/SECURITY INFORMATION

50X1

- 2 -

oppositional thinking, and it may prove to be a dangerous one for his future career. His third qualification is his one-sided Party training which dominates his scientific work.

4. It is questionable how profound Yudin's education and knowledge of the theoretical philosophy is, as he is not credited with many important theoretical writings on the subject. He did go through a very intensive course on Marxism under Deborin, philosophy under Lavob Akselrod, while his other instructors were Rubin, Bukharin, Pokrovsky, and Rozhkov. However, Yudin's graduation from school was not quite normal and while in his last year of school he was already appointed director of the Department of Philosophy. This, of course, was strange and [redacted] Pokrovsky was responsible for the rapid advancement of Yudin over the heads of his instructor, Deborin, or Pospelov who was already a member of the Central Committee.
5. With regards to Yudin's outlook toward the West, it must be recalled that during World War II he was an internationalist and there is no evidence of his changing from that policy. He is a definite Lenin-Stalinist to this day.
6. Yudin does not drink or smoke. He is definitely an ideological Communist and his career follows in his ideology. He is calm, unemotional, tries to reason with his mind rather than his heart, determined, very capable. He can also be described as being very disciplined, clever, self-restrained and secretive. He knows how to conduct discussions, is a strong arguer and a good orator. [redacted]
7. His relations with people around him seem to be correct and humane and, in spite of his high position, he is very modest. He can be best described as a good workhorse of Stalinism. His career is absolutely independent of Malenkov, but Kaganovich, Zhdanov and Molotov had direct bearing on it, as Yudin came in close contact with them. Yudin could be described generally as representing the theoretical elite as opposed to Malenkov who heads the bureaucratic elite of the Soviet Union.
8. However, it is beginning to appear that Yudin's stock is now quoted a little lower than it was prior to the 19th Congress. At this Congress Chesnokov, a student of Yudin, was taken into the Presidium while Yudin became only an alternate. This decision of the Congress could serve as a barometer of Yudin's career, as Chesnokov, who is a second-rater in comparison to Yudin, actually overtook him. It is possible that some of the above-mentioned traits of Yudin are catching up with him or it may be the question of the Kremlin groupings, as Chesnokov is, of course, much closer to Malenkov. In general, if the Stalinists are slated to fade away, Yudin will go, as his present situation is difficult and the only thing that may save him is his "Party scent."
9. Chesnokov, P. I. - Chesnokov graduated from the Department of Philosophy, Institute of Red Professorate in 1935 or 1936, i.e., a little later than Yudin who already had become its director. Chesnokov did some writing on the subject of current Party philosophy, a sort of propaganda work, but he proved to be a mediocre propagandist. He distinguished himself during his debate with Alexandrov, the Chief of the Propaganda Section of the Central Committee.
10. Chesnokov, who is now approximately forty-five years of age, was originally put forward in 1946 by Zhdanov. Now he can be placed in Malenkov's camp as the latter's leading trump against Yudin. [redacted] He [redacted] is [redacted]

SECRET/SECURITY INFORMATION

SECRET/SECURITY INFORMATION

50X1

- 3 -

prepared to write on any theme. In this connection Chesnokov could be exploited much easier than Yudin who has his own strong convictions.

- 50X1
11. Mitin, K A - Mitin is a member of the Central Committee and to him belongs the job of putting into order the Yudin brand of the Lenin-Stalinist philosophy. He taught Yudin in the Academy of the Communist Education Imeni Krupsky in 1928-1930. He must be about sixty years of age. He is tall, thin, pale, and very dry. He belonged to the group of Party ascetics. Mitin is very dry in his relations with others. A man of few words and an average orator, very nervous, but not hysterical.
  12. By virtue of his background, Mitin felt out of place among the theoreticians and philosophers of the Communist doctrine and because of this he remained in shadow for a long time. It was only during the period of the struggle against the rightist opposition, when unknown people were recruited without regard to their background, as long as they went along with the Party, Mitin became a little more prominent. Particularly he began to stand out as supporter of Yudin's ideas, to which he gave theoretical expression. This may explain the reason why Yudin and Mitin always write together. The lack of theoretical knowledge on the part of one is complemented by the other.
  13. One cannot expect personal initiative or creative ability from Mitin as he puts in order Yudin's ideas on philosophy. Mitin owes his advancement to his contact with Yudin. The entire circle of theoretical agitators in the Central Committee are Mitin's pupils or colleagues. Thus, the whole propaganda apparatus of the Party stands behind Mitin and Yudin.
  14. Now with the departure of Yudin for underground work in the Cominform, the direction of the Institute of Philosophy of the Academy of Sciences is in the hands of Mitin.

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