



W. H. Wood (H. W.)

Workers of All Countries, Unite!

Lenin

**Against Right-Wing and Left-Wing
Opportunism, Against Trotskyism**

 **Progress Publishers • Moscow**

Compiled by C. LEITEIZEN

Translated from the Russian

PUBLISHERS' NOTE

This collection includes works by V. I. Lenin, dealing with the criticism of opportunism, its main trends and the analysis of its sources and social roots. All the material is arranged in chronological order. The translations are taken from the English edition of V. I. Lenin's *Collected Works*, Progress Publishers.

В. И. ЛЕНИН

**Против правого и левого оппортунизма,
против троцкизма**

На цыганском языке

First Printing 1975

Л 10102—638
014(01)—75 63—75

Printed in the Union of Soviet Socialist Republics

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From What Is To Be Done?

I

Dogmatism and "Freedom of Criticism"

A. What Does "Freedom of Criticism" Mean?

"Freedom of criticism" is undoubtedly the most fashionable slogan at the present time, and the one most frequently employed in the controversies between socialists and democrats in all countries. At first sight, nothing would appear to be more strange than the solemn appeals to freedom of criticism made by one of the parties to the dispute. Have voices been raised in the advanced parties against the constitutional law of the majority of European countries which guarantees freedom to science and scientific investigation? "Something must be wrong here," will be the comment of the onlooker who has heard this fashionable slogan repeated at every turn but has not yet penetrated the essence of the disagreement among the disputants; "evidently this slogan is one of the conventional phrases which, like nicknames, become legitimised by use, and become almost generic terms."

In fact, it is no secret for anyone that two trends have taken form in present-day international* Social-Democracy.

* Incidentally, in the history of modern socialism this is a phenomenon, perhaps unique and in its way very consoling, namely, that the strife of the various trends within the socialist movement has from national become international. Formerly, the disputes between Lassalleans and Eisenachers, between Guesdists and Possibilists, between Fabians and Social-Democrats, and between Narodnaya Volya adherents and Social-Democrats, remained confined within purely national frameworks, reflecting purely national features, and proceeding, as it were, on different planes. At the present time (as is now evident), the English

The conflict between these trends now flares up in a bright flame and now dies down and smoulders under the ashes of imposing "truce resolutions". The essence of the "new" trend, which adopts a "critical" attitude towards "obsolete dogmatic" Marxism, has been clearly enough *presented* by Bernstein and *demonstrated* by Millerand.

Social-Democracy must change from a party of social revolution into a democratic party of social reform. Bernstein has surrounded this political demand with a whole battery of well-attuned "new" arguments and reasonings. Denied was the possibility of putting socialism on a scientific basis and of demonstrating its necessity and inevitability from the point of view of the materialist conception of history. Denied was the fact of growing impoverishment, the process of proletarianisation, and the intensification of capitalist contradictions; the very concept, "*ultimate aim*", was declared to be unsound, and the idea of the dictatorship of the proletariat was completely rejected. Denied was the antithesis in principle between liberalism and socialism. Denied was *the theory of the class struggle*, on the alleged grounds that it could not be applied to a strictly democratic society governed according to the will of the majority, etc.

Thus, the demand for a decisive turn from revolutionary Social-Democracy to bourgeois social-reformism was accompanied by a no less decisive turn towards bourgeois criticism of all the fundamental ideas of Marxism. In view of the fact that this criticism of Marxism has long been directed from the political platform, from university chairs, in numerous pamphlets and in a series of learned treatises, in view of the fact that the entire younger generation of the educated classes has been systematically reared for decades on this criticism, it is not surprising that the "new critical" trend in Social-Democracy should spring up, all

Fabians, the French Ministerialists, the German Bernsteinians, and the Russian Critics—all belong to the same family, all extol each other, learn from each other, and together take up arms against "dogmatic" Marxism. In this first really international battle with socialist opportunism, international revolutionary Social-Democracy will perhaps become sufficiently strengthened to put an end to the political reaction that has long reigned in Europe?

complete, like Minerva from the head of Jove. The content of this new trend did not have to grow and take shape, it was transferred bodily from bourgeois to socialist literature.

To proceed. If Bernstein's theoretical criticism and political yearnings were still unclear to anyone, the French took the trouble strikingly to demonstrate the "new method". In this instance, too, France has justified its old reputation of being "the land where, more than anywhere else, the historical class struggles were each time fought out to a decision. . ." (Engels, Introduction to Marx's *Der 18 Brumaire*). The French socialists have begun, not to theorise, but to act. The democratically more highly developed political conditions in France have permitted them to put "Bernsteinism into practice" immediately, with all its consequences. Millerand has furnished an excellent example of practical Bernsteinism; not without reason did Bernstein and Vollmar rush so zealously to defend and laud him. Indeed, if Social-Democracy, in essence, is merely a party of reform and must be bold enough to admit this openly, then not only has a socialist the right to join a bourgeois cabinet, but he must always strive to do so. If democracy, in essence, means the abolition of class domination, then why should not a socialist minister charm the whole bourgeois world by orations on class collaboration? Why should he not remain in the cabinet even after the shooting-down of workers by gendarmes has exposed, for the hundredth and thousandth time, the real nature of the democratic collaboration of classes? Why should he not personally take part in greeting the tsar, for whom the French socialists now have no other name than hero of the gallows, knout, and exile (*knouteur, pendeur et déportateur*)? And the reward for this utter humiliation and self-degradation of socialism in the face of the whole world, for the corruption of the socialist consciousness of the working masses—the only basis that can guarantee our victory—the reward for this is pompous *projects* for miserable reforms, so miserable in fact that much more has been obtained from bourgeois governments!

He who does not deliberately close his eyes cannot fail to see that the new "critical" trend in socialism is nothing more nor less than a new variety of *opportunism*. And if we judge people, not by the glittering uniforms they don or by the

high-sounding appellations they give themselves, but by their actions and by what they actually advocate, it will be clear that "freedom of criticism" means freedom for an opportunist trend in Social-Democracy, freedom to convert Social-Democracy into a democratic party of reform, freedom to introduce bourgeois ideas and bourgeois elements into socialism.

"Freedom" is a grand word, but under the banner of freedom for industry the most predatory wars were waged, under the banner of freedom of labour, the working people were robbed. The modern use of the term "freedom of criticism" contains the same inherent falsehood. Those who are really convinced that they have made progress in science would not demand freedom for the new views to continue side by side with the old, but the substitution of the new views for the old. The cry heard today, "Long live freedom of criticism", is too strongly reminiscent of the fable of the empty barrel.

We are marching in a compact group along a precipitous and difficult path, firmly holding each other by the hand. We are surrounded on all sides by enemies, and we have to advance almost constantly under their fire. We have combined, by a freely adopted decision, for the purpose of fighting the enemy, and not of retreating into the neighbouring marsh, the inhabitants of which, from the very outset, have reproached us with having separated ourselves into an exclusive group and with having chosen the path of struggle instead of the path of conciliation. And now some among us begin to cry out: Let us go into the marsh! And when we begin to shame them, they retort: What backward people you are! Are you not ashamed to deny us the liberty to invite you to take a better road! Oh, yes, gentlemen! You are free not only to invite us, but to go yourselves wherever you will, even into the marsh. In fact, we think that the marsh is your proper place, and we are prepared to render you every assistance to get there. Only let go of our hands, don't clutch at us and don't besmirch the grand word freedom, for we too are "free" to go where we please, free to fight not only against the marsh, but also against those who are turning towards the marsh!

B. The New Advocates of "Freedom of Criticism"

Now, this slogan ("freedom of criticism") has in recent times been solemnly advanced by *Rabocheye Dyelo* (No. 10), organ of the Union of Russian Social-Democrats Abroad, not as a theoretical postulate, but as a political demand, as a reply to the question, "Is it possible to unite the Social-Democratic organisations operating abroad?": "For a durable unity, there must be freedom of criticism" (p. 36).

From this statement two definite conclusions follow: (1) that *Rabocheye Dyelo* has taken under its wing the opportunist trend in international Social-Democracy in general, and (2) that *Rabocheye Dyelo* demands freedom for opportunism in Russian Social-Democracy. Let us examine these conclusions.

Rabocheye Dyelo is "particularly" displeased with the "inclination of *Iskra* and *Zarya* to predict a rupture between the *Mountain* and the *Gironde* in international Social-Democracy".*

"Generally speaking," writes B. Krichevsky, editor of *Rabocheye Dyelo*, "this talk of the *Mountain* and the *Gironde* heard in the ranks of Social-Democracy represents a shallow historical analogy, a strange thing to come from the pen of a Marxist. The *Mountain* and the *Gironde* did not represent different temperaments, or intellectual trends, as the historians of social thought may think, but different classes or strata—the middle bourgeoisie, on the one hand, and the petty bourgeoisie and the proletariat, on the other. In the modern socialist movement, however, there is no conflict of class interests; the socialist movement in its entirety, in all of its diverse forms (Krichevsky's italics), including the most pronounced Bernsteinians, stands on the basis of the class interests of the proletariat and its class struggle for political and economic emancipation" (pp. 32-33).

* A comparison of the two trends within the revolutionary proletariat (the revolutionary and the opportunist), and the two trends within the revolutionary bourgeoisie in the eighteenth century (the Jacobin, known as the *Mountain*, and the Girondist) was made in the leading article in No. 2 of *Iskra* (February 1901). The article was written by Plekhanov. The Cadets, the Bezraglavtsi, and the Mensheviks to this day love to refer to Jacobinism in Russian Social-Democracy. But how Plekhanov came to apply this concept for the first time against the Right Wing of Social-Democracy—about this they prefer to keep silent or to forget. (Author's note to the 1907 edition.—Ed.)

A bold assertion! Has not Krichevsky heard of the fact, long ago noted, that it is precisely the extensive participation of an "academic"^{*} *stratum* in the socialist movement in recent years that has promoted such a rapid spread of Bernsteinism? And what is most important—on what does our author found his opinion that even "the most pronounced Bernsteinians" stand on the basis of the class struggle for the political and economic emancipation of the proletariat? No one knows. This determined defence of the most pronounced Bernsteinians is not supported by any argument or reasoning whatever. Apparently, the author believes that if he repeats what the most pronounced Bernsteinians say about themselves his assertion requires no proof. But can anything more "shallow" be imagined than this judgement of an entire trend based on nothing more than what the representatives of that trend say about themselves? Can anything more shallow be imagined than the subsequent "homily" on the two different and even diametrically opposite types, or paths, of party development? (*Rabocheye Dyelo*, pp. 34-35). The German Social-Democrats, in other words, recognise complete freedom of criticism, but the French do not, and it is precisely their example that demonstrates the "bane of intolerance".

To this we can only say that the very example B. Krichevsky affords us attests to the fact that the name Marxists is at times assumed by people who conceive history literally in the "Ilovaisky manner". To explain the unity of the German Socialist Party and the disunity of the French Socialist Party, there is no need whatever to go into the special features in the history of these countries, to contrast the conditions of military semi-absolutism in the one with republican parliamentarism in the other, to analyse the effects of the Paris Commune and the effects of the Exceptional Law Against the Socialists, to compare the economic life and economic development of the two countries, or to recall that "the unexampled growth of German Social-Democracy" was accompanied by a strenuous struggle, unique in the history of

* This refers to bourgeois professors who joined the Social-Democratic movement and distorted the Marxist theory in the bourgeois reformist way.—Ed.

socialism, not only against erroneous theories (Mühlberger, Dühring,* the *Katheders*-Socialists), but also against erroneous tactics (Lassalle), etc., etc. All that is superfluous! The French quarrel among themselves because they are intolerant; the Germans are united because they are good boys.

And observe, this piece of matchless profundity is designed to "refute" the fact that puts to rout the defence of the Bernsteinians. The question whether or not the Bernsteinians *stand* on the basis of the class struggle of the proletariat is one that can be completely and irrevocably answered only by historical experience. Consequently, the example of France holds greatest significance in this respect, because France is the only country in which the Bernsteinians attempted to *stand* independently, on their own feet, with the warm approval of their German colleagues (and partly also of the Russian opportunists; cf. *Rabocheye Dyelo*, No. 2-3, pp. 83-84). The reference to the "intolerance" of the French, apart from its "historical" significance (in the Nozdryov** sense), turns out to be merely an attempt to hush up very unpleasant facts with angry invectives.

Nor are we inclined to make a present of the Germans to Krichevsky and the numerous other champions of "freedom of criticism". If the "most pronounced Bernsteinians" are still tolerated in the ranks of the German party, it is only to the extent that they *submit* to the Hanover resolution,

* At the time Engels dealt his blows at Dühring, many representatives of German Social-Democracy inclined towards the latter's views, and accusations of acerbity, intolerance, uncomradely polemics, etc. were hurled at Engels even publicly at a Party Congress. At the Congress of 1877, Most and his supporters introduced a resolution to prohibit the publication of Engels' articles in *Vorwärts* because "they do not interest the overwhelming majority of the readers", and Vahlteich declared that their publication had caused great damage to the Party, that Dühring too had rendered services to Social-Democracy: "We must utilise everyone in the interests of the Party; let the professors engage in polemics if they care to do so, but *Vorwärts* is not the place in which to conduct them" (*Vorwärts*, No. 65, June 6, 1877). Here we have another example of the defence of "freedom of criticism", and our legal critics and illegal opportunists, who love so much to cite the example of the Germans, would do well to ponder it!

** A character in Gogol's *Dead Souls*, a brawler whom the author called "an historical personage" for the reason that wherever he went he left behind him a scandalous "history".—Ed.

which emphatically rejected Bernstein's "amendments", and to the Lübeck resolution, which (notwithstanding the diplomatic terms in which it is couched) contains a direct warning to Bernstein.* It is debatable, from the standpoint of the interests of the German party, whether diplomacy was appropriate and whether, in this case, a bad peace is better than a good quarrel; in short, opinions may differ as to the expediency of any one of the *methods* employed to reject Bernsteinism, but that the German party *did reject* Bernsteinism on two occasions is a fact no one can fail to see. Therefore, to think that the German example confirms the thesis that "the most pronounced Bernsteinians stand on the basis of the class struggle of the proletariat, for political and economic emancipation", means to fail completely to understand what is going on under our very eyes.**

Nor is that all. As we have seen, *Rabocheye Dyelo* demands "freedom of criticism" and defends Bernsteinism before Russian Social-Democracy. Apparently it convinced itself that we were unfair to our "Critics" and Bernsteinians. But to which ones? who? where? when? What did the unfairness represent? About this, not a word. *Rabocheye Dyelo* does not name a single Russian Critic or Bernsteinian! We

* The reference is to the resolutions of the German Social-Democratic Party congresses held in Hanover (1899) and Lübeck (1901).—Ed.

** It should be observed that *Rabocheye Dyelo* has always confined itself to a bare statement of facts concerning Bernsteinism in the German party and completely "refrained" from expressing its own opinion. See, for instance, the reports of the Stuttgart Congress in No. 2-3 (p. 66), in which all the disagreements are reduced to "tactics" and the statement is merely made that the overwhelming majority remain true to the previous revolutionary tactics. Or, No. 4-5 (p. 25, et seq.), in which we have nothing but a paraphrasing of the speeches delivered at the Hanover Congress, with a reprint of Bebel's resolution. An exposition and a criticism of Bernstein's views are again put off (as was the case in No. 2-3) to be dealt with in a "special article". Curiously enough, in No. 4-5 (p. 33), we read the following: "...the views expounded by Bebel have the support of the vast majority of the Congress", and a few lines thereafter: "...David defended Bernstein's views... First of all, he tried to show that ... Bernstein and his friends, after all is said and done [sic!], stand on the basis of the class struggle..." This was written in December 1899, and in September 1901 *Rabocheye Dyelo*, apparently no longer believing that Bebel was right, repeats David's views as its own!

are left with but one of two possible suppositions. Either the unfairly treated party is none other than *Rabocheye Dyelo* itself (this is confirmed by the fact that in the two articles in No. 10 reference is made only to the wrongs suffered by *Rabocheye Dyelo* at the hands of *Zarya* and *Ishra*). If that is the case, how is the strange fact to be explained that *Rabocheye Dyelo*, which always vehemently dissociates itself from all solidarity with Bernsteinism, could not defend itself without putting in a word in defence of the "most pronounced Bernsteinians" and of freedom of criticism? Or some third persons have been treated unfairly. If this is the case, then what reasons may there be for not naming them?

We see, therefore, that *Rabocheye Dyelo* is continuing to play the game of hide-and-seek it has played (as we shall show below) ever since its founding. And let us note further this first practical application of the vaunted "freedom of criticism". In actual fact, not only was it forthwith reduced to abstention from all criticism, but also to abstention from expressing independent views altogether. The very *Rabocheye Dyelo*, which avoids mentioning Russian Bernsteinism as if it were a shameful disease (to use Starover's apt expression), proposes, for the treatment of this disease, to copy word for word the latest German prescription for the German variety of the malady! Instead of freedom of criticism—slavish (worse: apish) imitation! The very same social and political content of modern international opportunism reveals itself in a variety of ways according to national peculiarities. In one country the opportunists have long ago come out under a separate flag; in another, they have ignored theory and in fact pursued the policy of the Radicals-Socialists; in a third, some members of the revolutionary party have deserted to the camp of opportunism and strive to achieve their aims, not in open struggle for principles and for new tactics, but by gradual, imperceptible, and, if one may so put it, unpunishable corruption of their party; in a fourth country, similar deserters employ the same methods in the gloom of political slavery, and with a completely original combination of "legal" and "illegal" activity, etc. To talk of freedom of criticism and of Bernsteinism as a condition for uniting the *Russian Social-Democrats* and not

to explain how *Russian* Bernsteinism has manifested itself and what particular fruits it has borne, amounts to talking with the aim of saying nothing.

Let us ourselves try, if only in a few words, to say what *Rabocheye Dyelo* did not want to say (or which was, perhaps, beyond its comprehension).

C. Criticism in Russia

The chief distinguishing feature of Russia in regard to the point we are examining is that *the very beginning* of the spontaneous working-class movement, on the one hand, and of the turn of progressive public opinion towards Marxism, on the other, was marked by the combination of manifestly heterogeneous elements under a common flag to fight the common enemy (the obsolete social and political world outlook). We refer to the heyday of "legal Marxism". Speaking generally, this was an altogether curious phenomenon that no one in the eighties or the beginning of the nineties would have believed possible. In a country ruled by an autocracy, with a completely enslaved press, in a period of desperate political reaction in which even the tiniest outgrowth of political discontent and protest is persecuted, the theory of revolutionary Marxism suddenly forces its way into the *censored* literature and, though expounded in Aesopian language, is understood by all the "interested". The government had accustomed itself to regarding only the theory of the (revolutionary) *Narodnaya Volya* as dangerous, without, as is usual, observing its internal evolution, and rejoicing at *any* criticism levelled against it. Quite a considerable time elapsed (by our Russian standards) before the government realised what had happened and the unwieldy army of censors and gendarmes discovered the new enemy and flung itself upon him. Meanwhile, Marxist books were published one after another, Marxist journals and newspapers were founded, nearly everyone became a Marxist, Marxists were flattered, Marxists were courted, and the book publishers rejoiced at the extraordinary, ready sale of Marxist literature. It was quite natural, therefore, that among the Marxian neophytes who were caught up in this atmosphere, there

should be more than one "author who got a swelled head...".**

We can now speak calmly of this period as of an event of the past. It is no secret that the brief period in which Marxism blossomed on the surface of our literature was called forth by an alliance between people of extreme and of very moderate views. In point of fact, the latter were bourgeois democrats; this conclusion (so markedly confirmed by their subsequent "critical" development) suggested itself to some even when the "alliance" was still intact.**

That being the case, are not the revolutionary Social-Democrats who entered into the alliance with the future "Critics" mainly responsible for the subsequent "confusion"? This question, together with a reply in the affirmative, is sometimes heard from people with too rigid a view. But such people are entirely in the wrong. Only those who are not sure of themselves can fear to enter into temporary alliances even with unreliable people; not a single political party could exist without such alliances. The combination with the legal Marxists was in its way the first really political alliance entered into by Russian Social-Democrats. Thanks to this alliance, an astonishingly rapid victory was obtained over Narodism, and Marxist ideas (even though in a vulgarised form) became very widespread. Moreover, the alliance was not concluded altogether without "conditions". Evidence of this is the burning by the censor, in 1895, of the Marxist collection *Material on the Question of the Economic Development of Russia*. If the literary agreement with the legal Marxists can be compared with a political alliance, then that book can be compared with a political treaty.

The rupture, of course, did not occur because the "allies" proved to be bourgeois democrats. On the contrary, the representatives of the latter trend are natural and desirable allies of Social-Democracy insofar as its democratic tasks, brought to the fore by the prevailing situation in Russia,

* "The Author Who Got a Swelled Head"—the title of one of Maxim Gorky's stories.—Ed.

** The reference is to an article by K. Tulin directed against Struve. The article was based on an essay entitled "The Reflection of Marxism in Bourgeois Literature". See Preface. (Author's note to the 1907 edition.—Ed.)

are concerned. But an essential condition for such an alliance must be the full opportunity for the socialists to reveal to the working class that its interests are diametrically opposed to the interests of the bourgeoisie. However, the Bernsteinian and "critical" trend, to which the majority of the legal Marxists turned, deprived the socialists of this opportunity and demoralised the socialist consciousness by vulgarising Marxism, by advocating the theory of the blunting of social contradictions, by declaring the idea of the social revolution and of the dictatorship of the proletariat to be absurd, by reducing the working-class movement and the class struggle to narrow trade-unionism and to a "realistic" struggle for petty, gradual reforms. This was synonymous with bourgeois democracy's denial of socialism's right to independence and, consequently, of its right to existence; in practice it meant a striving to convert the nascent working-class movement into an appendage of the liberals.

Naturally, under such circumstances the rupture was necessary. But the "peculiar" feature of Russia manifested itself in the fact that this rupture simply meant the elimination of the Social-Democrats from the most accessible and widespread "legal" literature. The "ex-Marxists", who took up the flag of "criticism" and who obtained almost a monopoly to "demolish" Marxism, entrenched themselves in this literature. Catchwords like "Against orthodoxy" and "Long live freedom of criticism" (now repeated by *Rabocheye Dyelo*) forthwith became the vogue, and the fact that neither the censor nor the gendarmes could resist this vogue is apparent from the publication of *three* Russian editions of the work of the celebrated Bernstein (celebrated in the Herostratean sense) and from the fact that the works of Bernstein, Mr. Prokopovich, and others were recommended by Zubatov (*Iskra*, No. 10). A task now devolved upon the Social-Democrats that was difficult in itself and was made incredibly more difficult by purely external obstacles—the task of combating the new trend. This trend did not confine itself to the sphere of literature. The turn towards "criticism" was accompanied by an infatuation for "Economism" among Social-Democratic practical workers.

The manner in which the connection between, and interdependence of, legal criticism and illegal Economism arose

and grew is in itself an interesting subject, one that could serve as the theme of a special article. We need only note here that this connection undoubtedly existed. The notoriety deservedly acquired by the *Credo* was due precisely to the frankness with which it formulated this connection and blurted out the fundamental political tendency of "Economism"—let the workers carry on the economic struggle (it would be more correct to say the trade-unionist struggle, because the latter also embraces specifically working-class politics) and let the Marxist intelligentsia merge with the liberals for the political "struggle". Thus, trade-unionist work "among the people" meant fulfilling the first part of this task, while legal criticism meant fulfilling the second. This statement was such an excellent weapon against Economism that, had there been no *Credo*, it would have been worth inventing one.

The *Credo* was not invented, but it was published without the consent and perhaps even against the will of its authors. At all events, the present writer, who took part in dragging this new "programme" into the light of day,* has heard complaints and reproaches to the effect that copies of the résumé of the speakers' views were distributed, dubbed the *Credo*, and even published in the press together with the protest! We refer to this episode because it reveals a very peculiar feature of our Economism—fear of publicity. This is a feature of Economism generally, and not of the authors of the *Credo* alone. It was revealed by that most outspoken and honest advocate of Economism, *Rabochaya Mysl*, and by *Rabocheye Dyelo* (which was indignant over the publication of "Economist" documents in the *Vademecum*), as well as by the Kiev Committee, which two years ago refused to permit the publication of its *profession de foi*,** together with

* The reference is to the *Protest of the Seventeen* against the *Credo*. The present writer took part in drawing up this protest (the end of 1899). The protest and the *Credo* were published abroad in the spring of 1900. It is known from the article written by Madame Kuskova (I think in *Byloye*) that she was the author of the *Credo* and that Mr. Prokopovich was very prominent among the "Economists" abroad at the time. (Author's note to the 1907 edition.—Ed.)

** Confession of faith.

the repudiation of it," and by many other individual representatives of Economism.

This fear of criticism displayed by the advocates of freedom of criticism cannot be attributed solely to craftiness (although, on occasion, no doubt craftiness is brought into play: it would be improvident to expose the young and as yet frail shoots of the new trend to attacks by opponents). No, the majority of the Economists look with sincere resentment (as by the very nature of Economism they must) upon all theoretical controversies, factional disagreements, broad political questions, plans for organising revolutionaries, etc. "Leave all that to the people abroad!" said a fairly consistent Economist to me one day, thereby expressing a very widespread (and again purely trade-unionist) view; our concern is the working-class movement, the workers' organisations here, in our localities; all the rest is merely the invention of doctrinaires, "the overrating of ideology", as the authors of the letter, published in *Iskra*, No. 12, expressed it, in unison with *Rabocheye Dyelo*, No. 10.

The question now arises: such being the peculiar features of Russian "criticism" and Russian Bernsteinism, what should have been the task of those who sought to oppose opportunism in deeds and not merely in words? First, they should have made efforts to resume the theoretical work that had barely begun in the period of legal Marxism and that fell anew on the shoulders of the comrades working underground. Without such work the successful growth of the movement was impossible. Secondly, they should have actively combated the legal "criticism" that was perverting people's minds on a considerable scale. Thirdly, they should have actively opposed confusion and vacillation in the practical movement, exposing and repudiating every conscious or unconscious attempt to degrade our programme and our tactics.

That *Rabocheye Dyelo* did none of these things is well known; we shall have occasion below to deal with this well-known fact in detail and from various aspects. At the moment, however, we desire merely to show the glaring contra-

* As far as our information goes, the composition of the Kiev Committee has changed since then.

diction that exists between the demand for "freedom of criticism" and the specific features of our native criticism and Russian Economism. It suffices but to glance at the text of the resolution in which the Union of Russian Social-Democrats Abroad endorsed the point of view of *Rabocheye Dyelo*.

"In the interests of the further ideological development of Social-Democracy, we recognise the freedom of criticism of Social-Democratic theory in Party literature to be absolutely necessary insofar as the criticism does not run counter to the class and revolutionary character of this theory" (*Two Conferences*, p. 10).

And the motivation? The resolution "in its first part coincides with the resolution of the Lübeck Party Congress on Bernstein". . . . In the simplicity of their souls the "Unionists" failed to observe what a *testimonium paupertatis* (attestation of poverty) they betray with this copying. . . . "But. . . in its second part, it restricts freedom of criticism much more than did the Lübeck Party Congress."

The resolution of the Union Abroad, then, is directed against the Russian Bernsteinians? If it is not, then the reference to Lübeck would be utterly absurd. But it is not true to say that it "restricts freedom of criticism". In adopting their Hanover resolution, the Germans, point by point, rejected *precisely* the amendments proposed by Bernstein, while in their Lübeck resolution they cautioned *Bernstein personally*, by naming him. Our "free" imitators, however, make *not a single allusion to a single* manifestation of specifically Russian "criticism" and Russian Economism. In view of this omission, the bare reference to the class and revolutionary character of the theory leaves far wider scope for misinterpretation, particularly when the Union Abroad refuses to identify "so-called Economism" with opportunism (*Two Conferences*, p. 8, Paragraph 1). But all this, in passing. The main thing to note is that the positions of the opportunists in relation to the revolutionary Social-Democrats in Russia are diametrically opposed to those in Germany. In that country, as we know, the revolutionary Social-Democrats are in favour of preserving that which exists—the old programme and the tactics, which are universally known and have been elucidated in all their details by many decades of experience. But the "Critics" desire to introduce changes, and since

these Critics desire to introduce changes, and since these Critics represent an insignificant minority, and since they are very timid in their revisionist efforts, one can understand the motives of the majority in confining themselves to the dry rejection of "innovations". In Russia, however, it is the Critics and the Economists who are in favour of preserving that which exists: the "Critics" want us to go on regarding them as Marxists and to guarantee them the "freedom of criticism" they enjoyed to the full (for, in fact, they never recognised any kind of party ties,* and, moreover, we never had a generally recognised party body that could "restrict" freedom of criticism, if only by counsel); the Economists want the revolutionaries to recognise the "sovereign character of the present movement" (*Rabocheye Dyelo*, No. 10, p. 25), i.e., to recognise the "legitimacy" of that which exists; they want the "ideologists" not to try to "divert" the movement from the path that "is determined by the interaction of material elements and material environment" ("Letter" in *Iskra*, No. 12); they want to have that struggle recognised as desirable "which it is possible for the workers to wage under the present conditions", and as the only possible struggle, that "which they are actually waging at the present time" ("*Separate Supplement*" to *Rabochaya Mysl*, p. 14). We revolutionary Social-Democrats, on the contrary, are dissatisfied with this worship of spontaneity, i.e., of that which exists "at the present moment". We demand that the tactics

* The fact alone of the absence of public party ties and party traditions, representing as it does a cardinal difference between Russia and Germany, should have warned all sensible socialists against blind imitation. But here is an instance of the lengths to which "freedom of criticism" goes in Russia. Mr. Bulgakov, the Russian Critic, utters the following reprimand to the Austrian Critic, Hertz: "Notwithstanding the independence of his conclusions, Hertz, on this point [on the question of co-operative societies] apparently remains excessively bound by the opinions of his party, and although he disagrees with it in details, he dare not reject the common principle" (*Capitalism and Agriculture*, Vol. II, p. 287). The subject of a politically enslaved state, in which nine hundred and ninety-nine out of a thousand of the population are corrupted to the marrow by political subservience and completely lack the conception of party honour and party ties, superciliously reproves a citizen of a constitutional state for being excessively "bound by the opinion of his party"! Our illegal organisations have nothing else to do, of course, but draw up resolutions on freedom of criticism. . . .

that have prevailed in recent years be changed; we declare that "before we can unite, and in order that we may unite, we must first of all draw firm and definite lines of demarcation" (see announcement of the publication of *Iskra*). In a word, the Germans stand for that which exists and reject changes; we demand a change of that which exists, and reject subservience thereto and reconciliation to it.

This "slight" difference our "free" copyists of German resolutions failed to notice.

D. Engels on the Importance of the Theoretical Struggle

"Dogmatism, doctrinairism", "ossification of the party—the inevitable retribution that follows the violent straitlacing of thought"—these are the enemies against which the knightly champions of "freedom of criticism" in *Rabocheye Dyelo* rise up in arms. We are very glad that this question has been placed on the order of the day and we would only propose to add to it one other:

And who are the judges?

We have before us two publishers' announcements. One, "The Programme of the Periodical Organ of the Union of Russian Social-Democrats Abroad—*Rabocheye Dyelo*" (reprint from No. 1 of *Rabocheye Dyelo*), and the other, the "Announcement of the Resumption of the Publications of the Emancipation of Labour Group". Both are dated 1899, when the "crisis of Marxism" had long been under discussion. And what do we find? We would seek in vain in the first announcement for any reference to this phenomenon, or a definite statement of the position the new organ intends to adopt on this question. Not a word is said about theoretical work and the urgent tasks that now confront it, either in this programme or in the supplements to it that were adopted by the Third Congress of the Union Abroad in 1901 (*Two Conferences*, pp. 15-18). During this entire time the Editorial Board of *Rabocheye Dyelo* ignored theoretical questions, in spite of the fact that these were questions that disturbed the minds of all Social-Democrats the world over.

The other announcement, on the contrary, points first of

all to the declining interest in theory in recent years, imperatively demands "vigilant attention to the theoretical aspect of the revolutionary movement of the proletariat", and calls for "ruthless criticism of the Bernsteinian and other anti-revolutionary tendencies" in our movement. The issues of *Zarya* to date show how this programme has been carried out.

Thus, we see that high-sounding phrases against the ossification of thought, etc., conceal unconcern and helplessness with regard to the development of theoretical thought. The case of the Russian Social-Democrats manifestly illustrates the general European phenomenon (long ago noted also by the German Marxists) that the much vaunted freedom of criticism does not imply substitution of one theory for another, but freedom from all integral and pondered theory; it implies eclecticism and lack of principle. Those who have the slightest acquaintance with the actual state of our movement cannot but see that the wide spread of Marxism was accompanied by a certain lowering of the theoretical level. Quite a number of people with very little, and even a total lack of theoretical training joined the movement because of its practical significance and its practical successes. We can judge from that how tactless *Rabocheye Dyelo* is when, with an air of triumph, it quotes Marx's statement: "Every step of real movement is more important than a dozen programmes."* To repeat these words in a period of theoretical disorder is like wishing mourners at a funeral many happy returns of the day. Moreover, these words of Marx are taken from his letter on the Gotha Programme, in which he sharply condemns eclecticism in the formulation of principles. If you must unite, Marx wrote to the party leaders, then enter into agreements to satisfy the practical aims of the movement, but do not allow any bargaining over principles, do not make theoretical "concessions". This was Marx's idea, and yet there are people among us who seek—in his name—to belittle the significance of theory!

Without revolutionary theory there can be no revolutionary movement. This idea cannot be insisted upon too strongly at a time when the fashionable preaching of opportunist

* K. Marx's letter to W. Bracke of May 5, 1875.—Ed.

ism goes hand in hand with an infatuation for the narrowest forms of practical activity. Yet, for Russian Social-Democrats the importance of theory is enhanced by three other circumstances, which are often forgotten: first, by the fact that our Party is only in process of formation, its features are only just becoming defined, and it has as yet far from settled accounts with the other trends of revolutionary thought that threaten to divert the movement from the correct path. On the contrary, precisely the very recent past was marked by a revival of non-Social-Democratic revolutionary trends (an eventuation regarding which Axelrod long ago warned the Economists). Under these circumstances, what at first sight appears to be an "unimportant" error may lead to most deplorable consequences, and only short-sighted people can consider factional disputes and a strict differentiation between shades of opinion inopportune or superfluous. The fate of Russian Social-Democracy, for very many years to come, may depend on the strengthening of one or the other "shade".

Secondly, the Social-Democratic movement is in its very essence an international movement. This means, not only that we must combat national chauvinism, but that an incipient movement in a young country can be successful only if it makes use of the experiences of other countries. In order to make use of these experiences it is not enough merely to be acquainted with them, or simply to copy out the latest resolutions. What is required is the ability to treat these experiences critically and to test them independently. He who realises how enormously the modern working-class movement has grown and branched out will understand what a reserve of theoretical forces and political (as well as revolutionary) experience is required to carry out this task.

Thirdly, the national tasks of Russian Social-Democracy are such as have never confronted any other socialist party in the world. We shall have occasion further on to deal with the political and organisational duties which the task of emancipating the whole people from the yoke of autocracy imposes upon us. At this point, we wish to state only that *the role of vanguard fighter can be fulfilled only by a party that is guided by the most advanced theory.* To have a concrete understanding of what this means, let the reader

recall such predecessors of Russian Social-Democracy as Herzen, Belinsky, Chernyshevsky, and the brilliant galaxy of revolutionaries of the seventies; let him ponder over the world significance which Russian literature is now acquiring; let him . . . but be that enough!

Let us quote what Engels said in 1874 concerning the significance of theory in the Social-Democratic movement. Engels recognises, *not two* forms of the great struggle of Social-Democracy (political and economic), as is the fashion among us, *but three, placing the theoretical struggle on a par with the first two*. His recommendations to the German working-class movement, which had become strong, practically and politically, are so instructive from the standpoint of present-day problems and controversies, that we hope the reader will not be vexed with us for quoting a long passage from his prefatory note to *Der deutsche Bauernkrieg*,* which has long become a great bibliographical rarity:

"The German workers have two important advantages over those of the rest of Europe. First, they belong to the most theoretical people of Europe; and they have retained that sense of theory which the so-called 'educated' classes of Germany have almost completely lost. Without German philosophy, which preceded it, particularly that of Hegel, German scientific socialism—the only scientific socialism that has ever existed—would never have come into being. Without a sense of theory among the workers, this scientific socialism would never have entered their flesh and blood as much as is the case. What an immeasurable advantage this is may be seen, on the one hand, from the indifference towards all theory, which is one of the main reasons why the English working-class movement crawls along so slowly in spite of the splendid organisation of the individual unions; on the other hand, from the mischief and confusion wrought by Proudhonism, in its original form, among the French and Belgians, and, in the form further caricatured by Bakunin, among the Spaniards and Italians.

"The second advantage is that, chronologically speaking, the Germans were about the last to come into the workers'

* Dritter Abdruck. Leipzig, 1875. Verlag der Genossenschaftsbuchdruckerei. (*The Peasant War in Germany*. Third impression. Co-operative Publishers, Leipzig, 1875.—Ed.)

movement. Just as German theoretical socialism will never forget that it rests on the shoulders of Saint-Simon, Fourier, and Owen—three men who, in spite of all their fantastic notions and all their utopianism, have their place among the most eminent thinkers of all times, and whose genius anticipated innumerable things, the correctness of which is now being scientifically proved by us—so the practical workers' movement in Germany ought never to forget that it has developed on the shoulders of the English and French movements, that it was able simply to utilise their dearly bought experience, and could now avoid their mistakes, which in their time were mostly unavoidable. Without the precedent of the English trade unions and French workers' political struggles, without the gigantic impulse given especially by the Paris Commune, where would we be now?

"It must be said to the credit of the German workers that they have exploited the advantages of their situation with rare understanding. For the first time since a workers' movement has existed, the struggle is being conducted pursuant to its three sides—the theoretical, the political, and the practical-economic (resistance to the capitalists)—in harmony and in its interconnections, and in a systematic way. It is precisely in this, as it were, concentric attack, that the strength and invincibility of the German movement lies.

"Due to this advantageous situation, on the one hand, and to the insular peculiarities of the English and the forcible suppression of the French movement, on the other, the German workers have for the moment been placed in the vanguard of the proletarian struggle. How long events will allow them to occupy this post of honour cannot be foretold. But let us hope that as long as they occupy it, they will fill it fittingly. This demands redoubled efforts in every field of struggle and agitation. In particular, it will be the duty of the leaders to gain an ever clearer insight into all theoretical questions, to free themselves more and more from the influence of traditional phrases inherited from the old world outlook, and constantly to keep in mind that socialism, since it has become a science, demands that it be pursued as a science, i.e., that it be studied. The task will be to spread with increased zeal among the masses of the workers the ever more clarified understanding thus acquired, to knit together ever

more firmly the organisation both of the party and of the trade unions. . . .

"If the German workers progress in this way, they will not be marching exactly at the head of the movement—it is not at all in the interest of this movement that the workers of any particular country should march at its head—but they will occupy an honourable place in the battle line; and they will stand armed for battle when either unexpectedly grave trials or momentous events demand of them increased courage, increased determination and energy."

Engels' words proved prophetic. Within a few years the German workers were subjected to unexpectedly grave trials in the form of the Exceptional Law Against the Socialists. And they met those trials armed for battle and succeeded in emerging from them victorious.

The Russian proletariat will have to undergo trials immeasurably graver; it will have to fight a monster compared with which an anti-socialist law in a constitutional country seems but a dwarf. History has now confronted us with an immediate task which is the *most revolutionary* of all the *immediate* tasks confronting the proletariat of any country. The fulfilment of this task, the destruction of the most powerful bulwark, not only of European, but (it may now be said) of Asiatic reaction, would make the Russian proletariat the vanguard of the international revolutionary proletariat. And we have the right to count upon acquiring this honourable title, already earned by our predecessors, the revolutionaries of the seventies, if we succeeded in inspiring our movement, which is a thousand times broader and deeper, with the same devoted determination and vigour.

II

The Spontaneity of the Masses and the Consciousness of the Social-Democrats

We have said that our movement, much more extensive and deep than the movement of the seventies, must be inspired with the same devoted determination and energy that inspired the movement at that time. Indeed, no one, we

think, has until now doubted that the strength of the present-day movement lies in the awakening of the masses (principally, the industrial proletariat) and that its weakness lies in the lack of consciousness and initiative among the revolutionary leaders.

However, of late a staggering discovery has been made, which threatens to disestablish all hitherto prevailing views on this question. This discovery was made by *Rabocheye Dyelo*, which in its polemic with *Iskra* and *Zarya* did not confine itself to making objections on separate points, but tried to ascribe "general disagreements" to a more profound cause—to the "different appraisals of the *relative* importance of the spontaneous and consciously 'methodical' element". *Rabocheye Dyelo* formulated its indictment as a "*belittling of the significance of the objective or the spontaneous element of development*".* To this we say: Had the polemics with *Iskra* and *Zarya* resulted in nothing more than causing *Rabocheye Dyelo* to hit upon these "general disagreements", that alone would give us considerable satisfaction, so significant is this thesis and so clear is the light it sheds on the quintessence of the present-day theoretical and political differences that exist among Russian Social-Democrats.

For this reason the question of the relation between consciousness and spontaneity is of such enormous general interest, and for this reason the question must be dealt with in great detail.

A. The Beginning of the Spontaneous Upsurge

In the previous chapter we pointed out how *universally* absorbed the educated youth of Russia was in the theories of Marxism in the middle of the nineties. In the same period the strikes that followed the famous St. Petersburg industrial war** of 1896 assumed a similar general character. Their

* *Rabocheye Dyelo*, No. 10, September 1901, pp. 17-18. *Rabocheye Dyelo's* italics.

** The reference is to a strike of textile workers, which took place in St. Petersburg in May-June 1896. The strike quickly spread to all cotton mills and other textile factories of St. Petersburg and subsequently

spread over the whole of Russia clearly showed the depth of the newly awakening popular movement, and if we are to speak of the "spontaneous element" then, of course, it is this strike movement which, first and foremost, must be regarded as spontaneous. But there is spontaneity and spontaneity. Strikes occurred in Russia in the seventies and sixties (and even in the first half of the nineteenth century), and they were accompanied by the "spontaneous" destruction of machinery, etc. Compared with these "revolts", the strikes of the nineties might even be described as "conscious", to such an extent do they mark the progress which the working-class movement made in that period. This shows that the "spontaneous element", in essence, represents nothing more nor less than consciousness in an *embryonic form*. Even the primitive revolts expressed the *awakening* of consciousness to a certain extent. The workers were losing their age-long faith in the permanence of the system which oppressed them and began . . . I shall not say to understand, but to sense the necessity for collective resistance, definitely abandoning their slavish submission to the authorities. But this was, nevertheless, more in the nature of outbursts of desperation and vengeance than of *struggle*. The strikes of the nineties revealed far greater flashes of consciousness; definite demands were advanced, the strike was carefully timed, known cases and instances in other places were discussed, etc. The revolts were simply the resistance of the oppressed, whereas the systematic strikes represented the class struggle in embryo, but only in embryo. Taken by themselves, these strikes were simply trade union struggles, not yet Social-Democratic struggles. They marked the awakening antagonisms between workers and employers; but the workers were not, and could not be, conscious of the irreconcilable antagonism of their interests to the whole of the modern political and social sys-

to big engineering works. Over thirty thousand workers were on strike. The strike was directed by the Petersburg League of Struggle for the Emancipation of the Working Class which issued leaflets calling upon the workers to defend their rights by acting concertedly and staunchly; it also published and circulated principal demands of the workers ("What Do the Workers of St. Petersburg Cotton Mills Demand?"): reduction of the working hours to ten and a half, higher rates, payment of wages on time, etc.—*Ed.*

tem, i.e., theirs was not yet Social-Democratic consciousness. In this sense, the strikes of the nineties, despite the enormous progress they represented as compared with the "revolts", remained a purely spontaneous movement.

We have said that *there could not have been* Social-Democratic consciousness among the workers. It would have to be brought to them from without. The history of all countries shows that the working class, exclusively by its own effort, is able to develop only trade-union consciousness, i.e., the conviction that it is necessary to combine in unions, fight the employers, and strive to compel the government to pass necessary labour legislation, etc.* The theory of socialism, however, grew out of the philosophic, historical, and economic theories elaborated by educated representatives of the propertied classes, by intellectuals. By their social status, the founders of modern scientific socialism, Marx and Engels, themselves belonged to the bourgeois intelligentsia. In the very same way, in Russia, the theoretical doctrine of Social-Democracy arose altogether independently of the spontaneous growth of the working-class movement; it arose as a natural and inevitable outcome of the development of thought among the revolutionary socialist intelligentsia. In the period under discussion, the middle nineties, this doctrine not only represented the completely formulated programme of the Emancipation of Labour group, but had already won over to its side the majority of the revolutionary youth in Russia.

Hence, we had both the spontaneous awakening of the working masses, their awakening to conscious life and conscious struggle, and a revolutionary youth, armed with Social-Democratic theory and straining towards the workers. In this connection it is particularly important to state the oft-forgotten (and comparatively little-known) fact that, although the *early* Social-Democrats of that period *zealously carried on economic agitation* (being guided in this activity by the truly useful indications contained in the pamphlet

* Trade-unionism does not exclude "politics" altogether, as some imagine. Trade unions have always conducted some political (but not Social-Democratic) agitation and struggle. We shall deal with the difference between trade-union politics and Social-Democratic politics in the next chapter.

On Agitation, then still in manuscript), they did not regard this as their sole task. On the contrary, from the very beginning they set for Russian Social-Democracy the most far-reaching historical tasks, in general, and the task of overthrowing the autocracy, in particular. Thus, towards the end of 1895, the St. Petersburg group of Social-Democrats, which founded the League of Struggle for the Emancipation of the Working Class, prepared the first issue of a newspaper called *Rabocheye Dyelo*. This issue was ready to go to press when it was seized by the gendarmes, on the night of December 8, 1895, in a raid on the house of one of the members of the group, Anatoly Alexeyevich Vaneyev,* so that the first edition of *Rabocheye Dyelo* was not destined to see the light of day. The leading article in this issue (which perhaps thirty years hence some *Russkaya Starina* will unearth in the archives of the Department of Police) outlined the historical tasks of the working class in Russia and placed the achievement of political liberty at their head. The issue also contained an article entitled "What Are Our Ministers Thinking About?" which dealt with the crushing of the elementary education committees by the police. In addition, there was some correspondence from St. Petersburg, and from other parts of Russia (e.g., a letter on the massacre of the workers in Yaroslavl Gubernia). This, "first effort", if we are not mistaken, of the Russian Social-Democrats of the nineties was not a purely local, or less still, "Economic", newspaper, but one that aimed to unite the strike movement with the revolutionary movement against the autocracy, and to win over to the side of Social-Democracy all who were oppressed by the policy of reactionary obscurantism. No one in the slightest degree acquainted with the state of the movement at that period could doubt that such a paper would have met with warm response among the workers of the capital and the revolutionary intelligentsia and would have had a wide circulation. The failure of the enterprise merely showed that the Social-Democrats of that period were un-

* A. A. Vaneyev died in Eastern Siberia in 1899 from consumption, which he contracted during solitary confinement in prison prior to his banishment. That is why we considered it possible to publish the above information, the authenticity of which we guarantee, for it comes from persons who were closely and directly acquainted with A. A. Vaneyev.

able to meet the immediate requirements of the time owing to their lack of revolutionary experience and practical training. This must be said, too, with regard to the *S. Peterburgsky Rabochy Listok* and particularly with regard to *Rabochaya Gazeta* and the *Manifesto* of the Russian Social-Democratic Labour Party, founded in the spring of 1898. Of course, we would not dream of blaming the Social-Democrats of that time for this unpreparedness. But in order to profit from the experience of that movement, and to draw practical lessons from it, we must thoroughly understand the causes and significance of this or that shortcoming. It is therefore highly important to establish the fact that a part (perhaps even a majority) of the Social-Democrats, active in the period of 1895-98, justly considered it possible even then, at the very beginning of the "spontaneous" movement, to come forward with a most extensive programme and a militant tactical line.* Lack of training of the majority of the revolutionaries, an entirely natural phenomenon, could not have roused any particular fears. Once the tasks were correctly defined, once the energy existed for repeated attempts to fulfil them, temporary failures represented only part misfortune. Revolutionary experience and organisational skill are things that can be acquired, provided the desire is there to acquire them, provided the shortcomings are recognised, which in revolutionary activity is more than half-way towards their removal.

But what was only part misfortune became full misfortune when this consciousness began to grow dim (it was

* "In adopting a hostile attitude towards the activities of the Social-Democrats of the late nineties, *Iskra* ignores the absence at that time of conditions for any work other than the struggle for petty demands," declare the Economists in their "Letter to Russian Social-Democratic Organs" (*Iskra*, No. 12). The facts given above show that the assertion about "absence of conditions" is diametrically opposed to the truth. Not only at the end, but even in the mid-nineties, all the conditions existed for other work, besides the struggle for petty demands—all the conditions except adequate training of leaders. Instead of frankly admitting that we, the ideologists, the leaders, lacked sufficient training—the "Economists" seek to shift the blame entirely upon the "absence of conditions", upon the effects of material environment that determines the road from which no ideologist will be able to divert the movement. What is this but slavish cringing before spontaneity, what but the infatuation of the "ideologists" with their own shortcomings?

very much alive among the members of the groups mentioned), when there appeared people—and even Social-Democratic organs—that were prepared to regard shortcomings as virtues, that even tried to invent a *theoretical* basis for their *slavish cringing before spontaneity*. It is time to draw conclusions from this trend, the content of which is incorrectly and too narrowly characterised as "Economism".

B. Bowing to Spontaneity.
Rabochaya Mysl

Before dealing with the literary manifestation of this subservience to spontaneity, we should like to note the following characteristic fact (communicated to us from the above-mentioned source), which throws light on the conditions in which the two future conflicting trends in Russian Social-Democracy arose and grew among the comrades working in St. Petersburg. In the beginning of 1897, just prior to their banishment, A. A. Vaneyev and several of his comrades attended a private meeting at which "old" and "young" members of the League of Struggle for the Emancipation of the Working Class gathered. The conversation centred chiefly on the question of organisation, particularly on the "rules for the workers' mutual benefit fund", which, in their final form, were published in "*Listok*" *Rabotnika*, No. 9-10, p. 46. Sharp differences immediately showed themselves between the "old" members ("Decembrists", as the St. Petersburg Social-Democrats jestingly called them) and several of the "young" members (who subsequently took an active part in the work of *Rabochaya Mysl*), with a heated discussion ensuing. The "young" members defended the main principles of the rules in the form in which they were published. The "old" members contended that the prime necessity was not this, but the consolidation of the League of Struggle into an organisation of revolutionaries to which all the various workers' mutual benefit funds, students' propaganda circles, etc., should be subordinated. It goes without saying that the disputing sides far from realised at the time that these disagreements were the beginning of a cleavage; on the contrary, they regarded them as something isolated and casual.

But this fact shows that in Russia, too, "Economism" did not arise and spread without a struggle against the "old" Social-Democrats (which the Economists of today are apt to forget). And if, in the main, this struggle has not left "documentary" traces behind it, it is *solely* because the membership of the circles then functioning underwent such constant change that no continuity was established and, consequently, differences in point of view were not recorded in any documents.

The founding of *Rabochaya Mysl* brought Economism to the light of day, but not at one stroke. We must picture to ourselves concretely the conditions for activity and the short-lived character of the majority of the Russian study circles (a thing that is possible only for those who have themselves experienced it) in order to understand how much there was of the fortuitous in the successes and failures of the new trend in various towns, and the length of time during which neither the advocates nor the opponents of the "new" could make up their minds—and literally had no opportunity of so doing—as to whether this really expressed a distinct trend or merely the lack of training of certain individuals. For example, the first mimeographed copies of *Rabochaya Mysl* never reached the great majority of Social-Democrats, and if we are able to refer to the leading article in the first number, it is only because it was reproduced in an article by V. I. ("Listok" *Rabotnika*, No. 9-10, p. 47, et seq.), who, of course, did not fail to extol with more zeal than reason the new paper, which was so different from the papers and projects for papers mentioned above.* It is well worth dwelling on this leading article because it brings out in bold relief the *entire spirit of Rabochaya Mysl* and Economism generally.

After stating that the arm of the "blue-coats"†† could never halt the progress of the working-class movement, the

* It should be stated in passing that the praise of *Rabochaya Mysl* in November 1898, when Economism had become fully defined, especially abroad, emanated from the selfsame V. I., who very soon after became one of the editors of *Rabocheye Dyelo*. And yet *Rabocheye Dyelo* denied that there were two trends in Russian Social-Democracy, and continues to deny it to this day!

†† The tsarist gendarmes wore blue uniforms.—Ed.

leading article goes on to say: "...The virility of the working-class movement is due to the fact that the workers themselves are at last taking their fate into their own hands, and out of the hands of the leaders"; this fundamental thesis is then developed in greater detail. Actually, the leaders (i.e., the Social-Democrats, the organisers of the League of Struggle) were, one might say, torn out of the hands of the workers* by the police; yet it is made to appear that the workers were fighting against the leaders and liberated themselves from their yoke! Instead of sounding the call to go forward towards the consolidation of the revolutionary organisation and the expansion of political activity, the call was issued for a *retreat* to the purely trade-union struggle. It was announced that "the economic basis of the movement is eclipsed by the effort never to forget the political ideal", and that the watchword for the working-class movement was "Struggle for economic conditions"(!) or, better still, "The workers for the workers". It was declared that strike funds "are more valuable to the movement than a hundred other organisations" (compare this statement made in October 1897, with the polemic between the "Decembrists" and the young members in the beginning of 1897), etc. Catchwords like "We must concentrate, not on the 'cream' of the workers, but on the 'average', mass worker"; "Politics always obediently follows economics",** etc., etc., became the fashion, exercising an irresistible influence upon the masses of the youth who were attracted to the movement but who,

* That this simile is a correct one is shown by the following characteristic fact. When, after the arrest of the "Decembrists", the news spread among the workers of the Schlüsselburg Highway that the discovery and arrest were facilitated by an *agent-provocateur*, N. N. Mikhailov, a dentist, who had been in contact with a group associated with the "Decembrists", the workers were so enraged that they decided to kill him.

** These quotations are taken from the same leading article in the first number of *Rabochaya Mysl*. One can judge from this the degree of theoretical training possessed by these "V. V.'s of Russian Social-Democracy", who kept repeating the crude vulgarisation of "economic materialism" at a time when the Marxists were carrying on a literary war against the real Mr. V. V., who had long ago been dubbed "a past master of reactionary deeds", for holding *similar* views on the relations between politics and economics!

in the majority of cases, were acquainted only with such fragments of Marxism as were expounded in legally appearing publications.

Political consciousness was completely overwhelmed by spontaneity—the spontaneity of the “Social-Democrats” who repeated Mr. V. V.’s “ideas”, the spontaneity of those workers who were carried away by the arguments that a kopek added to a ruble was worth more than any socialism or politics, and that they must “fight, knowing that they are fighting, not for the sake of some future generation, but for themselves and their children” (leader in *Rabochaya Mysl*, No. 1). Phrases like these have always been a favourite weapon of the West-European bourgeois, who, in their hatred for socialism, strove (like the German “*Sozial-Politiker*” Hirsch) to transplant English trade-unionism to their native soil and to preach to the workers that by engaging in the purely trade-union struggle* they would be fighting for themselves and for their children, and not for some future generations with some future socialism. And now the “V. V.s of Russian Social-Democracy” have set about repeating these bourgeois phrases. It is important at this point to note three circumstances that will be useful to our further analysis of *contemporary* differences.**

In the first place, the overwhelming of political consciousness by spontaneity, to which we referred above, also took place *spontaneously*. This may sound like a pun, but, alas, it is the bitter truth. It did not take place as a result of an open struggle between two diametrically opposed points of view, in which one triumphed over the other; it occurred because of the fact that an increasing number of “old” revolutionaries were “torn away” by the gendarmes and increasing numbers of “young” “V. V.s of Russian Social-Demo-

* The Germans even have a special expression, *Nur-Gewerkschaftler*, which means an advocate of the “pure trade-union” struggle.

** We emphasise the word *contemporary* for the benefit of those who may pharisaically shrug their shoulders and say: It is easy enough to attack *Rabochaya Mysl* now, but is not all this ancient history? *Mutato nomine de te fabula narratur* (change the name and the tale is about you.—Ed.) is our answer to such contemporary Pharisees, whose complete subjection to the ideas of *Rabochaya Mysl* will be proved further on.

cracy" appeared on the scene. Everyone, who has, I shall not say participated in, but at least breathed the atmosphere of, the *present-day* Russian movement, knows perfectly well that this is precisely the case. And if, nevertheless, we insist strongly that the reader be fully clear on this generally known fact, if we cite, for explicitness, as it were, the facts of the first edition of *Rabocheye Dyelo* and of the polemic between the "old" and the "young" at the beginning of 1897, we do this because the people who vaunt their "democracy" speculate on the ignorance of these facts on the part of the broad public (or of the very young generation). We shall return to this point further on.

Secondly, in the very first literary expression of Economism we observe the exceedingly curious phenomenon—highly characteristic for an understanding of all the differences prevailing among present-day Social-Democrats—that the adherents of the "labour movement pure and simple", worshippers of the closest "organic" contacts (*Rabocheye Dyelo's* term) with the proletarian struggle, opponents of any non-worker intelligentsia (even a socialist intelligentsia), are compelled, in order to defend their positions, to resort to the arguments of the *bourgeois* "pure trade-unionists". This shows that from the very outset *Rabochaya Mysl* began—unconsciously—to implement the programme of the *Credo*. This shows (something *Rabocheye Dyelo* cannot grasp) that *all* worship of the spontaneity of the working-class movement, all belittling of the role of "the conscious element", of the role of Social-Democracy, *means, quite independently of whether he who belittles that role desires it or not, a strengthening of the influence of bourgeois ideology upon the workers*. All those who talk about "overrating the importance of ideology",⁺ about exaggerating the role of the conscious element,^{**} etc., imagine that the labour movement pure and simple can elaborate, and will elaborate, an independent ideology for itself, if only the workers "wrest their fate from the hands of the leaders". But this is a profound mistake. To supplement what has been said above, we shall quote the following profoundly true and important words of Karl

⁺ Letter of the "Economists", in *Iskra*, No. 12.

^{**} *Rabocheye Dyelo*, No. 10

Kautsky on the new draft programme of the Austrian Social-Democratic Party:*

"Many of our revisionist critics believe that Marx asserted that economic development and the class struggle create, not only the conditions for socialist production, but also, and directly, the *consciousness* [K. K.'s italics] of its necessity. And these critics assert that England, the country most highly developed capitalistically, is more remote than any other from this consciousness. Judging by the draft, one might assume that this allegedly orthodox-Marxist view, which is thus refuted, was shared by the committee that drafted the Austrian programme. In the draft programme it is stated: 'The more capitalist development increases the numbers of the proletariat, the more the proletariat is compelled and becomes fit to fight against capitalism. The proletariat becomes conscious' of the possibility and of the necessity for socialism. In this connection socialist consciousness appears to be a necessary and direct result of the proletarian class struggle. But this is absolutely untrue. Of course, socialism, as a doctrine, has its roots in modern economic relationships. Just as the class struggle of the proletariat has, and, like the latter, emerges from the struggle against the capitalist-created poverty and misery of the masses. But socialism and the class struggle arise side by side and not one out of the other; each arises under different conditions. Modern socialist consciousness can arise only on the basis of profound scientific knowledge. Indeed, modern economic science is as much a condition for socialist production as, say, modern technology, and the proletariat can create neither the one nor the other, no matter how much it may desire to do so; both arise out of the modern social process. The vehicle of science is not the proletariat, but the *bourgeois intelligentsia* [K. K.'s italics]: it was in the minds of individual members of this stratum that modern socialism originated and it was they who communicated it to the more intellectually developed proletarians who, in their turn, introduce it into the proletarian class struggle where conditions allow that to be done. Thus, socialist consciousness is something introduced into the proletarian class struggle from without [*von außen Hineingetragenes*] and not something that arose within it spontaneously [*uswüchsig*]. Accordingly, the old Hainfeld programme quite rightly stated that the task of Social-Democracy is to imbue the proletariat [literally: saturate the proletariat] with the *consciousness* of its position and the consciousness of its task. There would be no need for this if consciousness arose of itself from the class struggle. The new draft copied this proposition from the old programme, and attached it to the proposition mentioned above. But this completely broke the line of thought. . . ."

Since there can be no talk of an independent ideology formulated by the working masses themselves in the process

* *Neue Zeit*, 1901-02, XX, I, No. 3, p. 79. The committee's draft to which Kautsky refers was adopted by the Vienna Congress (at the end of last year) in a slightly amended form.

of their movement,* the *only* choice is—either bourgeois or socialist ideology. There is no middle course (for mankind has not created a “third” ideology, and, moreover, in a society torn by class antagonisms there can never be a non-class or an above-class ideology). Hence, to belittle the socialist ideology *in any way*, to *turn aside from it in the slightest degree* means to strengthen bourgeois ideology. There is much talk of spontaneity. But the *spontaneous* development of the working-class movement leads to its subordination to bourgeois ideology, to *its development along the lines of the Credo programme*; for the spontaneous working-class movement is trade-unionism, is *Nur-Gewerkschaftlerei*, and trade-unionism means the ideological enslavement of the workers by the bourgeoisie. Hence, our task, the task of Social-Democracy, is *to combat spontaneity*, to *divert* the working-class movement from this spontaneous, trade-unionist striving to come under the wing of the bourgeoisie, and to bring it under the wing of revolutionary Social-Democracy. The sentence employed by the authors of the Economist letter published in *Iskra*, No. 12, that the efforts of the most inspired ideologists fail to divert the working-class movement from the path that is determined by the interaction of the material elements and the material environment is therefore *tantamount to renouncing socialism*. If these authors were capable of fearlessly, consistently, and thoroughly considering what they say, as everyone who enters the arena of literary and public activity should be,

* This does not mean, of course, that the workers have no part in creating such an ideology. They take part, however, not as workers, but as socialist theoreticians, as Proudhons and Weitlings; in other words, they take part only when they are able, and to the extent that they are able, more or less, to acquire the knowledge of their age and develop that knowledge. But in order that working men *may succeed in this more often*, every effort must be made to raise the level of the consciousness of the workers in general; it is necessary that the workers do not confine themselves to the artificially restricted limits of “*literature for workers*” but that they learn to an increasing degree to master *general literature*. It would be even truer to say “are not confined”, instead of “do not confine themselves”, because the workers themselves wish to read and do read all that is written for the intelligentsia, and only a few (bad) intellectuals believe that it is enough “for workers” to be told a few things about factory conditions and to have repeated to them over and over again what has long been known.

there would be nothing left for them but to "fold their useless arms over their empty breasts" and—surrender the field of action to the Struves and Prokopoviches, who are dragging the working-class movement "along the line of least resistance", i.e., along the line of bourgeois trade-unionism, or to the Zubatovs, who are dragging it along the line of clerical and gendarme "ideology".

Let us recall the example of Germany. What was the historic service Lassalle rendered to the German working-class movement? It was that he *diverted* that movement from the path of progressionist trade-unionism and co-operativism towards which it had been spontaneously moving (*with the benign assistance of Schulze-Delitzsch and his like*). To fulfil such a task it was necessary to do something quite different from talking of underrating the spontaneous element, of tactics-as-process, of the interaction between elements and environment, etc. *A fierce struggle against spontaneity* was necessary, and only after such a struggle, extending over many years, was it possible, for instance, to convert the working population of Berlin from a bulwark of the progressionist party into one of the finest strongholds of Social-Democracy. This struggle is by no means over even today (as might seem to those who learn the history of the German movement from Prokopovich, and its philosophy from Struve). Even now the German working class is, so to speak, split up among a number of ideologies. A section of the workers is organised in Catholic and monarchist trade unions; another section is organised in the Hirsch-Duncker unions, founded by the bourgeois worshippers of English trade-unionism; the third is organised in Social-Democratic trade unions. The last-named group is immeasurably more numerous than the rest, but the Social-Democratic ideology was able to achieve this superiority, and will be able to maintain it, only in an unswerving struggle against all other ideologies.

But why, the reader will ask, does the spontaneous movement, the movement along the line of least resistance, lead to the domination of bourgeois ideology? For the simple reason that bourgeois ideology is far older in origin than socialist ideology, that it is more fully developed, and that it has at its disposal *immeasurably* more means of dissemi-

nation.* And the younger the socialist movement in any given country, the more vigorously it must struggle against all attempts to entrench non-socialist ideology, and the more resolutely the workers must be warned against the bad counsellors who shout against "overrating the conscious element", etc. The authors of the *Economist* letter, in unison with *Rabocheye Dyelo*, inveigh against the intolerance that is characteristic of the infancy of the movement. To this we reply: Yes, our movement is indeed in its infancy, and in order that it may grow up faster, it must become imbued with intolerance against those who retard its growth by their subservience to spontaneity. Nothing is so ridiculous and harmful as pretending that we are "old hands" who have long ago experienced all the decisive stages of the struggle.

Thirdly, the first issue of *Rabochaya Mysl* shows that the term "Economism" (which, of course, we do not propose to abandon, since, in one way or another, this designation has already established itself) does not adequately convey the real character of the new trend. *Rabochaya Mysl* does not altogether repudiate the political struggle; the rules for a workers' mutual benefit fund published in its first issue contain a reference to combating the government. *Rabochaya Mysl* believes, however, that "politics always obediently follows economics" (*Rabocheye Dyelo* varies this thesis when it asserts in its programme that "in Russia more than in any other country, the economic struggle is inseparable from the political struggle"). If by politics is meant Social-Democratic politics, then the theses of *Rabochaya Mysl* and *Rabocheye Dyelo* are utterly incorrect. The economic struggle of the workers is very often connected (although not inseparably) with bourgeois politics, clerical politics, etc., as we have seen.

* It is often said that the working class spontaneously gravitates towards socialism. This is perfectly true in the sense that socialist theory reveals the causes of the misery of the working class more profoundly and more correctly than any other theory, and for that reason the workers are able to assimilate it so easily, provided, however, this theory does not itself yield to spontaneity, provided it subordinates spontaneity to itself. Usually this is taken for granted, but it is precisely this which *Rabocheye Dyelo* forgets or distorts. The working class spontaneously gravitates towards socialism; nevertheless, most wide-spread (and continuously and diversely revived) bourgeois ideology spontaneously imposes itself upon the working class to a still greater degree.

Rabocheye Dyelo's theses are correct, if by politics is meant trade-union politics, viz., the common striving of all workers to secure from the government measures for alleviating the distress to which their condition gives rise, but which do not abolish that condition, i.e., which do not remove the subjection of labour to capital. That striving indeed is common to the English trade-unionists, who are hostile to socialism, to the Catholic workers, to the "Zubatov" workers, etc. There is politics and politics. Thus, we see that *Rabochaya Mysl* does not so much deny the political struggle as it bows to its spontaneity, to its unconsciousness. While fully recognising the political struggle (better: the political desires and demands of the workers), which arises spontaneously from the working-class movement itself, it absolutely refuses *independently to work out* a specifically *Social-Democratic politics* corresponding to the general tasks of socialism and to present-day conditions in Russia.

Written in the autumn of
1901-February 1902

Collected Works, Vol. 5,
pp. 352-73, 373-87

Anarchism and Socialism

Theses:

1. Anarchism, in the course of the 35 to 40 years (Bakunin and the *International*, 1866—) of its existence (and with Stirner included, in the course of many more years) has produced nothing but general platitudes against *exploitation*.

These phrases have been current for more than 2,000 years. What is missing is (α) an understading of the *causes* of exploitation; (β) an understading of the *development* of society, which leads to socialism; (γ) an understanding of the *class struggle* as the creative force for the realisation of socialism.

2. An understanding of the *causes* of exploitation. *Private* property as the basis of *commodity* economy. Social property in the means of production. In anarchism—nil.

Anarchism is bourgeois *individualism* in reverse. Individualism as the basis of the entire anarchist world outlook.

{ Defence of petty property and *petty economy* on
the land. *Keine Majorität*.^{*}
Negation of the unifying and organising power of
authority. }

3. Failure to understand the development of society—the role of large-scale production—the development of capitalism into socialism.

^{*} No majority (i.e., the anarchists' non-acceptance of the submission by the minority to the majority).—Ed.

(Anarchism is a product of *despair*. The psychology of the unsettled intellectual or the vagabond and not of the proletarian.)

4. Failure to understand the *class* struggle of the proletariat.

Absurd negation of politics in bourgeois society.

Failure to understand the role of the organisation and the education of the workers.

Paraceas consisting of one-sided, disconnected means.

5. What has anarchism, at one time dominant in the Romance countries, contributed in recent European history?

— No doctrine, revolutionary teaching, or theory.

— Fragmentation of the working-class movement.

— Complete fiasco in the experiments of the revolutionary movement (Proudhonism, 1871; Bakuninism, 1873).

— Subordination of the working class to *bourgeois* politics in the guise of negation of politics.

Written in 1901

Collected Works, Vol. 5,
pp. 327-28

From the Article **Revolutionary Adventurism**

I

We are living in stormy times, when Russia's history is marching on with seven-league strides, and every year sometimes signifies more than decades of tranquility. Results of the half-century of the post-Reform period* are being summed up, and the corner-stone is being laid for social and political edifices which will determine the fate of the entire country for many, many years to come. The revolutionary movement continues to grow with amazing rapidity—and "our trends" are ripening (and withering) uncommonly fast. Trends firmly rooted in the class system of such a rapidly developing capitalist country as Russia almost immediately reach their own level and feel their way to the classes they are related to. An example is the evolution of Mr. Struve, from whom the revolutionary workers proposed to "tear the mask" of a Marxist only one and a half years ago and who has now himself come forward without this mask as the leader (or servant?) of the liberal landlords, people who take pride in their earthiness and their sober judgement. On the other hand, trends expressing only the traditional instability of views held by the intermediate and indefinite sections of the intelligentsia try to substitute noisy declarations for *rapprochement* with definite classes, declarations which are all the noisier, the louder the thunder of events. "At

* Following the reform of 1861 which abolished serfdom in Russia.
—Ed.

least we make an infernal noise"—such is the slogan of many revolutionary-minded individuals who have been caught up in the maelstrom of events and who have neither theoretical principles nor social roots.

It is to these "noisy" trends that the "Socialist-Revolutionaries", whose physiognomy is emerging more and more clearly, also belong. And it is high time for the proletariat to have a better look at this physiognomy, and form a clear idea of the real nature of these people, who seek the proletariat's friendship all the more persistently, the more palpable it becomes to them that they cannot exist as a separate trend without close ties with the truly revolutionary class of society.

Three circumstances have served most to disclose the true face of the Socialist-Revolutionaries. These are, first, the split between the revolutionary Social-Democrats and the opportunists, who are raising their heads under the banner of the "criticism of Marxism". Secondly, Balmashev's assassination of Sipyagin* and the new swing towards terrorism in the sentiments of some revolutionaries. Thirdly and mainly, the latest movement among the peasantry, which has compelled such that are accustomed to sit between two stools and have no programme whatever to come out *post factum* with some semblance of a programme. We shall proceed to examine these three circumstances, with the reservation that in a newspaper article it is possible to give only a brief outline of the main points in the argument and that we shall in all likelihood return to the subject and expound it in greater detail in a magazine article, or in a pamphlet.

It was only in No. 2 of *Vestnik Russkoi Revoliutsii* that the Socialist-Revolutionaries finally decided to come out with a theoretical statement of principle, in an unsigned editorial headed "The World Progress and Crisis of Socialism". We strongly recommend this article to all who want to get a clear idea of utter unprincipledness and vacillation in matters of theory (as well as of the art of concealing this behind a spate of rhetoric). The entire content of this highly

* On April 2 (15), 1902, a student S. V. Balmashev (1882-1902) shot the Minister of the Interior Sipyagin on the instructions from a militant organisation of the Socialist-Revolutionary Party. He was executed by the tsarist government.—*Ed.*

noteworthy article may be expressed in a few words. Socialism has grown into a world force, socialism (=Marxism) is now splitting as a result of the war of the revolutionaries (the "orthodox") against the opportunists (the "critics"). We, Socialist-Revolutionaries, "of course" have never sympathised with opportunism, but we are overjoyed because of the "criticism" which has freed us from a dogma; we too are working for a revision of this dogma—and although we have as yet nothing at all to show by way of criticism (except bourgeois-opportunist criticism), although we have as yet revised absolutely nothing, it is nevertheless that freedom from theory which redounds to our credit. That redounds to our credit all the more because, as people free of theory, we stand firmly for general unity and vehemently condemn all theoretical disputes over principles. "A serious revolutionary organisation," *Vestnik Russkoi Revoliutsii* (No. 2, p. 127) assures us in all seriousness, "would give up trying to settle disputed questions of social theory, which always lead to disunity, although this of course should not hinder theoreticians from seeking their solution"—or, more outspokenly: let the writers do the writing and the readers do the reading and in the meantime, while they are busying themselves, we will rejoice at the blank left behind.

There is no need, of course, to engage in a serious analysis of this theory of deviation from socialism (in the event of disputes proper). In our opinion, the crisis of socialism makes it incumbent upon any in the least serious socialists to devote redoubled attention to theory—to adopt more resolutely a strictly definite stand, to draw a sharper line of demarcation between themselves and wavering and unreliable elements. In the opinion of the Socialist-Revolutionaries, however, if such things as confusion and splits are possible "even among Germans", then it is God's will that we, Russians, should pride ourselves on our ignorance of whither we are drifting. In our opinion, the absence of theory deprives a revolutionary trend of the right to existence and inevitably condemns it, sooner or later, to political bankruptcy. In the opinion of the Socialist-Revolutionaries, however, the absence of theory is a most excellent thing, most favourable "for unity". As you see, we cannot reach agreement with them, for the fact of the matter is that we even speak different languages.

There is one hope: perhaps they will be made to see reason by Mr. Struve, who also (only more seriously) speaks about the elimination of dogma and says that "our" business (as is the business of any bourgeoisie that appeals to the proletariat) is not to disunite, but to unite. Will not the Socialist-Revolutionaries ever see, with the help of Mr. Struve, what is *really signified* by their stand of liberation from socialism for the purpose of unity, and unity on the occasion of liberation from socialism?

Let us go over to the second point, the question of terrorism.

In their defence of terrorism, which the experience of the Russian revolutionary movement has so clearly proved to be ineffective, the Socialist-Revolutionaries are talking themselves blue in the face in asseverating that they recognise terrorism only in conjunction with work among the masses, and that therefore the arguments used by the Russian Social-Democrats to refute the efficacy of this method of struggle (and which have indeed been refuted for a long time to come) do not apply to them. Here something very similar to their attitude towards "criticism" is repeating itself. We are not opportunists, cry the Socialist-Revolutionaries, and at the same time they are shelving the dogma of proletarian socialism, for reason of sheer opportunist criticism and no other. We are not repeating the terrorists' mistakes and are not diverting attention from work among the masses, the Socialist-Revolutionaries assure us, and at the same time enthusiastically recommend to the Party acts such as Balmashev's assassination of Sipyagin, although everyone knows and sees perfectly well that this act was in no way connected with the masses and, moreover, could not have been by reason of the very way in which it was carried out—that the persons who committed this terrorist act neither counted on nor hoped for any definite action or support on the part of the masses. In their naïveté, the Socialist-Revolutionaries do not realise that their predilection for terrorism is causally most intimately linked with the fact that, from the very outset, they have always kept, and still keep, aloof from the working-class movement, without even attempting to become a party of the revolutionary class which is waging its class struggle. Over-ardent protestations very often lead one to

doubt and suspect the worth of whatever it is that requires such strong seasoning. Do not these protestations weary them?—I often think of these words, when I read assurances by the Socialist-Revolutionaries: "by terrorism we are not relegating work among the masses into the background." After all, these assurances come from the very people who have already drifted away from the Social-Democratic labour movement, which really rouses the masses; they come from people who are continuing to drift away from this movement, clutching at fragments of any kind of theory.

The leaflet issued by the "Party of the Socialist-Revolutionaries" on April 3, 1902, may serve as a splendid illustration of what has been stated above. It is a most realistic source, one that is very close to the immediate leaders, a most authentic source. The "presentation of the question of terrorist struggle" in the leaflet "coincides in full" also "with the Party views", according to the valuable testimony of *Revolutsionnaya Rossiya* (No. 7, p. 24).*

The April 3 leaflet follows the pattern of the terrorists' "latest" arguments with remarkable accuracy. The first thing that strikes the eye is the words: "We advocate terrorism, not in place of work among the masses, but precisely for and simultaneously with that work." They strike the eye particularly because these words are printed in letters three times as large as the rest of the text (a device that is of course repeated by *Revolutsionnaya Rossiya*). It is all really so simple! One has only to set "not in place of, but together with" in bold type—and all the arguments of the Social-Democrats, all that history has taught, will fall to the

* True, *Revolutsionnaya Rossiya* does some juggling with this point also. On the one hand—"coincides in full"; on the other—a hint about "exaggerations". On the one hand, *Revolutsionnaya Rossiya* declares that this leaflet comes from only "one group" of Socialist-Revolutionaries. On the other hand, it is a fact that the leaflet bears the imprint: "Published by the Socialist-Revolutionary Party." Moreover, it carries the motto of this same *Revolutsionnaya Rossiya* ("By struggle you will achieve your rights"). We appreciate that *Revolutsionnaya Rossiya* finds it disagreeable to touch on this ticklish point, but we believe that it is simply unseemly to play at hide-and-seek in such cases. The existence of "economism" was just as disagreeable to revolutionary Social-Democracy, but the latter exposed it openly, without ever making the slightest attempt to mislead anyone.

ground. But just read the whole leaflet and you will see that the protestation in bold type takes the name of the masses in vain. The day "when the working people will emerge from the shadows" and "the mighty popular wave will shatter the iron gates to smithereens"—"alas!" (literally, "alas!") "is still a long way off, and it is frightful to think of the future toll of victims!" Do not these words "alas, still a long way off" reflect an utter failure to understand the mass movement and a lack of faith in it? Is not this argument meant as a deliberate sneer at the fact that the working people are already beginning to rise? And, finally, even if this trite argument were just as well-founded as it is actually stuff and nonsense, what would emerge from it in particularly bold relief would be the inefficacy of terrorism, for *without* the working people all bombs are powerless, patently powerless.

Just listen to what follows: "Every terrorist blow, as it were, takes away part of the strength of the autocracy and transfers(!) all this strength(!) to the side of the fighters for freedom." "And if terrorism is practised systematically(!), it is obvious that the scales of the balance will finally weigh down on our side." Yes, indeed, it is obvious to all that we have here in its grossest form one of the greatest prejudices of the terrorists: political assassination of itself "transfers strength"! Thus, on the one hand you have the theory of the transference of strength, and on the other—"not in place of, but together with"—"... do not these protestations weary them?"

But this is just the beginning. The real thing is yet to come. "Whom are we to strike down?" asks the party of the Socialist-Revolutionaries, and replies: the ministers, and not the tsar, for "the tsar will not allow matters to go to extremes" (!!How did they find that out??), and besides "it is also easier" (this is literally what they say!): "No minister can ensconce himself in a palace as in a fortress." And this argument concludes with the following piece of reasoning, which deserves to be immortalised as a model of the "theory" of the Socialist-Revolutionaries. "Against the crowd the autocracy has its soldiers; against the revolutionary organisations its secret and uniformed police; but what will save it..." (what kind of "it" is this? The autocracy? The author

has unwittingly identified the autocracy with a target in the person of a minister whom it is easier to strike down!) "...from individuals or small groups that are ceaselessly, and even in ignorance of one another[!], preparing for attack, and are attacking? No force will be of avail against elusiveness. Hence, our task is clear: to remove every one of the autocracy's brutal oppressors by the only means that has been left[!] us by the autocracy—death." No matter how many reams of paper the Socialist-Revolutionaries may fill with assurances that they are not relegating work among the masses into the background or disorganising it by their advocacy of terrorism—their spate of words cannot disprove the fact that the actual psychology of the modern terrorist is faithfully conveyed in the leaflet we have quoted. The theory of the transference of strength finds its natural complement in the theory of elusiveness, a theory which turns upside down, not only all past experience, but all common sense as well. That the only "hope" of the revolution is the "crowd"; that only a revolutionary organisation which leads this crowd (in deed and not in word) can fight against the police—all this is ABC. It is shameful to have to prove this. And only people who have forgotten everything and learned absolutely nothing could have decided "the other way about", arriving at the fabulous, howling stupidity that the autocracy can be "saved" from the crowd by soldiers, and from the revolutionary organisations by the police, but that there is *no salvation* from individuals who hunt down ministers!!

This fabulous argument, which we are convinced is destined to become notorious, is by no means simply a curiosity. No, it is instructive because, through a sweeping reduction to an absurdity, it reveals the principal mistake of the terrorists, which they share with the "economists" (perhaps one might already say, with the former representatives of deceased "economism"?). This mistake, as we have already pointed out on numerous occasions, consists in the *failure to understand* the basic defect of our movement. Because of the extremely rapid growth of the movements, the leaders lagged behind the masses, the revolutionary organisations did not come up to the level of the revolutionary activity of the proletariat, were incapable of marching on in front and

leading the masses. That a discrepancy of this sort exists cannot be doubted by any conscientious person who has even the slightest acquaintance with the movement. And if that is so, it is evident that the present-day terrorists are really "economists" turned inside out, going to the equally foolish but opposite extreme. At a time when the revolutionaries are short of the forces and means to lead the masses, who are already rising, an appeal to resort to such terrorist acts as the organisation of attempts on the lives of ministers by individuals and groups that are not known to one another means, not only *thereby* breaking off work among the masses, but also introducing downright disorganisation into that work.

We, revolutionaries, "are accustomed to huddling together in timid knots", we read in the April 3 leaflet, "and even [N.B.] the new, bold spirit that has appeared during the last two or three years has so far done more to raise the sentiments of the crowd than of individuals". These words unintentionally express much that is true. And it is this very truth that deals a smashing rebuff to the propagandists of terrorism. From this truth every thinking socialist draws the conclusion that it is necessary to use group action more energetically, boldly, and harmoniously. The Socialist-Revolutionaries, however, conclude: "Shoot, elusive individual, for the knot of people, also, is still a long way off, and besides there are soldiers against the knot." This really defies all reason, gentlemen!

Nor does the leaflet eschew the theory of excitative terrorism. "Each time a hero engages in single combat, this arouses in us all a spirit of struggle and courage," we are told. But we know from the past and see in the present that *only* new forms of the mass movement or the awakening of new sections of the masses to independent struggle really rouses a spirit of struggle and courage *in all*. Single combat however, inasmuch as it remains *single combat* waged by the Balmashevs, has the immediate effect of simply creating a short-lived sensation, while indirectly it even leads to apathy and passive waiting for the next *single combat*. We are further assured that "every flash of terrorism lights up the mind", which, unfortunately, we have not noticed to be the case with the terrorism-preaching party of the Socialist-Revolutionaries.

We are presented with the theory of big work and petty work. "Let not those who have greater strength, greater opportunities and resolution rest content with petty (!) work; let them find and devote themselves to a big cause—the propaganda of terrorism among the masses (!), the preparation of the intricate... [the theory of elusiveness is already forgotten!]... terrorist ventures." How amazingly clever this is in all truth; to sacrifice the life of a revolutionary for the sake of wreaking vengeance on the scoundrel Sipyagin, who is then replaced by the scoundrel Pichve—that is big work. But to prepare, *for instance*, the masses for an armed demonstration—that is petty work. This very point is explained in No. 8 of *Revolutsionnaya Rossiya*, which declares that "it is easy to write and speak" of armed demonstrations "as a matter of the vague and distant future", "but up till now all this talk has been merely of a theoretical nature". How well we know this language of people who are free of the constraint of firm socialist convictions, of the burdensome experience of each and every kind of popular movement! They confuse immediately tangible and sensational results with practicalness. To them the demand to adhere steadfastly to the class standpoint and to maintain the mass nature of the movement is "vague" "theorising". In their eyes definitiveness is slavish compliance with every turn of sentiment and... and, by reason of this compliance, inevitable helplessness at each turn. Demonstrations begin—and bloodthirsty words, talk about the beginning of the end, flow from the lips of such people. The demonstrations halt—their hands drop helplessly, and before they have had time to wear out a pair of boots they are already shouting: "The people, alas, are still a long way off..." Some new outrage is perpetrated by the tsar's henchmen—and they demand to be shown a "definite" measure that would serve as an exhaustive *reply* to that particular outrage, a measure that would bring about an immediate "transference of strength", and they proudly promise this transference! These people do not understand that this very promise to "transfer" strength constitutes political adventurism, and that their adventurism stems from their lack of principle.

The Social-Democrats will always warn against adventurism and ruthlessly expose illusions which inevitably end in

complete disappointment. We must bear in mind that a revolutionary party is worthy of its name only when it guides in deed the movement of a revolutionary class. We must bear in mind that any popular movement assumes an infinite variety of forms, is constantly developing new forms and discarding the old, and effecting modifications or new combinations of old and new forms. It is our duty to participate actively in this process of working out means and methods of struggle. When the students' movement became sharper, we began to call on the workers to come to the aid of the students (*Iskra*, No. 2) without taking it upon ourselves to forecast the forms of the demonstrations, without promising that they would result in an immediate transference of strength, in lighting up the mind, or a special elusiveness. When the demonstrations became consolidated, we began to call for their organisation and for the arming of the masses, and put forward the task of preparing a popular uprising. Without in the least denying violence and terrorism in principle, we demanded work for the preparation of such forms of violence as were calculated to bring about the direct participation of the masses and which guaranteed that participation. We do not close our eyes to the difficulties of this task, but will work at it steadfastly and persistently, undeterred by the objections that this is a matter of the "vague and distant future". Yes, gentlemen, we stand for future and not only past forms of the movement. We give preference to long and arduous work on what promises a future rather than to an "easy" repetition of what has been condemned by the past. We shall always expose people who in word war against hackneyed dogmas and in practice hold exclusively to such moth-eaten and harmful commonplaces as the theory of the transference of strength, the difference between big work and petty work and, of course, the theory of single combat. "Just as in the days of yore the peoples' battles were fought out by their leaders in single combat, so now the terrorists will win Russia's freedom in single combat with the autocracy," the April 3 leaflet concludes. The mere reprinting of such sentences provides their refutation.

Anyone who really carries on his revolutionary work in conjunction with the class struggle of the proletariat very well knows, sees and feels what vast numbers of immediate

and direct demands of the proletariat (and of the sections of the people capable of supporting the latter) remain unsatisfied. He knows that in very many places, throughout vast areas, the working people are literally straining to go into action, and that their ardour runs to waste because of the scarcity of literature and leadership, the lack of forces and means in the revolutionary organisations. And we find ourselves—we see that we find ourselves—in the same old vicious circle that has so long hemmed in the Russian revolution like an omen of evil. On the one hand, the revolutionary ardour of the insufficiently enlightened and unorganised crowd runs to waste. On the other hand, shots fired by the “elusive individuals” who are losing faith in the possibility of marching in formation and working hand in hand with the masses also end in smoke.

But things can still be put to rights, comrades! Loss of faith in a real cause is the rare exception rather than the rule. The urge to commit terrorist acts is a passing mood. Then let the Social-Democrats close their ranks, and we shall fuse the militant organisation of revolutionaries and the mass heroism of the Russian proletariat into a single whole!

Iskra Nos. 23 and 24, August 1
and September 1, 1902

Collected Works, Vol. 6,
pp. 186-96

**From Preface
to the Russian Translation
of Karl Marx's *Letters
to Dr. Kugelmann***

Let us pass to Marx's revolutionary policy. There is among Social-Democrats in Russia a surprisingly widespread philistine conception of Marxism, according to which a revolutionary period, with its specific forms of struggle and its special proletarian tasks, is almost an anomaly, while a "constitution" and an "extreme opposition" are the rule. In no other country in the world at this moment is there such a profound revolutionary crisis as in Russia—and in no other country are there "Marxists" (belittlers and vulgarisers of Marxism) who take up such a sceptical and philistine attitude towards the revolution. From the fact that the revolution is bourgeois in content they draw the shallow conclusion that the bourgeoisie is *the driving force* of the revolution, that the tasks of the proletariat in this revolution are of an ancillary, not independent, character and that proletarian leadership of the revolution is impossible!

How excellently Marx, in his letters to Kugelmann, exposes this shallow interpretation of Marxism! Here is a letter dated April 6, 1866. At that time Marx had finished his principal work. He had given his final judgement on the German Revolution of 1848 fourteen years before this letter was written. He had himself, in 1850, renounced his socialist illusions that a socialist revolution was impending in 1848. And in 1866, when only just beginning to observe the growth of new political crises, he writes:

"Will our philistines [he is referring to the German bourgeois liberals] at last realise that without a revolution which removes the Hapsburgs and Hohenzollerns... there must finally come another Thirty Years' War..." (pp. 13-14).

There is not a shadow of illusion here that the impending revolution (it took place from above, not from below as Marx had expected) would remove the bourgeoisie and capitalism, but a most clear and precise statement that it would remove only the Prussian and Austrian monarchies. And what faith in this bourgeois revolution! What revolutionary passion of a proletarian fighter who realises the vast significance the bourgeois revolution has for the progress of the socialist movement!

Noting "a very interesting" social movement three years later, on the eve of the downfall of the Napoleonic Empire in France, Marx says in a *positive outburst of enthusiasm* that "the Parisians are making a regular study of their recent revolutionary past, in order to prepare themselves for the business of the impending new revolution". And describing the struggle of classes revealed in this study of the past, Marx concludes (p. 56): "And so the whole historical witches' cauldron is bubbling. When will *our country* [Germany] be so far."

Such is the lesson to be learned from Marx by the Russian Marxist intellectuals, who are debilitated by scepticism, dulled by pedantry, have a penchant for penitent speeches, rapidly tire of the revolution, and yearn, as for a holiday, for the interment of the revolution and its replacement by constitutional prose. From the theoretician and leader of the proletarians they should learn faith in the revolution, the ability to call on the working class to fight for its immediate revolutionary aims to the last, and a firmness of spirit which admits of no faint-hearted whimpering following temporary setback of the revolution.

The pedants of Marxism think that this is all ethical twaddle, romanticism, and lack of a sense of reality! No, gentlemen, this is the combination of revolutionary theory and revolutionary policy, without which Marxism becomes Brentanoism, Struvisism and Sombartism. The Marxian doctrine has fused the theory and practice of the class struggle

into one inseparable whole. And he is no Marxist who takes a theory that soberly states the objective situation and distorts it into a justification of the existing order and even goes to the length of trying to adapt himself as quickly as possible to every temporary decline in the revolution, to discard "revolutionary illusions" as quickly as possible, and to turn to "realistic" tinkering.

In times that were most peaceful, seemingly "idyllic", as Marx expressed it, and "wretchedly stagnant" (as *Neue Zeit* put it), Marx was able to sense the approach of revolution and to rouse the proletariat to a consciousness of its advanced revolutionary tasks. Our Russian intellectuals, who vulgarise Marx in a philistine manner, in the most revolutionary times teach the proletariat a policy of passivity, of submissively "drifting with the current", of timidly supporting the most unstable elements of the fashionable liberal party!

Marx's assessment of the Commune crowns the letters to Kugelmann. And this assessment is particularly valuable when compared with the methods of the Russian Right-wing Social-Democrats. Plekhanov, who after December 1905 faint-heartedly exclaimed: "They should not have taken up arms," had the modesty to compare himself to Marx. Marx, says he, also put the brakes on the revolution in 1870.

Yes, Marx *also* put the brakes on the revolution. But see what a gulf lies between Plekhanov and Marx, in Plekhanov's own comparison!

In November 1905, a month before the first revolutionary wave in Russia had reached its climax, Plekhanov, far from emphatically warning the proletariat, spoke directly of the necessity to *learn to use arms and to arm*. Yet, when the struggle flared up a month later, Plekhanov, without making the slightest attempt to analyse its significance, its role in the general course of events and its connection with previous forms of struggle, hastened to play the part of a penitent intellectual and exclaimed: "They should not have taken up arms."

In September 1870, six months before the Commune, Marx gave a direct warning to the French workers: insurrection would be *an act of desperate folly*, he said in the well-known Address of the International. He exposed *in advance* the nationalistic illusions of the possibility of a movement in the

spirit of 1792. He was able to say, *not after the event*, but many months before: "Don't take up arms."

And how did he behave when this *hopeless* cause, as he himself had called it in September, began to take practical shape in March 1871? Did he use it (as Plekhanov did the December events) to "take a dig" at his enemies, the Proudhonists and Blanquists who were leading the Commune? Did he begin to scold like a schoolmistress, and say: "I told you so, I warned you; this is what comes of your romanticism, your revolutionary ravings"? Did he preach to the Communards, as Plekhanov did to the December fighters, the sermon of the smug philistine: "You should not have taken up arms"?

No. On April 12, 1871, Marx writes an *enthusiastic* letter to Kugelmann—a letter which we would like to see hung in the home of every Russian Social-Democrat and of every literate Russian worker.

In September 1870 Marx had called the insurrection an act of desperate folly; but in April 1871, when he saw the mass movement of the people, he watched it with the keen attention of a participant in great events marking a step forward in the historic revolutionary movement.

This is an *attempt*, he says, to smash the bureaucratic military machine, and not simply to transfer it to different hands. And he has words of the highest praise for the "*heroic*" Paris workers led by the Proudhonists and Blanquists. "What elasticity," he writes, "what historical initiative, what a capacity for sacrifice in these Parisians! . . . [p. 88]. History has no like example of a like greatness."

The *historical initiative* of the masses was what Marx prized above everything else. Ah, if only our Russian Social-Democrats would learn from Marx how to appreciate the *historical initiative* of the Russian workers and peasants in October and December 1905!

Compare the homage paid to the *historical initiative* of the masses by a profound thinker, who foresaw failure six months ahead—and the lifeless, soulless, pedantic: "They should not have taken up arms!" Are these not as far apart as heaven and earth?

And like a *participant* in the mass struggle, to which he reacted with all his characteristic ardour and passion, Marx,

then living in exile in London, set to work to criticise the *immediate steps* of the "recklessly brave" Parisians who were "ready to storm heaven".

Ah, how our present "realist" wiseacres among the Marxists, who in 1906-07 are deriding revolutionary romanticism in Russia, would have sneered at Marx at the time! How people would have scoffed at a *materialist, an economist, an enemy of utopias*, who pays homage to an "attempt" to storm heaven! What tears, condescending smiles or commiseration these "men in mufflers" would have bestowed upon him for his rebel tendencies, utopianism, etc., etc., and for his appreciation of a haven-storming movement!

But Marx was not inspired with the wisdom of the small fry who are afraid to discuss the *technique* of the higher forms of revolutionary struggle. It is precisely the *technical* problems of the insurrection that he discussed. Defence or attack?—he asked, as if the military operations were taking place just outside London. And he decided that it must certainly be attack: "They should have marched at once on Versailles...".

This was written in April 1871, a few weeks before the great and bloody May...

"They should have marched at once on Versailles"—the insurgents should, those who had begun the "act of desperate folly" (September 1870) of storming heaven.

"They should not have taken up arms" in December 1905 in order to oppose by force the first attempts to take away the liberties that had been won...

Yes, Plekhanov had good reason to compare himself to Marx!

"Second mistake," Marx said, continuing his *technical* criticism: "The Central Committee" (the *military command*—note this—the reference is to the Central Committee of the National Guard) "surrendered its power *too soon*..."

Marx knew how to warn the *leaders* against a premature rising. But his attitude towards the heaven-storming *proletariat* was that of a practical adviser, of a participant in the *struggle* of the masses, who were raising the *whole* movement to a *higher level* in spite of the false theories and mistakes of Blanqui and Proudhon.

"However that may be," he wrote, "the present rising in

Paris—even if it be crushed by the wolves, swine, and vile curs of the old society—is the most glorious deed of our Party since the June insurrection. . . .”

And, without concealing from the proletariat a *single* mistake of the Commune, Marx dedicated to this *heroic deed* a work which to *this very day* serves as the best guide in the fight for “heaven” and as a frightful bugbear to the liberal and radical “*swine*”.

Plekhanov dedicated to the December events a “work” which has become practically the bible of the Cadets.

Yes, Plekhanov had good reason to compare himself to Marx.

Kugelmann apparently replied to Marx expressing certain doubts, referring to the hopelessness of the struggle and to realism as opposed to romanticism—at any rate, he compared the Commune, *an insurrection*, to the peaceful demonstration in Paris on June 13, 1849.

Marx immediately (April 17, 1871) severely lectured Kugelmann.

“*World history*,” he wrote, “*would indeed be very easy to make, if the struggle were taken up only on condition of infallibly favourable chances.*”

In September 1870, Marx called the insurrection an act of desperate folly. But, when the *masses* rose, Marx wanted to march with them, to learn with them in the process of the struggle, and not to give them bureaucratic admonitions. He realised that to attempt in advance to calculate the chances *with complete accuracy* would be quackery or hopeless pedantry. What he valued *above everything else* was that the working class heroically and self-sacrificingly took the initiative in *making world history*. Marx regarded world history from the standpoint of those who *make* it without being in a position to calculate the chances *infallibly* beforehand, and not from the standpoint of an intellectual philistine who moralises: “It was easy to foresee . . . they should not have taken up. . . .”

Marx was also able to appreciate that there are moments in history when a desperate struggle of the *masses*, even for a hopeless cause, is *essential* for the further schooling of these masses and their training for the *next struggle*.

Such a *statement* of the question is quite incomprehensible

and even alien in principle to our present-day quasi-Marxists, who like to take the name of Marx in vain, to borrow only his estimate of the past, and not his ability to make the future. Plekhanov did not even think of it when he set out after December 1905 "to put the brakes on".

But it is precisely this question that Marx raised, without in the least forgetting that he himself in September 1870 regarded insurrection as an act of desperate folly.

"...The bourgeois *canaille* of Versailles," he wrote, "...presented the Parisians with the alternative of either taking up the fight or succumbing without a struggle. The demoralisation of the working class in the latter case would have been a far greater misfortune than the succumbing of any number of leaders."

And with this we shall conclude our brief review of the lessons in a policy worthy of the proletariat which Marx teaches in his letters to Kugelmann.

The working class of Russia has already proved once, and will prove again more than once, that it is capable of "storming heaven".

February 5, 1907

Published in 1907

Collected Works, Vol. 12,
pp. 106-12

**From Preface to the Russian Translation
of Letters by Johannes Becker,
Joseph Dietzgen,
Frederick Engels,
Karl Marx,
and Others to Friedrich Sorge
and Others**

The collection of letters by Marx, Engels, Dietzgen, Becker and other leaders of the international working-class movement in the last century, here presented to the Russian public, is an indispensable complement to our advanced Marxist literature.

We shall not here dwell in detail on the importance of these letters for the history of socialism and for a comprehensive treatment of the activities of Marx and Engels. This aspect of the matter requires no explanation. We shall only remark that an understanding of the letters published calls for acquaintance with the principal works on the history of the International (see Jaekkh, *The International*, Russian translation in the *Znaniye* edition), and also the history of the German and the American working-class movements (see Franz Mehring, *History of German Social-Democracy*, and Morris Hillquit, *History of Socialism in the United States*), etc.

Nor do we intend here to attempt to give a general outline of the contents of this correspondence or an appreciation of the various historical periods to which it relates. Mehring has done this extremely well in his article, *Der Sorgesche Briefwechsel* (*Neue Zeit*, 25. Jahrg., Nr. 1 und 2),* which will probably be appended to the present translation by the

* "The Sorge Correspondence", *Neue Zeit*, 25th year, Nos. 1 and 2.—Ed.

publisher, or else will be issued as a separate Russian publication.

Of particular interest to Russian socialists in the present revolutionary period are the lessons which the militant proletariat must draw from an acquaintance with the intimate aspects of the activities of Marx and Engels in the course of nearly thirty years (1867-95). It is, therefore, not surprising that the first attempts made in our Social-Democratic literature to acquaint readers with the letters from Marx and Engels to Sorge were also linked up with the "burning" issues of Social-Democratic tactics in the Russian revolution (Plekhanov's *Sovremennaya Zhizn* and Menshevik *Otkliki*). And we intend to draw our readers' attention particularly to an appreciation of those passages in the published correspondence that are specially important from the viewpoint of the present tasks of the workers' party in Russia.

In their letters, Marx and Engels deal most frequently with the pressing problems of the British, American and German working-class movements. This is natural, because they were Germans who at that time lived in England and corresponded with their American comrade. Marx expressed himself much more frequently and in much greater detail on the French working-class movement, and particularly the Paris Commune, in the letters he wrote to the German Social-Democrat Kugelmann.*

It is highly instructive to compare what Marx and Engels said of the British, American and German working-class movements. Such comparison acquires all the greater importance when we remember that Germany on the one hand, and Britain and America on the other, represent different stages of capitalist development and different forms of domination of the bourgeoisie, as a class, over the entire political life of those countries. From the scientific point of view, we have here a sample of materialist dialectics, the ability to bring to the forefront and stress the various points, the various aspects of the problem, in application to the specific features of different political and economic conditions. From

*See *Letters of Karl Marx to Dr. Kugelmann*, Russian translation edited by N. Lenin, with a foreword by the editor. St. Petersburg, 1907. (See V. I. Lenin, *Collected Works*, Vol. 12, pp. 104-12.—Ed.)

the point of view of the practical policy and tactics of the workers' party, we have here a sample of the way in which the creators of the *Communist Manifesto* defined the tasks of the fighting proletariat in accordance with the different stages of the national working-class movements in the different countries.

What Marx and Engels criticise most sharply in British and American socialism is its isolation from the working-class movement. The burden of all their numerous comments on the Social-Democratic Federation in Britain and on the American socialists is the accusation that they have reduced Marxism to a dogma, to "rigid [*starre*] orthodoxy", that they consider it "a credo and not a guide to action", that they are incapable of adapting themselves to the theoretically helpless, but living and powerful mass working-class movement that is marching alongside them. "Had we from 1864 to 1873 insisted on working together only with those who openly adopted our platform," Engels exclaimed in his letter of January 27, 1887, "where should we be today?" And in the preceding letter (December 28, 1886), he wrote, with reference to the influence of Henry George's ideas on the American working class:

"A million or two of working men's votes next November for a bona fide working men's party is worth infinitely more at present than a hundred thousand votes for a doctrinally perfect platform."

These are very interesting passages. There are Social-Democrats in our country who have hastened to utilise them in defence of the idea of a "labour congress"* or something in the nature of Larin's "broad labour party". Why not in defence of a "Left bloc"? we would ask these precipitate "utilisers" of Engels. The letters the quotations are taken from refer to a time when American workers voted at the elections for Henry George. Mrs. Wischnewitzky—an American woman married to a Russian and translator of Engels's works—had asked him, as may be seen from Engels's reply,

* The idea of convening a "non-Party Labour Congress" with a view to organise "a broad labour party" which would include the Social-Democrats, the Socialist-Revolutionaries, anarchists, etc., belonged to the liquidators—an opportunist trend striving to liquidate the underground revolutionary party of the working class.—Ed.

to give a thorough criticism of Henry George. Engels wrote (December 28, 1886) that *the time had not yet arrived* for that, the main thing being that the workers' party should begin to organise itself, even if not on an entirely pure programme. Later on, the workers would themselves come to understand what was amiss, "would learn from their own mistakes", but "anything that might delay or prevent that national consolidation of the workingmen's party—on no matter what platform—I should consider a great mistake. . .".

It goes without saying that Engels had a perfect understanding, and frequently spoke, of the absurdity and *reactionary character* of Henry George's ideas, from the *socialist* point of view. The Sorge correspondence contains a most interesting letter from Karl Marx dated June 20, 1881, in which he characterised Henry George as an ideologist of the *radical bourgeoisie*. "Theoretically the man is utterly backward" (*total arriére*), wrote Marx. Yet Engels was not afraid to join with this *socialist reactionary* in the elections, so long as there were people who could tell the masses of "the consequences of their own mistakes" (Engels, in the letter dated November 29, 1886).

Regarding the Knights of Labor, an organisation of American workers existing at that time, Engels wrote in the same letter: "The weakest (literally: rottenest, *faulste*) side of the Knights of Labor was their *political neutrality*. . . . The first great step, of importance of every country newly entering into the movement, is always the constitution of the workers as an independent political party, no matter how, so long as it is a distinct workers' party."

It is obvious that from this nothing at all can be deduced in defence of a leap *from* Social-Democracy to a non-party labour congress, etc. But whoever would escape Engels's accusation of reducing Marxism to a "dogma", "orthodoxy", "sectarianism", etc., must conclude from it that a joint election campaign with radical "social-reactionaries" is sometimes permissible.

But what is more interesting, of course, is to dwell not so much on these American-Russian parallels (we had to refer to them so as to reply to our opponents), as on the *fundamental* features of the British and American working-class movements. These features are: the absence of any big,

nation-wide, *democratic* tasks facing the proletariat; the proletariat's complete subordination to bourgeois politics; the sectarian isolation of groups, of mere handfuls of socialists, from the proletariat; not the slightest socialist success among the working masses at the elections, etc. Whoever forgets these fundamental conditions and sets out to draw broad conclusions from "American-Russian parallels", displays the greatest superficiality.

If Engels laid so much stress on the workers' economic organisations in these conditions, it was because the most firmly established democratic systems were under discussion, and these confronted the proletariat with purely socialist tasks.

Engels stressed the importance of an independent workers' party, even with a poor programme, because he was speaking of countries where there had formerly been not even a hint of the workers' political independence and where, in politics, the workers mostly dragged along behind the bourgeoisie, and still do.

It would be making mock of Marx's historical method to attempt to apply conclusions drawn from such arguments to countries or historical situations where the proletariat has formed its party prior to the liberal bourgeoisie forming theirs, where the tradition of voting for bourgeois politicians is absolutely unknown to the proletariat, and where the immediate tasks are not socialist but bourgeois-democratic.

Our idea will become even clearer to the reader if we compare Engels' opinions on the British and American movements with his opinions on the German movement.

Such opinions, of the greatest interest, abound in the published correspondence too. And running like a scarlet thread through all these opinions is something vastly different—a warning against the "Right wing" of the workers' party, a merciless (sometimes—as with Marx in 1877-79—a *furious*) war against *opportunism* in Social-Democracy.

Let us first corroborate this by quoting from the letters, and then proceed to an appraisal of this fact.

First of all, we must here note the opinions expressed by Marx on Höchberg and Co. In his article *Der Sorgesche Briefwechsel*, Franz Mehring attempts to tone down Marx's attacks—as well as Engels's later attacks—against the op-

portunists and, in our opinion, rather overdoes it. As regards Höchberg and Co., in particular, Mehring insists on his view that Marx's judgement of Lassalle and the Lassalleans was wrong. But, we repeat, what interests us here is not an historical assessment of whether Marx's attacks against particular socialists were correct or exaggerated, but Marx's assessment *in principle*, of definite trends in socialism in general.

While complaining about the German Social-Democrats' compromises with the Lassalleans and Dühring (letter of October 19, 1877), Marx also condemns the compromise "with a whole gang of half-mature students and super-wise diploma'd doctors (in German "doctor" is an academic degree corresponding to our "candidate" or "university graduate, class I"), who want to give socialism a 'higher, idealistic' orientation, that is to say, to replace its materialistic basis (which demands serious objective study from anyone who tries to use it) by modern mythology with its goddesses of Justice, Liberty, Equality, and Fraternity. Dr. Höchberg, who published the *Zukunft*, is a representative of this tendency, and has 'bought his way' into the Party—with the 'noblest' intentions, I assume, but I do not give a damn for 'intentions'. Anything more miserable than his programme of the *Zukunft* has seldom seen the light of day with more 'modest presumption'." (Letter No. 70.)

In another letter, written almost two years later (September 19, 1879), Marx rebutted the gossip that Engels and he stood behind *J. Mast*, and gave Sorge a detailed account of his attitude towards the opportunists in the German Social-Democratic Party. *Zukunft* was run by Höchberg, Schramm and Eduard Bernstein. Marx and Engels *refused* to have anything to do with such a publication, and when the question was raised of establishing a new Party organ with the participation of this same Höchberg and with his financial assistance, Marx and Engels first demanded the acceptance of their nominee, Hirsch, as editor-in-chief, to exercise control over this "mixture of doctors, students and *Katheders*-Socialists" and then addressed a circular letter directly to Bebel, Liebknecht and other leaders of the Social-Democratic Party, warning them that they would openly combat "such a vulgarisation (*Verluderung*—an even stronger word in German) of

Party and theory", if the Höchberg, Schramm and Bernstein trend did not change.

This was the period in the German Social-Democratic Party which Mehring described in his *History* as "A Year of Confusion" ("*Ein Jahr der Verwirrung*"). After the Anti-Socialist Law, the Party did not at once find the path, first swinging over to the anarchism of Most and the opportunism of Höchberg and Co. "These people," Marx wrote of the latter, "nonentities in theory and useless in practice, want to draw the teeth of socialism (which they have fixed up in accordance with the university recipes) and particularly of the Social-Democratic Party, to enlighten the workers or, as they put it, to imbue them with 'elements of education' from their confused half knowledge, and above all to make the Party respectable in the eyes of the petty bourgeoisie. They are just wretched counter-revolutionary windbags."

The result of Marx's "furious" attack was that the opportunists retreated and—made themselves scarce. In a letter dated November 19, 1879, Marx announced that Höchberg had been removed from the editorial committee and that all the influential leaders of the Party—Bebel, Liebknecht, Bracke, etc.—had *repudiated* his ideas. *Sozial-Demokrat*, the Social-Democratic Party organ, began to appear under the editorship of Vollmar, who at that time belonged to the revolutionary wing of the Party. A year later (November 5, 1880), Marx related that he and Engels constantly fought the "miserable" way in which *Sozial-Demokrat* was being conducted, and often expressed their opinion *sharply* ("*wobei's oft scharf hergeht*"). Liebknecht visited Marx in 1880 and promised that there would be an "improvement" *in all respects*.

Peace was restored, and the war never came out into the open. Höchberg withdrew, and Bernstein became a revolutionary Social-Democrat—at least until the death of Engels in 1895.

On June 20, 1882, Engels wrote to Sorge and spoke of this struggle as being a thing of the past: "In general, things in Germany are going splendidly. It is true that the literary gentlemen in the Party tried to cause a reactionary . . . swing, but they failed miserably. The abuse to which the Social-Democratic workers are being everywhere subjected has made

them still more revolutionary than they were three years ago. . . . These people (the Party literary people) wanted at all costs to beg and secure the repeal of the Anti-Socialist Law by mildness and meekness, fawning and humility, because it has made short shrift of their literary earnings. As soon as the law is repealed . . . the split will apparently become an open one, and the Vierecks and Höchbergs will form a separate Right wing, where they can, from time to time, be treated with, until they finally land on their backsides. We announced this immediately after the adoption of the Anti-Socialist Law, when Höchberg and Schramm published in the *Yearbook* what was a most infamous judgement of the work of the Party and demanded more cultivated ("gebildetes" instead of *gebildetes*—Engels is alluding to the Berlin accent of the German writers), refined and elegant behaviour of the Party."

This forecast of Bernsteinism, made in 1882, was strikingly confirmed in 1898 and subsequent years.

And after that, and particularly after Marx's death, Engels, it may be said without exaggeration, was untiring in his efforts to straighten out what was being distorted by the German opportunists.

The end of 1884. The "petty-bourgeois prejudices" of the German Social-Democratic Reichstag deputies, who had voted for the steamship subsidy* ("*Dampfersubvention*", see Mehring's *History*), were condemned. Engels informed Sorge that he had to correspond a great deal on this subject (letter of December 31, 1884).

1885. Giving his opinion of the whole affair of the "*Dampfersubvention*", Engels wrote (June 3) that "it almost came to a split". The "philistinism" of the Social-Democratic deputies was "*colossal*". "A petty-bourgeois socialist parlia-

* This refers to differences of opinion among the Social-Democratic deputies to the German Reichstag in 1884 on the question of subsidies for organising regular shipping lines to Asia, Australia and America.

The Left wing of the Social-Democratic group, headed by Bebel and Liebknecht was against the subsidies because the German government needed them for carrying out its policy of aggression. The Right wing (Auer and others) were in favour of granting a subsidy. The party press took part in the controversy. The differences between the revolutionary wing and the opportunist wing were so sharp that they nearly caused a split in the party.—Ed.

mentary group is inevitable in a country like Germany," said Engels.

1887. Engels replied to Sorge, who had written to him, that the Party was disgracing itself by electing such deputies as Viereck (a Social-Democrat of the Höchberg type). Engels excused himself, saying that there was nothing to be done, the workers' Party could not find good deputies for the Reichstag. "The gentlemen of the Right wing know that they are being tolerated only because of the Anti-Socialist Law, and that they will be thrown out of the Party the very day the Party again secures freedom of action." And, in general, it was preferable that "the Party should be better than its parliamentary heroes, than the other way round" (March 3, 1887). Liebknecht is a conciliator—Engels complained—he always uses phrases to gloss over differences. But when it comes to a split, he will be with us at the decisive moment.

1889. Two international Social-Democratic congresses in Paris. The opportunists (headed by the French Possibilists) split away from the revolutionary Social-Democrats. Engels (who was then sixty-eight years old) flung himself into the fight with the ardour of youth. A number of letters (from January 12 to July 20, 1889) were devoted to the fight against the opportunists. Not only they, but also the Germans—Liebknecht, Bebel and others—were flagellated for their conciliatory attitude.

The Possibilists had sold themselves to the French Government. Engels wrote on January 12, 1889. And he accused the members of the British Social-Democratic Federation (S.D.F.) of having allied themselves with the Possibilists. "The writing and running about in connection with this damned congress leave me no time for anything else" (May 11, 1889). The Possibilists are busy, but our people are asleep. Engels wrote angrily. Now even Auer and Schippel are demanding that we attend the Possibilist congress. But "at last" this opened Liebknecht's eyes. Engels, together with Bernstein, wrote pamphlets (they were signed by Bernstein but Engels called them "our pamphlets") against the opportunists.

"With the exception of the S.D.F., the Possibilists have not a single socialist organisation on their side in the whole of Europe. [June 8, 1889.] They are consequently falling back on the non-socialist trade unions" (this for the information

of those who advocate a broad labour party, a labour congress, etc., in our country!). "From America they will get one *Knight of Labor*." The adversary was the same as in the fight against the Bakuninists: "only with this difference that the banner of the anarchists has been replaced by the banner of the Possibilists; the selling of principles to the bourgeoisie for small-scale concessions, especially in return for well-paid jobs for the leaders (on the city councils, labour exchanges, etc.)." Brousse (the leader of the Possibilists) and Hyndman (the leader of the S.D.F. which had joined with the Possibilists) attacked "authoritarian Marxism" and wanted to form the "nucleus of a new International".

"You can have no idea of the naïveté of the Germans. It has cost me tremendous effort to explain even to Bebel what it all really meant" (June 8, 1889). And when the two congresses met, when the revolutionary Social-Democrats outnumbered the Possibilists (*who had united with the trade-unionists, the S.D.F., a section of the Austrians, etc.*), Engels was jubilant (July 17, 1889). He was glad that the conciliatory plans and proposals of Liebknecht and others had failed (July 20, 1889). "It serves our sentimental conciliatory brethren right that, for all their amicableness, they received a good kick in their tenderest spot. This may cure them for some time."

... Mehring was right when he said (*Der Sorgesche Briefwechsel*) that Marx and Engels did not have much idea of "good manners": "If they did not think long over every blow they dealt, neither did they whimper over every blow they received." "If they think their needle pricks can pierce my old, thick and well-tanned hide, they are mistaken," Engels once wrote. And they assumed that others possessed the imperviousness they had themselves acquired, Mehring said of Marx and Engels.

1893. The chastisement of the Fabians, which suggests itself when passing judgement on the Bernsteinians (for did not Bernstein "evolve" his opportunism in England making use of the experience of the Fabians?). "The Fabians here in London are a band of careerists who have understanding enough to realise the inevitability of the social revolution, but who could not possibly entrust this gigantic task to the raw proletariat alone, and are therefore kind enough to set them-

selves at the head. Fear of the revolution is their fundamental principle. They are the 'educated' *par excellence*. Their socialism is municipal socialism; not the nation but the community is to become the owner of the means of production, at any rate for the time being. This socialism of theirs is then presented as an extreme but inevitable consequence of bourgeois liberalism; hence their tactics, not of decisively opposing the Liberals as adversaries but of pushing them on towards socialist conclusions and therefore of intriguing with them, of permeating liberalism with socialism—not of putting up socialist candidates against the Liberals but of fastening them on to the Liberals, forcing them upon the Liberals, or swindling them into taking them. They do not of course realise that in doing this they are either lied to and themselves deceived or else are lying about socialism.

"With great industry they have published, amid all sorts of rubbish, some good propagandist writing as well, this in fact being the best the English have produced in this field. But as soon as they get on to their specific tactics of hushing up the class struggle, it all turns putrid. Hence their fanatical hatred of Marx and all of us—because of the class struggle.

"These people have of course many bourgeois followers and therefore money. . . ."

How the Classics Estimated Intellectualist Opportunism in Social-Democracy

1894. The Peasant Question. "On the Continent," Engels wrote on November 10, 1894, "success is developing the appetite for more success, and catching the peasant, in the literal sense of the word, is becoming the fashion. First the French, in Nantes, declare through Lafargue not only . . . that it is not our business to hasten . . . the ruin of the small peasants, which capitalism is seeing to for us, but they add that we must directly protect the small peasant against taxation, usury, and landlords. But we cannot co-operate in this, first because it is stupid and second because it is impossible. Next,

however, Vollmar comes along in Frankfort and wants to bribe the *peasantry as a whole*, though the peasant he has to deal with in Upper Bavaria is not the debt-ridden small peasant of the Rhineland, but the middle and even the big peasant, who exploits male and female farmhands, and sells cattle and grain in quantity. And that cannot be done without giving up the whole principle."

1894, December 4. "...The Bavarians, who have become very, very opportunistic and have almost turned into an ordinary people's party (that is to say, the majority of leaders and many of those who have recently joined the Party), voted in the Bavarian Diet for the budget as a whole; and Vollmar in particular has started an agitation among the peasants with the object of winning the Upper Bavarian big peasants—people who own 25 to 80 acres of land (10 to 30 hectares) and who therefore cannot manage without wage-labourers—instead of winning their farmhands."

We thus see that for more than ten years Marx and Engels systematically and unswervingly fought opportunism in the German Social-Democratic Party, and attacked intellectualist philistinism and the petty-bourgeois outlook in socialism. This is an extremely important fact. The general public know what constant warfare the founders of Marxism had to wage against the "Right wing" (Engels's expression) of that Party. And it is no accident that soon after Engels's death this concealed war became an open one. This was an inevitable result of the decades of history development of German Social-Democracy.

And now we very clearly perceive the two lines of Engels's (and Marx's) recommendations, directions, corrections, threats and exhortations. The most insistent of their appeals to the British and American socialists was to merge with the working-class movement and eradicate the narrow and hide-bound sectarian spirit from their organisations. They were most insistent in teaching the German Social-Democrats to beware of succumbing to philistinism, "parliamentary idiocy" (Marx's expression in the letter of September 19, 1879), and petty-bourgeois intellectualist opportunism.

Is it not typical that our Social-Democratic gossips should have begun cackling about the recommendations of the first kind while remaining silent, holding their tongues, about the

second? Is not *such* one-sidedness in appraising the letters of Marx and Engels the best indication of a certain Russian Social-Democratic . . . "one-sidedness"?

At the present moment, when the international working-class movement is displaying symptoms of profound ferment and vacillation, when the extremes of opportunism, "parliamentary idiocy" and philistine reformism have evoked the other extremes of revolutionary syndicalism—the general line of Marx's and Engels's "corrections" to British and American and to German socialism acquires exceptional importance.

In countries where there are *no* Social-Democratic workers' parties, *no* Social-Democratic members of parliament, and *no* systematic and steadfast Social-Democratic policy either at elections or in the press, etc.—in such countries, Marx and Engels taught the socialists to rid themselves *at all cost* of narrow sectarianism, and to *join* with the working-class movement so as to *shake up* the proletariat *politically*. For in the last thirty years of the nineteenth century the proletariat displayed *almost no* political independence either in Britain or America. In these countries—where bourgeois-democratic historical tasks were almost entirely non-existent—the political arena was *completely* held by a triumphant and self-satisfied bourgeoisie, unequalled anywhere in the world in the art of deceiving, corrupting and bribing the workers.

To think that these recommendations, made by Marx and Engels to the British and American working-class movements, can be simply and directly applied to Russian conditions is to use Marxism not in order to achieve clarity on its *methods*, not in order to *study* the concrete historical features of the working-class movement in definite countries, but in order to pay off petty, factional, and intellectualist scores.

On the other hand, in a country where the bourgeois-democratic revolution was still unconsummated, where "military despotism, embellished with parliamentary forms" (Marx's expression in his *Critique of the Gotha Programme*) prevailed, and still does, where the proletariat had long ago been drawn into politics and was pursuing a Social-Democratic policy—in such a country what Marx and Engels most of all feared was parliamentary vulgarisation and philistine derogation of the tasks and scope of the working-class movement.

It is all the more our duty to emphasise and give prominence to *this* side of Marxism, in the period of the bourgeois-democratic revolution in Russia, because in our country a vast, "brilliant" and rich liberal-bourgeois press is vociferously trumpeting to the proletariat the "exemplary" loyalty, parliamentary legality, the modesty and moderation of the neighbouring German working-class movement.

This mercenary lie of the bourgeois betrayers of the Russian revolution is not due to accident or to the personal depravity of certain past or future ministers in the Cadet camp. It stems from the profound economic interests of the Russian liberal landlords and liberal bourgeois. And in combating this lie, this "stupefying of the masses" ("*Massenverdummung*")—Engels's expression in his letter of November 29, 1886); the letters of Marx and Engels should serve as an indispensable weapon for all Russian socialists.

The mercenary lie of the liberal bourgeois holds up to the people the exemplary "modesty" of the German Social-Democrats. The leaders of these Social-Democrats, the founders of the theory of Marxism, tell us:

"The revolutionary language and action of the French have made the hypocrisy of Viereck and Co. [the opportunist Social-Democrats in the German Reichstag Social-Democratic group] sound quite feeble" (this was said in reference to the formation of a labour group in the French Chamber and to the Decazeville strike, which split the French Radicals from the French proletariat). "Only Liebknecht and Bebel spoke in the last Socialist debate and both of them spoke well. We can with this debate once more show ourselves in decent society, which was by no means the case with all of them. In general it is a good thing that the Germans' leadership of the international socialist movement, particularly after they sent so many philistines to the Reichstag (which, it is true, was unavoidable), is being challenged. *In Germany everything becomes philistine in peaceful times; and therefore the sting of French competition is absolutely necessary. . . .*" (Letter of April 29, 1886.)

These are the lessons to be learnt most thoroughly by the Russian Social-Democratic Labour Party, which is predominantly under the ideological influence of German Social-Democracy.

These lessons are taught us not by any particular passage in the correspondence of the greatest men of the nineteenth century but by the whole spirit and substance of their comradely and frank criticism of the international experience of the proletariat, a criticism to which diplomacy and petty considerations were alien.

How far all the letters of Marx and Engels were indeed imbued with this spirit may also be seen from the following relatively specific but extremely typical passages.

In 1889 a young and fresh movement of untrained and unskilled labourers (gasworkers, dockers, etc.) arose in Britain, a movement marked by a new and revolutionary spirit. Engels was delighted with it. He referred exultingly to the part played by Tussy, Marx's daughter, who conducted agitation among these workers. "...The most repulsive thing here," he says, writing from London on December 7, 1889, "is the bourgeois 'respectability' which has grown deep into the bones of the workers. The division of society into innumerable strata, each recognised without question, each with its own pride but also its inborn respect for its 'betters' and 'superiors', is so old and firmly established that the bourgeois still find it fairly easy to get their bait accepted. I am not at all sure, for instance, that John Burns is not secretly prouder of his popularity with Cardinal Manning, the Lord Mayor, and the bourgeoisie in general than of his popularity with his own class. And Champion—an ex-leutenant—intrigued years ago with bourgeois and especially with conservative elements, preached socialism at the parsons' Church Congress, etc. And even Tom Mann, whom I regard as the best of the lot, is fond of mentioning that he will be lunching with the Lord Mayor. If one compares this with the French, one realises what a revolution is good for after all."

Written in April 6 (19), 1907

Collected Works, Vol. 12,
pp. 361-75

The International Socialist Congress in Stuttgart

The recent Congress in Stuttgart was the twelfth congress of the proletarian International. The first five congresses belong to the period of the First International (1866-72), which was guided by Marx, who, as Bebel aptly observed, tried to achieve international unity of the militant proletariat from above. This attempt could not be successful until the national socialist parties were consolidated and strengthened, but the activities of the First International rendered great services to the labour movement of all countries and left lasting traces.

The Second International was inaugurated at the International Socialist Congress in Paris in 1889. At the subsequent congresses in Brussels (1891), Zurich (1893), London (1896), Paris (1900), and Amsterdam (1904), this new International, resting on strong national parties, was finally consolidated. In Stuttgart there were 884 delegates from 25 nations of Europe, Asia (Japan and some from India), America, Australia, and Africa (one delegate from South Africa).

The great importance of the International Socialist Congress in Stuttgart lies in the fact that it marked the final consolidation of the Second International and the transformation of international congress into business-like meetings which exercise very considerable influence on the nature and direction of socialist activities throughout the world. Formally, the decisions of the International congresses are not binding on the individual nations, but their moral significance

is such that the non-observance of decisions is, in fact, an exception which is rarer than the non-observance by the individual parties of the decisions of their own congresses. The Amsterdam Congress succeeded in uniting the French socialists, and its resolution against ministerialism really expressed the will of the class-conscious proletariat of the whole world and determined the policy of the working-class parties.

The Stuttgart Congress made a big stride forward in the same direction, and on a number of important issues proved to be the supreme body determining the political line of socialism. The Stuttgart Congress, more firmly even than the Amsterdam Congress, laid this line down in the spirit of revolutionary Social-Democracy as opposed to opportunism. *Die Gleichheit*, the organ of the German Social-Democratic women workers, edited by Clara Zetkin, justly observed in this connection:

"On all questions the various deviations of certain socialist parties towards opportunism were corrected in a revolutionary sense with the co-operation of the socialists of all countries."

The remarkable and sad feature in this connection was that German Social-Democracy, which hitherto had always upheld the revolutionary standpoint in Marxism, proved to be unstable, or took an opportunist stand. The Stuttgart Congress confirmed a profound observation which Engels once made concerning the German labour movement. On April 29, 1886, Engels wrote to Sorge, a veteran of the First International:

"In general it is a good thing that the leadership of the Germans is being challenged, especially after they have elected so many philistine elements (which is unavoidable, it is true). In Germany everything becomes philistine in calm times; the sting of French competition is thus absolutely necessary. And it will not be lacking."

The sting of French competition was not lacking at Stuttgart, and this sting proved to be really necessary, for the Germans displayed a good deal of philistinism. It is especially important for the Russian Social-Democrats to bear this in mind, for our liberals (and not only the liberals) are trying their hardest to represent the least creditable features of German Social-Democracy as a model worthy of imitation.

The most thoughtful and outstanding minds among the German Social-Democrats have noted this fact themselves and, casting aside all false shame, have definitely pointed to it as a warning.

"In Amsterdam," writes Clara Zetkin's journal, "the revolutionary *leit-motiv* of all the debates in the parliament of the world proletariat was the Dresden resolution; in Stuttgart a jarring opportunist note was struck by Vollmar's speeches in the Commission on Militarism, by Pöpplow's speeches in the Emigration Commission, and by David's [and, we would add, Bernstein's] speeches in the Colonial Commission. On this occasion, in most of the commissions and on most issues, the representatives of Germany were leaders of opportunism." And K. Kautsky, in appraising the Stuttgart Congress, writes: "...the leading role which German Social-Democracy has actually played in the Second International up to now was not in evidence on this occasion."

Let us now examine individual questions that were discussed at the Congress. The differences of opinion on the colonial question could not be ironed out in the Commission. The dispute between the opportunists and the revolutionaries was settled by the Congress itself, settled in favour of the revolutionaries by a majority of 127 votes against 108, with 10 abstentions. Incidentally, let us note the gratifying fact that the socialists of Russia *all* voted unanimously on *all* questions in a revolutionary spirit. (Russia had 20 votes of which 10 were given to the Russian Social-Democratic Labour Party without the Poles, 7 to the Socialist-Revolutionaries, and 3 to the representatives of the trade unions. Poland had 10 votes: the Polish Social-Democrats—4, and the Polish Socialist Party and the non-Russian parts of Poland—6. Finally the two representatives of Finland had 8 votes.)

On the colonial question an opportunist majority was formed in the Commission, and the following monstrous phrase appeared in the draft resolution: "The Congress does not in principle and for all time reject all colonial policy, which, under a socialist regime, may have a civilising effect." In reality this proposition was tantamount to a direct retreat towards bourgeois policy and a bourgeois world outlook that justifies colonial wars and atrocities. It was a retreat towards Roosevelt, said one of the American delegates. The attempts

to justify this retreat by the tasks of "socialist colonial policy" and of constructive reform work in the colonies were unfortunate in the extreme. Socialism has never refused to advocate reforms in the colonies as well; but this can have nothing in common with weakening our stand in principle against conquests, subjugation of other nations, violence, and plunder, which constitute "colonial policy". The minimum programme of all the socialist parties applies both to the home countries and the colonies. The very concept "socialist colonial policy" is a hopeless muddle. The Congress quite rightly deleted the above-quoted words from the resolution and substituted for them a condemnation of colonial policy that was sharper than that contained in former resolutions.

The resolution on the attitude of the socialist parties towards the trade unions is of particularly great importance for us Russians. In our country this question is on the order of the day. The Stockholm Congress settled it in favour of *non-Party* trade unions, i.e., it confirmed the position of our *neutralists*, headed by Plekhanov. The London Congress took a step towards *Party* trade unions as *opposed* to neutrality. As is known, the London resolution gave rise to a violent dispute and dissatisfaction in some of the trade unions and especially in the bourgeois-democratic press.

In Stuttgart the actual issue at stake was this: neutrality of the trade unions or their still closer alignment with the Party? And, as the reader may gather from the resolution, the International Socialist Congress went on record for closer alignment of the unions with the Party. There is nothing in the resolution to suggest that the trade unions should be neutral or non-party. Kautsky, who in the German Social-Democratic Party advocated alignment of the unions with the Party as opposed to the neutrality advocated by Bebel, was therefore fully entitled to announce to the Leipzig workers in his report on the Stuttgart Congress (*Vorwärts*, 1907, No. 209, *Beilage*):

"The resolution of the Stuttgart Congress says all that we need. *It puts an end to neutrality for ever.*"

Clara Zetkin writes:

"In principle, no one (in Stuttgart) any longer disputed the basic historical tendency of the proletarian class struggle to link the political with the economic struggle, to unite

the political and economic organisations as closely as possible into a single socialist working-class force. Only the representative of the Russian Social-Democrats, Comrade Plekhanov [she should have said the representative of the Mensheviks, who delegated him to the Commission as an advocate of "neutrality"] and the majority of the French delegation attempted, by rather unconvincing arguments, to justify a certain limitation of this principle on the plea that special conditions prevailed in their countries. The overwhelming majority of the Congress favoured a resolute policy of unity between Social-Democracy and the trade unions."

It should be mentioned that Plekhanov's unconvincing (as Zetkin rightly considered it) argument went the rounds of the Russian legally published papers in this form. In the Commission of the Stuttgart Congress Plekhanov referred to the fact that "there are eleven revolutionary parties in Russia"; "which one of them should the trade unions unite with?" (We are quoting from *Vorwärts*, No. 196, 1. *Beilage*.) This reference of Plekhanov's is wrong both in fact and in principle. Actually no more than two parties in every nationality of Russia are contending for influence over the socialist proletariat: the Social-Democrats and Socialist-Revolutionaries, the Polish Social-Democrats and the Polish Socialist Party, the Lettish Social-Democrats and the Lettish Socialist-Revolutionaries (known as the Lettish Social-Democratic League), the Armenian Social-Democrats and the Dashnak-tsutyuns, etc. The Russian delegation in Stuttgart also at once divided into two sections. The figure eleven is quite arbitrary and misleads the workers. From the standpoint of principle Plekhanov is wrong because the struggle between proletarian and petty-bourgeois socialism in Russia is inevitable everywhere, including the trade unions. The British delegates, for example, never thought of opposing the resolution, although they, too, have two contending socialist parties—the Social-Democratic Federation and the Independent Labour Party.

That the idea of neutrality, which was rejected in Stuttgart, has already caused no little harm to the labour movement is clearly borne out by the example of Germany. There, neutrality has been advocated and applied more than anywhere else. As a result, the trade unions of Germany have deviated so obviously towards opportunism that this devia-

tion was openly admitted even by Kautsky, who is so cautious on this question. In his report to the Leipzig workers he bluntly stated that the "conservatism" displayed by the German delegation in Stuttgart "becomes understandable if we bear in mind the composition of this delegation. Half of it consisted of representatives of the trade unions, and thus the 'Right wing' of the Party appeared to have more strength than it actually has in the Party."

The resolution of the Stuttgart Congress should undoubtedly hasten a decisive break of Russian Social-Democracy with the idea of neutrality so beloved by our liberals. While observing the necessary caution and gradualness, and without taking any impetuous or tactless steps, we must work steadily in the trade unions towards bringing them closer and closer to the Social-Democratic Party.

Further, on the question of emigration and immigration, a clear difference of opinion arose between the opportunists and the revolutionaries in the Commission of the Stuttgart Congress. The opportunists cherished the idea of *limiting* the right of migration of backward, undeveloped workers—especially the Japanese and the Chinese. In the minds of these opportunists the spirit of narrow craft isolation, of trade-union exclusiveness, outweighed the consciousness of socialist tasks: the work of educating and organising those strata of the proletariat which have not yet been drawn into the labour movement. The Congress rejected everything that smacked of this spirit. Even in the Commission there were only a few solitary votes in favour of limiting freedom of migration, and recognition of the solidarity of the workers of all countries in the class struggle is the keynote of the resolution adopted by the International Congress.

The resolution on women's suffrage was also adopted unanimously. Only one Englishwoman from the semi-bourgeois Fabian Society defended the admissibility of a struggle not for full women's suffrage but for one limited to those possessing property. The Congress rejected this unconditionally and declared in favour of women workers campaigning for the franchise, not in conjunction with the bourgeois supporters of women's rights, but in conjunction with the class parties of the proletariat. The Congress recognised that in the campaign for women's suffrage it was necessary to uphold

fully the principles of socialism and equal rights for men and women without distorting those principles for the sake of expediency.

In this connection an interesting difference of opinion arose in the Commission. The Austrians (Viktor Adler, Adelheid Popp) justified their tactics in the struggle for universal manhood suffrage: for the sake of winning this suffrage, they thought it expedient in their campaign not to put the demand for women's suffrage, too, in the foreground. The German Social-Democrats, and especially Clara Zetkin, had protested against this when the Austrians were campaigning for universal suffrage. Zetkin declared in the press that they should not under any circumstances have neglected the demand for women's suffrage, that the Austrians had opportunistically sacrificed principle to expediency, and that they would not have narrowed the scope of their agitation, but would have widened it and increased the force of the popular movement had they fought for women's suffrage with the same energy. In the Commission Zetkin was supported whole-heartedly by another prominent German woman Social-Democrat, Zietz. Adler's amendment, which indirectly justified the Austrian tactics, was *rejected* by 12 votes to 9 (this amendment stated only that there should be no abatement of the struggle for a suffrage that would really extend to all citizens, instead of stating that the struggle for the suffrage should always include the demand for equal rights for men and women). The point of view of the Commission and of the Congress may be most accurately expressed in the following words of the above-mentioned Zietz in her speech at the International Socialist Women's Conference (this Conference took place in Stuttgart at the same time as the Congress):

"In principle we must demand all that we consider to be correct," said Zietz, "and only when our strength is inadequate for more, do we accept what we are able to get. That has always been the tactics of Social-Democracy. The more modest our demands the more modest will the government be in its concessions. . . ." This controversy between the Austrian and German women Social-Democrats will enable the reader to see how severely the best Marxists treat the slightest deviation from the principles of consistent revolutionary tactics.

The last day of the Congress was devoted to the question of militarism in which everyone took the greatest interest. The notorious Hervé tried to defend a very untenable position. He was unable to link up war with the capitalist regime in general, and anti-militarist agitation with the entire work of socialism. Hervé's plan of "answering" any war by strike action or an uprising betrayed a complete failure to understand that the employment of one or other means of struggle depends on the objective conditions of the particular crisis, economic or political, precipitated by the war, and not on any previous decision that revolutionaries may have made.

But although Hervé did reveal frivolity, superficiality, and infatuation with rhetorical phrases, it would be extremely short-sighted to counter him merely by a dogmatic statement of the general truths of socialism. Vollmar in particular fell into this error (from which Bebel and Guesde were not entirely free). With the extraordinary conceit of a man infatuated with stereotyped parliamentarism, he attacked Hervé without noticing that his own narrow-mindedness and thick-skinned opportunism *make* one admit the living spark in Hervéism, *despite* the theoretically absurd and nonsensical way in which Hervé himself presents the question. It does happen sometimes that at a new turning-point of a movement, theoretical absurdities conceal some practical truth. And it was this aspect of the question, the appeal not to prize only parliamentary methods of struggle, the appeal to act in accordance with the new conditions of a future war and future crises, that was stressed by the revolutionary Social-Democrats, especially by Rosa Luxemburg in her speech. Together with the Russian Social-Democrat delegates (Lenin and Martov—who here spoke in full harmony) Rosa Luxemburg proposed amendments to Bebel's resolution, and these amendments emphasised the need for agitation among the youth, the necessity of taking advantage of the crisis created by war for the purpose of hastening the downfall of the bourgeoisie, the necessity of bearing in mind the inevitable change of methods and means of struggle as the class struggle sharpens and the political situation alters. In the end Bebel's dogmatically one-sided, dead resolution, which was open to a Vollmarian interpretation, became transformed into an altogether

different resolution. All the theoretical truths were repeated in it for the benefit of the Hervéists, who are capable of letting anti-militarism make them forget socialism. But these truths serve as an introduction not to a justification of parliamentary cretinism, not to the sanction of peaceful methods alone, not to the worship of the present relatively peaceful and quiet situation, but to the acceptance of all methods of struggle, to the appraisal of the experience of the revolution in Russia, to the development of the active creative side of the movement.

This most outstanding, most important feature of the Congress resolution on anti-militarism has been very aptly caught in Zetkin's journal, to which we have already referred more than once.

"Here too," Zetkin says of the anti-militarist resolution, "the revolutionary energy [*Tatkraft*] and courageous faith of the working class in its fighting capacity won in the end, winning, on the one hand, over the pessimistic gospel of impotence and the hidebound tendency to stick to old, exclusively parliamentary methods of struggle, and, on the other hand, over the banal anti-militarist sport of the French semi-anarchists of the Hervé type. The resolution, which was finally carried unanimously both by the Commission and by nearly 900 delegates of all countries, expresses in vigorous terms the gigantic upswing of the revolutionary labour movement since the last International Congress; the resolution puts forward as a principle that proletarian tactics should be flexible, capable of developing, and *sharpening* [*Zuspitzung*] in proportion as conditions ripen for that purpose."

Hervéism has been rejected, but rejected not in favour of opportunism, not from the point of view of dogmatism and passivity. The vital urge towards more and more resolute and new methods of struggle is fully recognised by the international proletariat and linked up with the intensification of all the economic contradictions, with all the conditions of the crises engendered by capitalism.

Not the empty Hervéist threat, but the clear realisation that the social revolution is inevitable, the firm determination to fight to the end, the readiness to adopt the most revolutionary methods of struggle—that is the significance

of the resolution of the International Socialist Congress in Stuttgart on the question of militarism.

The army of the proletariat is gaining strength in all countries. Its class-consciousness, unity, and determination are growing by leaps and bounds. And capitalism is effectively ensuring more frequent crises, which this army will take advantage of to destroy capitalism.

Written in September 1907

Collected Works, Vol. 13,
pp. 82-93

Marxism and Revisionism

There is a well-known saying that if geometrical axioms affected human interests attempts would certainly be made to refute them. Theories of natural history which conflicted with the old prejudices of theology provoked, and still provoke, the most rabid opposition. No wonder, therefore, that the Marxian doctrine, which directly serves to enlighten and organise the advanced class in modern society, indicates the tasks facing this class and demonstrates the inevitable replacement (by virtue of economic development) of the present system by a new order—no wonder that this doctrine has had to fight for every step forward in the course of its life.

Needless to say, this applies to bourgeois science and philosophy, officially taught by official professors in order to befuddle the rising generation of the propertied classes and to "coach" it against internal and foreign enemies. This science will not even hear of Marxism, declaring that it has been refuted and annihilated. Marx is attacked with equal zest by young scholars who are making a career by refuting socialism, and by decrepit elders who are preserving the tradition of all kinds of outworn "systems". The progress of Marxism, the fact that its ideas are spreading and taking firm hold among the working class, inevitably increase the frequency and intensity of these bourgeois attacks on Marxism, which becomes stronger, more hardened and more vigorous every time it is "annihilated" by official science.

But even among doctrines connected with the struggle of the working class, and current mainly among the proletariat, Marxism by no means consolidated its position all at once. In the first half-century of its existence (from the 1840s on) Marxism was engaged in combating theories fundamentally hostile to it. In the early forties Marx and Engels settled accounts with the radical Young Hegelians whose viewpoint was that of philosophical idealism. At the end of the forties the struggle began in the field of economic doctrine, against Proudhonism. The fifties saw the completion of this struggle in criticism of the parties and doctrines which manifested themselves in the stormy year of 1848. In the sixties the struggle shifted from the field of general theory to one closer to the direct labour movement: the ejection of Bakuninism from the International. In the early seventies the stage in Germany was occupied for a short while by the Proudhonist Mühlberger, and in the late seventies by the positivist Dühring. But the influence of both on the proletariat was already absolutely insignificant. Marxism was already gaining an unquestionable victory over all other ideologies in the labour movement.

By the nineties this victory was in the main completed. Even in the Latin countries, where the traditions of Proudhonism held their ground longest of all, the workers' parties in effect built their programmes and their tactics on Marxist foundations. The revived international organisation of the labour movement—in the shape of periodical international congresses—from the outset, and almost without a struggle, adopted the Marxist standpoint in all essentials. But after Marxism had ousted all the more or less integral doctrines hostile to it, the tendencies expressed in those doctrines began to seek other channels. The forms and causes of the struggle changed, but the struggle continued. And the second half-century of the existence of Marxism began (in the nineties) with the struggle of a trend hostile to Marxism within Marxism itself.

Bernstein, a one-time orthodox Marxist, gave his name to this trend by coming forward with the greatest noise and with the most purposeful expression of amendments to Marx, revision of Marx, revisionism. Even in Russia where—owing to the economic backwardness of the country and

the preponderance of a peasant population weighed down by the relics of serfdom—non-Marxist socialism has naturally held its ground longest of all, it is plainly passing into revisionism before our very eyes. Both in the agrarian question (the programme of the municipalisation of all land) and in general questions of programme and tactics, our Social-Narodniks are more and more substituting "amendments" to Marx for the moribund and obsolescent remnants of their old system, which in its own way was integral and fundamentally hostile to Marxism.

Pre-Marxist socialism has been defeated. It is continuing the struggle, no longer on its own independent ground, but on the general ground of Marxism, as revisionism. Let us, then, examine the ideological content of revisionism.

In the sphere of philosophy revisionism followed in the wake of bourgeois professorial "science". The professors went "back to Kant"—and revisionism dragged along after the neo-Kantians. The professors repeated the platitudes that priests have uttered a thousand times against philosophical materialism—and the revisionists, smiling indulgently, mumbled (word for word after the latest *Handbuch*) that materialism has been "refuted" long ago. The professors treated Hegel as a "dead dog", and while themselves preaching idealism, only an idealism a thousand times more petty and banal than Hegel's, contemptuously shrugged their shoulders at dialectics—and the revisionists floundered after them into the swamp of philosophical vulgarisation of science, replacing "artful" (and revolutionary) dialectics by "simple" (and tranquil) "evolution". The professors earned their official salaries by adjusting both their idealist and their "critical" systems to the dominant medieval "philosophy" (i.e., to theology)—and the revisionists drew close to them, trying to make religion a "private affair", not in relation to the modern state, but in relation to the party of the advanced class.

What such "amendments" to Marx really meant in class terms need not be stated: it is self-evident. We shall simply note that the only Marxist in the international Social-Democratic movement to criticise the incredible platitudes of the revisionists from the standpoint of consistent dialectical materialism was Plekhanov. This must be stressed all the

more emphatically since profoundly mistaken attempts are being made at the present time to smuggle in old and reactionary philosophical rubbish disguised as a criticism of Plekhanov's tactical opportunism.*

Passing to political economy, it must be noted first of all that in this sphere the "amendments" of the revisionists were much more comprehensive and circumstantial; attempts were made to influence the public by "new data on economic development". It was said that concentration and the ousting of small-scale production by large-scale production do not occur in agriculture at all, while they proceed very slowly in commerce and industry. It was said that crises had now become rarer and weaker, and the cartels and trusts would probably enable capital to eliminate them altogether. It was said that the "theory of collapse" to which capitalism is heading was unsound, owing to the tendency of class antagonisms to become milder and less acute. It was said, finally, that it would not be amiss to correct Marx's theory of value, too, in accordance with Böhm-Bawerk.

The fight against the revisionists on these questions resulted in as fruitful a revival of the theoretical thought in international socialism as did Engels's controversy with Dühring twenty years earlier. The arguments of the revisionists were analysed with the help of facts and figures. It was proved that the revisionists were systematically painting a rose-coloured picture of modern small-scale production. The technical and commercial superiority of large-scale production over small-scale production not only in industry, but also in agriculture, is proved by irrefutable facts. But commodity production is far less developed in agriculture, and modern statisticians and economists are, as a rule, not very skilful in picking out the special branches (sometimes even the operations) in agriculture which indicate that agriculture is being progressively drawn into the process of *exchange* in world economy. Small-scale production

* See *Studies in the Philosophy of Marxism* by Bogdanov, Bazarov and others. This is not the place to discuss the book, and I must at present confine myself to stating that in the very near future I shall prove in a series of articles, or in a separate pamphlet, that *everything* I have said in the text about neo-Kantian revisionists essentially applies also to these "new" neo-Humist and neo-Berkeleyan revisionists.

maintains itself on the ruins of natural economy by constant worsening of diet, by chronic starvation, by lengthening of the working day, by deterioration in the quality and the care of cattle, in a word, by the very methods whereby handicraft production maintained itself against capitalist manufacture. Every advance in science and technology inevitably and relentlessly undermines the foundations of small-scale production in capitalist society; and it is the task of socialist political economy to investigate this process in all its forms, often complicated and intricate, and to demonstrate to the small producer the impossibility of his holding his own under capitalism, the hopelessness of peasant farming under capitalism, and the necessity for the peasant to adopt the standpoint of the proletariat. On this question the revisionists sinned, in the scientific sense, by superficial generalisations based on facts selected one-sidedly and without reference to the system of capitalism as a whole. From the political point of view, they sinned by the fact that they inevitably, whether they wanted to or not, invited or urged the peasant to adopt the attitude of a small proprietor (i.e., the attitude of the bourgeoisie) instead of urging him to adopt the point of view of the revolutionary proletariat.

The position of revisionism was even worse as regards the theory of crises and the theory of collapse. Only for a very short time could people, and then only the most short-sighted, think of refashioning the foundations of Marx's theory under the influence of a few years of industrial boom and prosperity. Realities very soon made it clear to the revisionists that crises were not a thing of the past: prosperity was followed by a crisis. The forms, the sequence, the picture of particular crises changed, but crises remained an inevitable component of the capitalist system. While uniting production, the cartels and trusts at the same time, and in a way that was obvious to all, aggravated the anarchy of production, the insecurity of existence of the proletariat and the oppression of capital, thereby intensifying class antagonisms to an unprecedented degree. That capitalism is heading for a break-down—in the sense both of individual political and economic crises and of the complete collapse of the entire capitalist system—has been made particularly clear, and on a particularly large scale, precisely

by the new giant trusts. The recent financial crisis in America and the appalling increase of unemployment all over Europe, to say nothing of the impending industrial crisis to which many symptoms are pointing—all this has resulted in the recent "theories" of the revisionists having been forgotten by everybody, including, apparently, many of the revisionists themselves. But the lessons which this instability of the intellectuals had given the working class must not be forgotten.

As to the theory of value, it need only be said that apart from the vaguest of hints and sighs, à la Böhm-Bawerk, the revisionists have contributed absolutely nothing, and have therefore left no traces whatever on the development of scientific thought.

In the sphere of politics, revisionism did really try to revise the foundation of Marxism, namely, the doctrine of the class struggle. Political freedom, democracy and universal suffrage remove the ground for the class struggle—we were told—and render untrue the old proposition of the *Communist Manifesto* that the working men have no country. For, they said, since the "will of the majority" prevails in a democracy, one must neither regard the state as an organ of class rule, nor reject alliances with the progressive, social-reform bourgeoisie against the reactionaries.

It cannot be disputed that these arguments of the revisionists amounted to a fairly well-balanced system of views, namely, the old and well-known liberal-bourgeois views. The liberals have always said that bourgeois parliamentarism destroys classes and class divisions, since the right to vote and the right to participate in the government of the country are shared by all citizens without distinction. The whole history of Europe in the second half of the nineteenth century, and the whole history of the Russian revolution in the early twentieth, clearly show how absurd such views are. Economic distinctions are not mitigated but aggravated and intensified under the freedom of "democratic" capitalism. Parliamentarism does not eliminate, but lays bare the innate character even of the most democratic bourgeois republics as organs of class oppression. By helping to enlighten and to organise immeasurably wider masses of the population than those which previously took an active part in political

events, parliamentarism does not make for the elimination of crises and political revolutions, but for the maximum intensification of civil war during such revolutions. The events in Paris in the spring of 1871 and the events in Russia in the winter of 1905 showed as clearly as could be how inevitably this intensification comes about. The French bourgeoisie without a moment's hesitation made a deal with the enemy of the whole nation, with the foreign army which had ruined its country, in order to crush the proletarian movement. Whoever does not understand the inevitable inner dialectics of parliamentarism and bourgeois democracy—which leads to an even sharper decision of the argument by mass violence than formerly—will never be able on the basis of this parliamentarism to conduct propaganda and agitation consistent in principle, really preparing the working-class masses for victorious participation in such "arguments". The experience of alliances, agreements and blocs with the social-reform liberals in the West and with the liberal reformists (Cadets) in the Russian revolution, has convincingly shown that these agreements only blunt the consciousness of the masses, that they do not enhance but weaken the actual significance of their struggle, by linking fighters with elements who are least capable of fighting and most vacillating and treacherous. Millerandism in France—the biggest experiment in applying revisionist political tactics on a wide, a really national scale—has provided a practical appraisal of revisionism that will never be forgotten by the proletariat all over the world.

A natural complement to the economic and political tendencies of revisionism was its attitude to the ultimate aim of the socialist movement. "The movement is everything, the ultimate aim is nothing"—this catch-phrase of Bernstein's expresses the substance of revisionism better than many long disquisitions. To determine its conduct from case to case, to adapt itself to the events of the day and to the chopping and changing of petty politics, to forget the primary interests of the proletariat and the basic features of the whole capitalist system, of all capitalist evolution, to sacrifice these primary interests for the real or assumed advantages of the moment—such is the policy of revisionism. And it patently follows from the very nature of this policy that it may

assume an infinite variety of forms, and that every more or less "new" question, every more or less unexpected and unforeseen turn of events, even though it change the basic line of development only to an insignificant degree and only for the briefest period, will always inevitably give rise to one variety of revisionism or another.

The inevitability of revisionism is determined by its class roots in modern society. Revisionism is an international phenomenon. No thinking socialist who is in the least informed can have the slightest doubt that the relation between the orthodox and the Bernsteinians in Germany, the Guesdists and the Jaurèsists (and now particularly the Broussists) in France, the Social Democratic Federation and the Independent Labour Party in Great Britain, Brouckère and Vandervelde in Belgium, the Integralists and the Reformists in Italy, the Bolsheviks and the Mensheviks in Russia, is everywhere essentially similar, notwithstanding the immense variety of national conditions and historical factors in the present state of all these countries. In reality, the "division" within the present international socialist movement is now proceeding along the *same* lines in all the various countries of the world, which testifies to a tremendous advance compared with thirty or forty years ago, when heterogeneous trends in the various countries were struggling within the one international socialist movement. And that "revisionism from the left" which has taken shape in the Latin countries as "revolutionary syndicalism", is also adapting itself to Marxism, "amending" it: Labriola in Italy and Lagardelle in France frequently appeal from Marx who is understood wrongly to Marx who is understood rightly.

We cannot stop here to analyse the ideological content of *this* revisionism, which as yet is far from having developed to the same extent as opportunist revisionism: it has not yet become international, has not yet stood the test of a single big practical battle with a socialist party in any single country. We confine ourselves therefore to that "revisionism from the right" which was described above.

Wherein lies its inevitability in capitalist society? Why is it more profound than the differences of national peculiarities and of degrees of capitalist development? Because in every capitalist country, side by side with the proletariat,

there are always broad strata of the petty bourgeoisie, small proprietors. Capitalism arose and is constantly arising out of small production. A number of new "middle strata" are inevitably brought into existence again and again by capitalism (appendages to the factory, work at home, small workshops scattered all over the country to meet the requirements of big industries, such as the bicycle and automobile industries, etc.). These new small producers are just as inevitably being cast again into the ranks of the proletariat. It is quite natural that the petty-bourgeois world-outlook should again and again crop up in the ranks of the broad workers' parties. It is quite natural that this should be so and always will be so, right up to the changes of fortune that will take place in the proletarian revolution. For it would be a profound mistake to think that the "complete" proletarianisation of the majority of the population is essential for bringing about such a revolution. What we now frequently experience only in the domain of ideology, namely, disputes over theoretical amendments to Marx; what now crops up in practice only over individual side issues of the labour movement, as tactical differences with the revisionists and splits on this basis—is bound to be experienced by the working class on an incomparably larger scale when the proletarian revolution will sharpen all disputed issues, will focus all differences on points which are of the most immediate importance in determining the conduct of the masses, and will make it necessary in the heat of the fight to distinguish enemies from friends, and to cast out bad allies in order to deal decisive blows at the enemy.

The ideological struggle waged by revolutionary Marxism against revisionism at the end of the nineteenth century is but the prelude to the great revolutionary battles of the proletariat, which is marching forward to the complete victory of its cause despite all the waverings and weaknesses of the petty bourgeoisie.

Written in the second half of
March, not later than April
3 (15), 1908

Collected Works, Vol. 15,
pp. 29-39

On the Article "Questions of the Day"*

The splendid article reprinted here from issue No. 7 of *Rabocheye Znamya*, the organ of the Central Industrial Region, is a reply to an otzovist article published in issue No. 5 of the same newspaper. The otzovist article was published for the purpose of discussion, with a note by the editors of *Rabocheye Znamya* stating that they disagreed with the author. The present article appeared in No. 7 without any comment, so we may take it that the editors agree with the views expressed.

We in *Proletary* have long been strongly opposing otzovism, and have definitely stated that otzovism—to the extent that it is evolving from a mere mood into a *trend*, a system of politics—is departing from revolutionary Marxism and breaking completely with the principles of Bolshevism. After the appearance of this article in the Moscow organ of the Bolsheviks, however, we must admit that we have not raised the question of otzovism sharply enough hitherto, and that we have underestimated the danger which threatened the principles of our Bolshevik wing on the part of those who wish to wed this otzovism to Bolshevism. We record the fact that Comrade Muscovite, the author of the article we reprint, has put the case as strongly, as definitely and with

* This article by Lenin was published in the newspaper *Proletary* No. 42 for 1909 as an afterword from the editorial board to the article "Questions of the Day" reprinted from the newspaper *Rabocheye Znamya* No. 7.—Ed.

as firm regard for principle as we have done in private discussions with otzovists. Meeting living representatives of otzovism every day, witnessing locally practical examples of otzovist propaganda, which day by day threatens to depart still more from the path of revolutionary Social-Democracy, our Moscow organ was quite justified in presenting the issue in the sharp and uncompromising terms it did. *Either* revolutionary Marxism, i.e.,—in Russia—Bolshevism; *or* otzovism, i.e., the renunciation of Bolshevism; this is how the Moscow comrade put the question. Thereby he fully supported the way we formulated the question in our preliminary arguments with the otzovist comrades before the general Party conference.

We are aware that some Bolshevik working men at present sympathise with otzovism, but in the majority of cases their "otzovism" is nothing more than a passing mood, fostered by the gross mistakes which our Duma group committed; and the remarks of the author of the article and ourselves do not, of course, apply to them. But inasmuch as otzovism is being erected into a theory, reduced to a complete system of politics—by a small group imagining itself to be the representative of "true" revolutionism—a relentless *ideological war* must be launched against it. The author of the article here reproduced is quite right when he defines the arguments of the otzovist in No. 5 of *Rabocheye Znamya* (whose article we reprinted in *Proletary*, No. 39) and the otzovist trend in general with its advocacy of a "labour congress", etc. as equivalent to *Menshevism turned inside out*. And he is even more right when he says that the *principles* which certain otzovists urge in support of their trend objectively—whether they are politically conscious of it or not—threaten to lead them to anarcho-syndicalism or to just plain anarchism.

Moscow's way of stating the issue shows how politically short-sighted—for all their good intentions—are those Bolsheviks who refuse to regard otzovism as a danger on grounds of *principle*, who view the matter *merely* as "disagreements on practical points", and who see in otzovism a "sound core", and not the germ of ideological liquidationism on the left. The Moscow comrade's article should convince them that in screening the otzovists ideologically, or even

maintaining friendly neutrality towards otzovist ideas, they are bringing grist to the otzovist mill, *becoming their prisoners of war*, damaging the cause of Bolshevism.

Otzovism is *not* Bolshevism, but the worst political travesty of Bolshevism its worst political enemy could invent. There must be *absolute clarity* on this point. We think that all Bolsheviks, down to the smallest circle, should be perfectly clear in their minds what otzovism stands for, should study it thoroughly and ask themselves: is this not obvious renunciation—under the flag of “revolutionariness” and “Leftism”—of the fine traditions of the old Bolshevism, as it came into being in the period before the revolution and in the fire of the revolution?

That is why we have initiated a discussion on these questions in *Proletary*. We have published *everything* that was sent to us, and reprinted all that Bolsheviks in Russia have written on the subject. So far, we have not rejected a *single* contribution to the discussion, and we shall continue to pursue the same course. Unfortunately, the otzovist comrades and those who sympathise with them have, so far, sent us little material, and, in general, have avoided making a frank and complete statement of their theoretical *credo* in the press. They prefer to talk “among themselves”. We invite all comrades, otzovists and orthodox Bolsheviks alike, to state their views in the columns of *Proletary*. If necessary we shall publish these contributions in pamphlet form. Ideological clarity and consistency—this is what we need, particularly in these difficult times.

We shall leave it to the gentlemen of the Socialist-Revolutionary Party to play down their dissensions, and to congratulate themselves on their “unanimity” at a moment when people are justly saying about them: “You can find anything you like among them—from Popular-Socialist liberalism to liberalism with a bomb.”

We shall leave the Mensheviks to their ideological hobnobbing with Cherevanin and Co.* Let them practise their double dealing (renouncing Cherevanin in the German press, and embracing him in the Russian); let them cohabit with the ideological liquidators of the fundamental principles of

* The liquidators.—Ed.

revolutionary Marxism; let them play down their disagreements, and display all their virtuosity in the past-pot art as they did in *Golos Sotsial-Demokrata* (No. 10-11), where they "resolved" their differences with Plekhanov by the simple device of papering them over.*

Our supporters should not be afraid of an internal ideological struggle, once it is necessary. They will be all the stronger for it. It is our *duty* to bring our disagreements out into the open, the more so since, in point of fact, the whole Party is beginning to line up more and more with our trend. We call on our Bolshevik comrades for *ideological* clarity and for the sweeping away of all backstairs gossip, from whatever source it may come. There are no end of people who would like to see the ideological struggle on momentous cardinal issues side-tracked into petty squabbles, like those conducted by the Mensheviks after the Second Congress. Such people must not be tolerated in the ranks of the Bolsheviks. The Bolshevik working men should strongly discourage such attempts and insist on one thing, and one thing alone: *ideological clarity, definite opinions, a line based on principle*. Once this complete ideological clarity is achieved, all Bolsheviks will be able on matters of organisation to display the unanimity and solidarity that our wing of the Party has always displayed hitherto.

Proletary No. 42, February
12 (25), 1909

Collected Works, Vol. 15,
pp. 356-59

* The reference is to G. V. Plekhanov's statement on his withdrawal from the liquidators' newspaper *Golos Sotsial-Demokrata* which was to be published in this newspaper but was deleted from the proofs and from the contents.—Ed.

The *Vperyod* Faction

The *Vperyod* group has published in Paris a "symposium of articles on current questions" entitled *Vperyod*. Together with Comrade Sazhin's pamphlet (*On the Question of the Regeneration of the Party*), which was "published by private donation" and is obtainable through the editors of the symposium *Vperyod*, and the separate leaflet issued over the signature of the *Vperyod* group and the platform of this group, the Party has now more than sufficient material by which to judge the *Vperyodists*.

The platform of the *Vperyodists* is characterised by the following three features. Firstly: of all the groups and factions within our Party it has been the first to give prominence to philosophy and that under cover of a pseudonym. "Proletarian culture", "proletarian philosophy"—these are the words used in the platform. They are a pseudonym for *Machism*, i.e., a defence of philosophical idealism under various garbs (empirio-criticism, empirio-monism, etc.). Secondly: in the political sphere the group has declared otzovism "a legitimate shade of opinion" and reported that some otzovists, members of this group, disagreed with the definition of the Party's tasks in regard to the State Duma. The definition itself given in the *Vperyod* platform is so unclear and confused that it can only be described as an adaptation to the otzovist ideology. Thirdly, and lastly, the platform emphatically condemned factionalism and demanded the unification of factions, their coalition into one party.

And so we have as a result—if we begin from the end—one very good aspiration and two screens on the part of very bad ideological and political trends which stand for a break with Marxism and the subordination of the proletariat to bourgeois ideology and policy. The *Uperyd* symposium shows vividly what products can result from such a mixture.

The author of the leading article in the symposium, Maximov, keeps strictly to the diplomacy used in the platform, speaking of "proletarian culture" without any explanation of what he means by this. In an article which claims to be a popular exposition this game of hide-and-seek is strikingly obvious. What kind of popular exposition is this if *not a single* reader, unless he happens to be *personally* acquainted with Maximov or has already followed the *whole* controversy about Machism and relating to Machism, is *able* to understand the true meaning of such a phrase? What kind of popular exposition is this when the same Maximov, on page 4 of the symposium, speaks of the "danger to proletarian socialism" represented by those offshoots of the intelligentsia who "uncritically accept and propagate ideas of bourgeois science and philosophy that are incorrect and harmful to the proletariat. . . .?"

The dots are Maximov's. We do not know if they are meant to signify a shamefaced silence. But we are quite sure that to speak, especially in a "popular" article, of the harmfulness of "*bourgeois philosophy*" to the proletariat without specifying clearly and exactly *which* philosophy he is referring to, is to have recourse to the worst form of factional diplomacy. If you consider bourgeois philosophy an important question and raise it in the leading article of a "popular" symposium, then have the courage to speak straight out, defend your ideas and do not conceal them.

Comrade Sazhin, presumably in the capacity of a "practical man", spoils Maximov's diplomacy most impolitely.*

* In the *Uperyd* symposium another "practical man", "Trach I-n" of St. Petersburg also gives the game away not very diplomatically: "Incidentally," he writes, "Beltov's book, *The Monist View*, is especially likely to give rise to such a wrong notion of historical materialism" (Symposium, p. 57). Why, of course! The truest "notion of historical materialism" is given, of course, by the books of the Russian god-buil-

On page 31 of his pamphlet he demands that "Party members" must be "ensured" "*complete freedom for their revolutionary and philosophical thought*".

This slogan is thoroughly opportunist. In all countries this kind of slogan has been put forward in the socialist parties only by opportunists and in practice has meant nothing but "freedom" to corrupt the working class with bourgeois ideology. "Freedom of thought" (read: freedom of the press, speech and conscience) we demand from the *state* (not from a party) together with freedom of association. The party of the proletariat, however, is a free association, instituted to combat the "thoughts" (read: the ideology) of the bourgeoisie, to defend and put into effect one definite world outlook, namely, Marxism. This is the ABC. Yet their false political position has caused Maximov, Sazhin and Co. to forget this ABC. It was not their personal hypocrisy but the falsity of their political position that made them propagate bourgeois slogans. The falsity consists in the fact that some Vperyodists long with all their heart and soul to drag the proletariat back, to the ideas of bourgeois philosophy (Machism), while others are indifferent to philosophy and merely demand "complete freedom" . . . for Machism. Hence they are obliged one and all to practise diplomacy, to confuse the issue, to play hide-and-seek and to clutch at bourgeois slogans.

And what does "complete freedom of revolutionary thought" really mean? Nothing but *freedom* for otzovist and other semi-anarchist ideas. In other words, the same thing is said here as is expressed in the "platform" of the Vperyodists by the phrase about recognising otzovism to be a "legitimate shade of opinion". The result is again petty diplomacy with ideas, playing hide-and-seek, and hypocrisy, due entirely to the same false ideological and political position: we are not Machists, but we are in favour of "complete freedom" for Machism (in the Party); we are not otzovists, but we are in favour of "complete freedom" for the otzovist shade of opinion, or more generally: "for revolutionary thought"! The confusion is further confounded by the fact

ders and Machists—what Vperyodist does not know this? And how can a book which has helped to rear a whole generation of Russian Marxists compete with the philosophical products of the Yushkeviches, Bogdanovs, Valentinovs and Lunacharskys? . . .

that two Vperyodists over their *personal* signatures (Sazhin and Rabochy Ar.) vigorously maintain the importance and necessity of utilising legal opportunities and the Duma tribune. "The Social-Democrats," writes *Rabochy Ar.*, "must combat those who are carrying on agitation [but who is carrying on this agitation, Comrade Ar.? Is it not your Vperyodists?] against *any* utilisation *whatsoever* (think of that!) of legal opportunities, because such a mode of action is not Social-Democratic" (pp. 48-49 of the symposium). And the same Ar., *repeating* these words of the Bolsheviks of the *Proletary* trend, violently abuses *Proletary* (post factum) because it allegedly painted the Vperyodists in strange colours! That is what is called retreating all along the line, surrendering all your positions, condemning in the press (again without saying it straightforwardly) those friends of yours, those Vperyodists who once passed a resolution, for instance, to boycott a congress of factory doctors—and covering your retreat, your capitulation, by a beating of drums for battle. Shabby factional diplomacy!

Just take a look at the writings of the "Vperyodists" on the question of factions and factionalism. The "platform" condemned factions and demanded their dissolution. Sazhin fulminates against the factional centres, the "leaders abroad", and so on and so forth. The Vperyodists have shed an ocean of tears over factionalism, have talked themselves hoarse on the subject.

But what have they done? The whole history of the *Uperyod* group since the January (1910) "unity" plenum has been *the formation of a faction from abroad*. Here is an excerpt from a letter (July 15, 1910) sent by a Russian functionary to a member of the Central Committee Bureau Abroad.

"There is a committee (in St. Petersburg) and, in addition, there is a group of Vperyodists with a separate fund and secretary. Money was received from abroad. In Moscow..."—then follows the name of a person who is very close to one of the most prominent otzovists and a comment on the prosecution of such a policy.

Nobody who has any knowledge of Party affairs, or has paid any attention to the policy of the *Uperyod* literary group, can doubt for a single moment that they have been organising a faction from abroad. That the notorious

"school in X.—" was the foreign centre of a new faction was stated in print in July 1909, and since then even the most unconcerned and uninformed Social-Democrats have become convinced of this fact. The famous "platform" was drawn up abroad by eight intellectuals and seven worker-students. The part played by these workers, who hastily gave their signatures to the slogans of "proletarian philosophy" and recognition of otzovism as a "legitimate shade of opinion" is too obvious to deserve any further comment. We have here a clear-cut case of the formation of a faction by a group of literati abroad, who indeed behave like "khans" (Voinov's expression in the *Vperyod* symposium), for they themselves are conscious of their despotism, *concealing* from the public what is most dear to them, i.e., the bourgeois philosophy of Machism and otzovism. The Vperyodists cry out against "leaders abroad" and at the same time form an organisation which in actual fact is a mere *adjunct* to a handful of literati abroad; they cry out against faction and themselves *secretly* create a new, petty, lifeless and sectarianly empirio-monistic faction. The *political* source of all this hypocrisy is that the real leaders of the faction find it impossible to come out openly and directly in favour of the things that are really dear to them.

We shall confine ourselves to two particularly glaring examples of hypocrisy. On page 53 of the symposium, *Rabochy Ar.* declares that the Bureau of the Central Committee in Russia "is not doing a damned thing" (these words of course are ascribed to a "Leninist" worker who is alleged to have agitated the "Vperyodist" in this strain. Oh, the naïve cunning of "Rabochy Ar.!" and that the Vperyodist (again with the "Leninist" and, of course, on his instigation) proposed that the "Moscow organisation be declared independent of the Russian Central Committee and no longer subordinate to its instructions".

Beginning with January 1910 the Bureau of the Russian Central Committee worked hard to restore the central organisation *in spite of* the opposition both of the Golosist liquidators (the famous Mikhail, Roman and Yuri incident) and of the Vperyodists (who at this time were building *their own* little faction from abroad *against* the Central Committee). And now all these Vperyodists are shedding crocodile tears

over the "inaction" of the Bureau of the C.C.! These Vperyodists, who are actually entirely "*independent*" of the Party, and are entirely anti-Party factionalists, write in a popular symposium that local organisations must be declared "*independent*" of the C.C.

Another example. In the same symposium an anonymous "member of the Party" exercises himself in some hack writer's criticism of the financial report of the C.C. Bureau Abroad. Among other things the anonymous hack writes on p. 60: "What kind of 'trustees' [the report speaks of money received from trustees], why they are 'holding in trust', or have been 'holding in trust', money of the C.C., and for what 'special purposes' this money is destined, is something which nobody will understand here."

That is just how it is printed. *Nobody will understand.*

It is written by members of that same *Uperyod* group which had two representatives at the January plenum that heard the statement of the Bolsheviks about their conditional transfer of money to "trustees" (i.e., to three of the best known representatives of the International Social-Democratic movement). What money, from what source, who were the trustees, and so on—all this was *fully* known to the plenum, i.e., to *all* the factions, i.e., to the "*Uperyodists*" as well. Yet in a "popular" symposium for the deception of the workers, the Vperyodists write "nobody will understand".

It is written in that same *Uperyod* symposium, whose first two articles were signed by *Maximov* and *Domov*. Both these Vperyodists are *perfectly aware of the whole history* of the receipt of this money by the Bolsheviks and its transfer to the trustees. And now, since it would be "awkward" for them to come forward personally and declare that "nobody will understand", they select for this commission *anonymous hack writers*, who call themselves "members of the Party" on the occasion of their anti-Party conduct. Through these anonymous hacks Maximov and Domov in a "popular" symposium tell the workers a *deliberate untruth*, that "nobody will understand" what kind of "trustees" these are, and so on. And these gentlemen beat their breasts and harangue against "factions" and "leaders abroad".

Through an anonymous "Party member" they "criticise" the financial report of the Central Committee while they

themselves announce on the first page of their symposium that hitherto "lack of funds" prevented their group from publishing a newspaper but "*now this obstacle has been removed*". So the *Vperyod* group has now received funds. Pleasant news for the *Vperyodists*, no doubt. But what a "nerve" you must have, oh most honourable *Vperyodists*, to utter in print through an anonymous hack in a "popular" symposium a deliberate untruth about the Central Committee to the effect that "nobody will understand" who the "trustees" are and what money is in their possession, and at the same time *say never a word* to the C.C. or the other factions about *what money "Vperyod" has received and what literati are disposing of it?* The Party, it would seem, is accountable to the *Vperyodists* but the *Vperyodists* are not accountable to the Party?

It must be repeated over and over again that this hypocrisy of the *Vperyodists* is due not to the personal traits of Peter or Paul but to the *political* falsity of their whole position; it is due to the fact that the Machist literati and the otzovists *cannot go into battle openly and directly* for their non-Social-Democratic pet ideas. Anyone who understands these *political* conditions will not come to a halt bewildered, mystified and downcast at the merely superficial aspect of the matter, at the mass of personal conflicts, bickering, abuse, etc. Anyone who understands these political conditions will not be satisfied by a conciliatory phrase (*à la Trotsky*) to the effect that what we need is "*not a struggle against the otzovists but the overcoming of otzovism*", for this is empty and meaningless phrase-mongering. The objective conditions of the counter-revolutionary era, the era of disintegration, the era of god-building, the era of Machism, otzovism and liquidationism—these objective conditions have *put* our Party in a state of war against circles of literati who are organising their own factions, and this struggle cannot be evaded by a phrase. To stand aside from this struggle is to stand aside from one of the contemporary tasks of the Social-Democratic Labour Party.

The Historical Meaning of the Inner-Party Struggle in Russia

The subject indicated by the above title is dealt with in articles by Trotsky and Martov in Nos. 50 and 51 of *Neue Zeit*. Martov expounds Menshevik views. Trotsky follows in the wake of the Mensheviks, taking cover behind particularly sonorous phrases. Martov sums up the "Russian experience" by saying: "Blanquist and anarchist lack of culture triumphed over Marxist culture" (read: Bolshevism over Menshevism). "Russian Social-Democracy spoke too zealously in Russian", in contrast to the "general European" methods of tactics. Trotsky's "philosophy of history" is the same. The cause of the struggle is the "adaptation of the Marxist intelligentsia to the class movement of the proletariat". "Sectarianism, intellectualist individualism, ideological fetishism" are placed in the forefront. "*The struggle for influence over the politically immature proletariat*"—that is the essence of the matter.

I

The theory that the struggle between Bolshevism and Menshevism is a struggle for influence over an immature proletariat is not a new one. We have been encountering it since 1905 (if not since 1903) in innumerable books, pamphlets, and articles in the *liberal* press. Martov and Trotsky are putting before the German comrades *liberal views* with a Marxist coating.

Of course, the Russian proletariat is politically far less mature than the proletariat of Western Europe. But of all classes of Russian society, it was the proletariat that displayed the *greatest* political maturity in 1905-07. The Russian liberal bourgeoisie, which behaved in just as vile, cowardly, stupid and treacherous a manner as the German bourgeoisie in 1848, hates the Russian proletariat *for the very reason* that in 1905 it proved *sufficiently mature politically* to wrest the *leadership* of the movement from this bourgeoisie and ruthlessly to expose the treachery of the liberals.

Trotsky declares: "It is an illusion" to imagine that Menshevism and Bolshevism "have struck deep roots in the depths of the proletariat". This is a specimen of the resonant but empty phrases of which our Trotsky is a master. The *roots* of the divergence between the Mensheviks and the Bolsheviks lie, not in the "depths of the proletariat", but in the *economic content* of the Russian revolution. By ignoring this content, Martov and Trotsky have deprived themselves of the possibility of understanding the historical meaning of the inner-Party struggle in Russia. The crux of the matter is not whether the theoretical formulations of the differences have penetrated "deeply" into this or that stratum of the proletariat, but the fact that the economic conditions of the Revolution of 1905 *brought* the proletariat into hostile relations with the liberal bourgeoisie—not only over the question of improving the conditions of daily life of the workers, but also over the agrarian question, over all the political questions of the revolution, etc. To speak of the struggle of trends in the Russian revolution, distributing labels such as "sectarianism", "lack of culture", etc., and not to say a word about the fundamental economic interests of the proletariat, of the liberal bourgeoisie and of the democratic peasantry, means stooping to the level of cheap journalists.

Here is an example: "In the whole of Western Europe," Martov writes, "the peasant masses are considered suitable for an alliance [with the proletariat] only to the extent that they begin to feel the grave consequences of the capitalist revolution in agriculture; in Russia, however, a picture has been drawn of a numerically weak proletariat combining with a hundred million peasants who have not yet felt, or have hardly felt, the 'educational' effect of capitalism, and

therefore have not yet been through the school of the capitalist bourgeoisie."

This is not a slip of the pen on Martov's part. It is the central point of *all* the ideas of Menshevism. The opportunist history of the Russian revolution which is being published in Russia under the editorship of Potresov, Martov and Maslov (*The Social Movement in Russia at the Beginning of the Twentieth Century*) is thoroughly permeated with these ideas. The Menshevik Maslov expressed these ideas still more graphically when he stated in the article which sums up this "work": "A dictatorship of the proletariat and the peasantry *would run counter to the whole course of economic development.*" It is precisely here that the roots of the divergencies between Bolshevism and Menshevism must be sought.

Martov substituted the school of the *capitalist bourgeoisie* for the school of *capitalism*. (Let us state in parenthesis that there is no other bourgeoisie in the world than the capitalist bourgeoisie.) What is meant by the school of capitalism? That capitalism lifts the peasants from the idiocy of rural life, rouses them and *impels them to fight*. What is meant by the school of the "capitalist bourgeoisie"? That "the German bourgeoisie of 1848 is without the least compunction betraying the peasants, who are its most natural allies . . . and without whom it is powerless against the nobility" (Karl Marx in *Neue Rheinische Zeitung* of July 29, 1848). That the Russian liberal bourgeoisie in 1905-07 systematically and persistently betrayed the peasants, that it in fact deserted to the side of the landlords and tsarism against the fighting peasants and put direct obstacles in the path of the development of the peasant struggle.

Under cover of "Marxist" catchwords about the "education" of the peasants by capitalism, Martov is advocating the "education" of the peasants (*who fought the nobility in revolutionary fashion*) by the liberals (*who betrayed the peasants to the nobles*).

This is substituting liberalism for Marxism. This is liberalism embellished with Marxist phrases. What Bebel said in Magdeburg* about there being National Liberals among the Social-Democrats is true not only of Germany.

* This refers to August Bebel's speech at the German Social-Democratic Party Congress held in Magdeburg in September 1910.—Ed.

It is also necessary to observe that most of the ideological leaders of Russian liberalism were brought up on German literature and are deliberately transplanting to Russia the *Brentano* and *Sombart brand* of "Marxism", which recognises the "school of capitalism", but rejects the school of revolutionary class struggle. All the counter-revolutionary liberals in Russia, such as Struve, Bulgakov, Frank, Izgoyev and Co., flaunt similar "Marxist" phrases.

Martov compares Russia of the epoch of peasant uprisings against feudalism with "Western Europe", which put an end to feudalism long ago. This is a stupendous distortion of the historical perspective. Are there any socialists "in the whole of Western Europe" whose programme contains the demand: "to support the revolutionary actions of the peasantry including *confiscation of the landed estates*"?² No, there are none. The socialists "in the whole of Western Europe" do not at all support the small proprietors in their fight over landownership against the big proprietors. Wherein lies the difference? In the fact that "in the whole of Western Europe" the bourgeois system, including, in particular, bourgeois agrarian relations, was established and took definite shape long ago, whereas in Russia it is just now that a revolution is taking place *over the question of the form* this bourgeois system is to assume. Martov repeats the threadbare method of the liberals, who always contrast the period of revolutionary conflicts over a given question with periods in which there are no such revolutionary conflicts because the question itself was solved long ago.

The tragicomedy of Menshevism lies in the fact that at the time of the revolution it *had* to accept theses which were incompatible with liberalism. If we support the struggle of the "peasantry" for the *confiscation* of the land, it means that we admit that victory is possible and economically and politically advantageous for the working class and the whole of the people. But the victory of the "peasantry" led by the proletariat in the struggle for the *confiscation* of the landed estates is precisely the *revolutionary dictatorship of*

² This is a quotation from the "Tactical Resolution on the Agrarian Problem" passed by the Fourth (Unity) Congress of the R.S.D.L.P., held in Stockholm in April 1906.—*Ed.*

the proletariat and the peasantry. (Let us recall what Marx said in 1848 about the need for a dictatorship in a revolution, and Mehring's deserved ridicule of those who accused Marx of wishing to achieve democracy by setting up a dictatorship.*)

The view that the dictatorship of these classes "runs counter to the whole course of economic development" is radically wrong. The very opposite is the case. *Only* such a dictatorship could make a clean sweep of the remnants of feudalism and secure the speediest development of the productive forces. The policy of the liberals, on the contrary, entrusts the whole matter to the Russian Junkers,** who are *retarding* "the course of the economic development" of Russia a hundredfold.

In 1905-07 the contradiction existing between the liberal bourgeoisie and the peasantry became fully revealed. In the spring and autumn of 1905, as well as in the spring of 1906, *from one-third to one-half* of the uyezds of Central Russia were affected by peasant revolts. The peasants destroyed approximately 2,000 country houses of landlords (unfortunately this is not more than one-fifteenth of what should have been destroyed). The proletariat *alone* whole-heartedly supported this revolutionary struggle, directed it in every way, guided it, and united it by its mass strikes. The liberal bourgeoisie *never* helped this revolutionary struggle; they preferred to "pacify" the peasants and "reconcile" them with the landlords and the tsar. The same thing was then repeated in the parliamentary arena in the first two Dumas (1906 and 1907). *During the whole of that period* the liberals hindered the struggle of the peasants and betrayed them; and it was *only the workers' deputies* who directed and supported the peasants *in opposition to the liberals*. The *entire* history of the First and Second Dumas is full of the struggle of the liberals against the peasants and the Social-Democrats. The struggle between Bolshevism and Menshev-

* This refers to an article by Marx from his series entitled "Crisis and Counter-revolution". While mentioning Mehring's deserved ridicule, Lenin has in mind an introduction written by Mehring to the third volume of the *Literary Legacy of Karl Marx, Frederick Engels and Ferdinand Lassalle* which the latter was publishing.—Ed.

** To the big landowners.—Ed.

ism is *inseparably* bound up with that history, being a struggle over the question whether to support the liberals or to overthrow the hegemony of the liberals over the peasantry. Therefore, to attribute our splits to the influence of the intelligentsia, to the immaturity of the proletariat, etc., is a childishly naïve repetition of liberal fairy-tales.

For the same reason Trotsky's argument that splits in the international Social-Democratic movement are caused by the "process of adaptation of the social-revolutionary class to the limited (narrow) conditions of parliamentarism", etc., while in the Russian Social-Democratic movement they are caused by the adaptation of the intelligentsia to the proletariat, is absolutely false. Trotsky writes: "While the real political content of this process of adaptation was limited (narrow) from the standpoint of the socialist, final aim, its forms were unrestrained, and the ideological shadow cast by this process was great."

This truly "unrestrained" phrase-mongering is merely the "ideological shadow" of liberalism. Both Martov and Trotsky mix up different historical periods and compare Russia, which is going through her bourgeois revolution, with Europe; where these revolutions were completed long ago. In Europe the real political content of Social-Democratic work is to prepare the proletariat for the struggle for power against the bourgeoisie, which already holds full sway in the state. In Russia, the question is *still only one of creating* a modern bourgeois state, which will be similar either to a Junker monarchy (in the event of tsarism being victorious over democracy) or to a peasant bourgeois-democratic republic (in the event of democracy being victorious over tsarism). And the victory of democracy in present-day Russia is possible only if the peasant masses follow the lead of the revolutionary proletariat and not that of the treacherous liberals. History has not yet decided this question. The bourgeois revolutions are not yet completed in Russia and *within these bounds*, i.e., within the bounds of the struggle for the *form* of the bourgeois regime in Russia, "the real political content" of the work of Russian Social-Democrats is *less* "limited" than in countries where there is no struggle for the confiscation of the landed estates by the peasants, where the bourgeois revolutions were completed long ago.

It is easy to understand why the class interests of the bourgeoisie compel the liberals to try to persuade the workers that their role in the revolution is "limited", that the struggle of trends is caused by the intelligentsia, and not by profound economic contradictions, that the workers' party must be "not the leader in the struggle for emancipation, but a class party". This is the formula that the Golosist liquidators advanced quite recently (Levitsky in *Nasha Zarya*) and which the liberals have approved. They use the term "class party" in the Brentano-Sombart sense: concern yourself only with your own class and abandon "Blanquist dreams" of leading all the revolutionary elements of the people in a struggle against tsarism and treacherous liberalism.

II

Martov's arguments on the Russian revolution and Trotsky's arguments on the present state of Russian Social-Democracy definitely confirm the incorrectness of their fundamental views.

We shall start with the boycott. Martov calls the boycott "abstention from politics", the method of the "anarchists and syndicalists", and he refers *only* to 1905. Trotsky says that the "boycottist tendency runs through the whole history of Bolshevism—boycott of the trade unions, of the State Duma, of local self-government bodies, etc.", that it is the "result of sectarian fear of being swamped by the masses, the radicalism of irreconcilable abstention", etc. As regards boycotting the trade unions and the local self-government bodies, what Trotsky says is *absolutely untrue*. It is equally untrue to say that boycottism runs through the whole history of Bolshevism; Bolshevism as a tendency took definite shape in the spring and summer of 1905, *before* the question of the boycott first came up. In August 1906, in the official organ of the faction, Bolshevism declared that the historical conditions which made the boycott necessary had passed.

Trotsky distorts Bolshevism, because he has never been able to form any definite views on the role of the proletariat in the Russian bourgeois revolution.

But far worse is the distortion of the history of this revolution. If we are to speak of the boycott we must start from the beginning, not from the end. The first (and only) victory in the revolution was wrested by the mass movement, which *proceeded under the slogan of the boycott*. It is only to the advantage of the liberals to forget this.

The law of August 6 (19), 1905 created the Bulygin Duma as a consultative body. The liberals, even the most radical of them, decided to participate in this Duma. The Social-Democrats, by an enormous majority (against the Mensheviks), decided to boycott it and to call upon the masses for a direct onslaught on tsarism, for a mass strike and an uprising. Hence, the question of the boycott was not a question within Social-Democracy alone. It was a question of the struggle of *liberalism against the proletariat*. The entire liberal press of that time showed that the liberals feared the development of the revolution and directed all their efforts towards reaching an "agreement" with tsarism.

What were the objective conditions for an immediate mass struggle? The best answer to this is supplied by the statistics of strikes (subdivided into economic and political strikes) and of the peasant movement. We cite here the principal data, which will serve to illustrate the whole of our subsequent exposition.

Number of Persons Involved in Strikes per Quarter*
(in thousands)

	1905				1906				1907			
	I	II	III	IV	I	II	III	IV	I	II	III	IV
Total	810	481	294	1,277	269	479	296	63	146	323	77	193
Economic strikes	411	190	143	275	73	222	125	37	52	52	66	30
Political strikes	399	291	151	1,002	196	257	171	26	94	271	11	163
Per cent of uyezds affected by the peasant movement	14.2%		36.9%		49.2%		21.4%					

* The periods which are of special importance are enclosed in boxes: 1905, I—Jan. 9; 1905, IV—the climax of the revolution, October and December; 1906, II—the First Duma; 1907, II—the Second Duma. The figures are from the official statistics of strikes, which I am working on in detail for the outline of the history of the Russian revolution that I am now preparing for the press. (See V. I. Lenin, *Collected Works*, Vol. 16, pp. 393-421.—Ed.)

These figures reveal what enormous energy the proletariat is capable of displaying during a revolution. In the entire decade preceding the revolution the number of strikers in Russia was only 431,000, i.e., an average of 43,000 per year, while in 1905 the total number of strikers was 2,863,000—at a time when the total number of factory workers was only 1,661,000! The world has never witnessed a strike movement like it. In the third quarter of 1905, when the question of the boycott arose for the first time, we observe the transition to a new and much more powerful wave of the strike movement (and, following it, of the peasant movement). The *real historical content* of the question of the boycott was whether to help the rise of this revolutionary wave and direct it towards the overthrow of tsarism, or whether to allow tsarism to divert the attention of the masses by the game of a consultative Duma. It is therefore easy to see how much triviality and liberal-like obtuseness there is in the efforts to link the boycott in the history of the Russian revolution with “abstention from politics”, “sectarianism”, etc. Under the slogan of the boycott adopted *against* the liberals a movement arose which brought about an increase in the number of political strikers from 151,000 during the third quarter of 1905 to *one million* during the fourth quarter of 1905.

Martov declares that the “chief cause” of the success of the strikes in 1905 was “the growing current of opposition in *wide bourgeois circles*”. “The influence of these wide sections of the bourgeoisie extended so far that they, on the one hand, directly instigated the workers to political strikes,” and, on the other, urged the employers “*to pay the wages of the workers during a strike*” (Martov’s italics).

We shall contrast this honeyed praise of the “influence” of the bourgeoisie with dry statistics. In 1905 strikes much more frequently ended in favour of the workers than in 1907. Here are the figures for that year: 1,438,610 strikers presented economic demands; 369,304 workers won their fight, 671,590 ended it with a compromise and 397,716 *lost*. Such in *fact* (and not according to liberal fables) was the “influence” of the bourgeoisie. Martov distorts the actual attitude of the proletariat towards the bourgeoisie in a truly liberal fashion. It was not because the bourgeoisie, on rare occasions, paid for the strikes, or came forward in opposition

that the workers won (in "economics" and in politics), but it was *because* the workers were winning victories that the bourgeoisie were disaffected and paid. The *force* of the class attack, the force of the strikes in which millions took part, the force of the peasant riots and of the uprisings in the armed forces were the cause, the "*chief cause*", my dear Martov: the "sympathy" of the bourgeoisie was the effect.

Martov writes: "October 17, which opened up prospects of elections to the Duma and made it possible to hold meetings, to form workers' unions and to publish Social-Democratic newspapers, indicated the direction along which the work should have been conducted." But the trouble was that "the idea of the possibility of a 'strategy of attrition' did not enter anybody's head. The whole movement was being artificially pushed towards a serious and decisive clash, i.e., towards the December strike and the December "sanguinary defeat".

Kautsky disputed with Rosa Luxemburg whether in Germany in the spring of 1910 the moment had come for the transition from the "strategy of attrition" to the "strategy of overthrow", and Kautsky stated plainly and definitely that this transition was *inevitable* if the political crisis developed further. But Martov, clinging to Kautsky's apron strings, retrospectively advocated the "strategy of attrition" for the period when the revolution reached its highest intensity. No, my dear Martov, you are merely repeating liberal speeches. October 17 did not "open up" "prospects" of a peaceful constitution that is only a liberal fairy-tale: it opened *civil war*. This war was prepared, not by the subjective will of parties or groups, but by the whole course of events since January 1905. The October Manifesto signified not the cessation of the struggle, but the balancing of the contending forces: tsarism was *no longer* in a position to govern, the revolution was not *yet* in a position to overthrow it. The objectively inevitable consequence of this situation was a decisive struggle. Both in October and in November civil war was a *fact* (and the peaceful "prospects" were a liberal lie); this war found expression not only in pogroms, but also in the struggle by armed force against insubordinate units of the army, against the peasants in one-third of Russia and against the border regions. Those who under such

circumstances regard the December armed uprising and mass strike as "*artificial*" can only *artificially* be classed as Social-Democrats. The *natural* party for such people is the liberal party.

In 1848 and in 1871 Marx said that there are moments in a revolution when surrendering to the enemy without a struggle has a more demoralising effect on the masses than defeat in a fight.* December 1905 was not only such a moment in the history of the Russian revolution, it was the natural and inevitable culmination of the *mass* encounters and battles which had been growing in intensity in all parts of the country during the preceding twelve months. *Even* dry statistics bear witness to this fact. The number of persons who took part in *purely* political strikes (i.e., in which no economic demands were presented) was: in January 1905, 123,000; in October, 328,000; in December, 372,000. And yet there are people who want us to believe that this growth was "*artificial*"! We are treated to a fairy-tale to the effect that *such* a growth of the mass political struggle, in *addition* to the mutinies in the armed forces, is *possible* without its inevitable development into an armed uprising! No, this is not a history of the revolution, it is a liberal libel on the revolution.

III

Concerning the October strike, Martov writes: "Just at this time, when general excitement reigns among the working masses . . . an attempt is made to merge the struggle for political liberty and the economic struggle into a single whole. Comrade Rosa Luxemburg's opinion notwithstanding, this revealed, not the strong, but the weak side of the movement." The attempt to introduce the eight-hour working day by revolutionary means ended in failure and "disorganised" the workers. "The general strike of the post and

* This thought was expounded in the article "The Prussian Constituent Assembly. The National Assembly", which was one of the series "Revolution and Counter-Revolution in Germany" written by Frederick Engels in co-operation with Karl Marx.—Ed.

telegraph employees in November 1905 acted in the same direction." This is the way Martov writes history.

It is sufficient to glance at the statistics given above to see the falsity of this history. Throughout *all* the three years of the revolution we observe that *every time* the political crisis becomes acute there is an upsurge, not only of the political, but also of the economic strike struggle. Not the weakness, but the *strength* of the movement lay in the combination of the two forms of struggle. The opposite view is the view of the liberal bourgeois, for the very thing he wanted was that the workers should take part in politics, *without*, however, the broad masses being drawn into the revolution and into the struggle against the bourgeoisie. It was precisely after October 17 that the liberal Zemstvo movement finally split; the landlords and industrialists formed the openly counter-revolutionary party of the "Octobrists", who unleashed all the force of reprisals against the strikers (while in the press the "Left" liberals, the Cadets, accused the workers of "madness"). Martov, echoing the Octobrists and the Cadets, is of the opinion that the "weakness" of the workers lay in the fact that at that very time they were trying to make the economic struggle still more aggressive. In our opinion the weakness of the workers (and still more of the peasants) lay in the fact that they did not resolutely, widely and quickly enough pass to the aggressive economic and armed political struggle which *inevitably* resulted from the *whole* course of events, and not at all from the subjective desires of particular groups or parties. A wide gulf separates our view from Martov's and, in spite of Trotsky's assertions, this gulf between the views of "intellectuals" reflects only the gulf which *in fact* existed at the end of 1905 *between the classes*, namely, between the revolutionary proletariat, which fought, and the bourgeoisie, which behaved in a treacherous manner.

It must be added that defeats of the workers in the strike struggle are characteristic not only of the end of 1905, which Martov seized upon, but to a still greater extent of 1906 and 1907. The statistics show that during the ten years 1895-1904 the employers won 51.6 per cent of the strikes (according to the number of strikers involved); in 1905, 29.4 per cent; in 1906, 33.5 per cent; in 1907, 57.6 per cent; in 1908, 68.8

per cent. Does this mean that the economic strikes of 1906-07 were "mad" and "inopportune", and that they revealed the "weak side of the movement"? No. It means that inasmuch as the offensive of the revolutionary struggle of the masses was not strong enough in 1905, defeat (both in politics and in "economics") was inevitable, but that if the proletariat had not been able to rise at least *twice* for a *new* attack against the enemy (*a quarter of a million persons* involved in *political* strikes alone during the second quarter of 1906 and also 1907), the defeat would have been *still greater*; the coup d'état would have taken place not in June 1907, but a year, or even more than a year, *earlier*, and the workers would have been deprived of the economic gains of 1905 *even sooner* than they were.

It is this significance of the revolutionary struggle of the masses that Martov absolutely fails to understand. Echoing the liberals, he says, in reference to the boycott at the beginning of 1906, that "for a time the Social-Democrats remained *outside the political line of battle*". From a purely theoretical standpoint such a presentation of the question of the boycott in 1906 is an incredible simplification and vulgarisation of a very complex problem. What was the *real* "line of battle" during the second quarter of 1906—was it parliamentary or extra-parliamentary? Look at the statistics: the number of persons involved in "economic" strikes rose from 73,000 to 222,000, the number of those involved in political strikes rose from 196,000 to 257,000. The number of uyezds affected by the peasant movement rose from 36.9 per cent to 49.2 per cent of the total. It is known that mutinies in the armed forces also increased greatly and became more frequent during the second quarter of 1906 compared with the first. It is known further that the First Duma was the most revolutionary parliament in the world (at the beginning of the twentieth century), yet at the same time it was the most impotent; not a single one of its decisions was put into effect.

Such are the objective facts. In the estimation of the liberals and Martov, these facts show that the Duma was the real "*line of battle*", whereas uprisings, political strikes and the unrest among the peasants and soldiers were the inconsequential affair of "revolutionary romanticists". And the

deep-thinking Trotsky is of the opinion that the factional differences that arose on this ground represented an "intellectualist" "struggle for influence over an immature proletariat". In our opinion the objective data prove that in the spring of 1906 there was such a serious upsurge of a real revolutionary mass struggle that the Social-Democratic Party *was obliged* to regard precisely that struggle as the principal struggle and exert every effort to support and develop it. In our opinion the specific political situation at that period—when the tsarist government obtained from Europe a two thousand million loan on the security, as it were, of the convocation of the Duma, and when the tsarist government was hastily promulgating laws against the boycott of the Duma—fully justified the attempt made by the proletariat to wrest the convocation of the first parliament in Russia out of the hands of the tsar. In our opinion it was not the Social-Democrats, but the *liberals*, who "remained *outside the political line of battle*" at that time. Those constitutional illusions, on the spread of which among the masses the whole career of the liberals in the revolution was based, were most glaringly refuted by the history of the First Duma.

In both the First and the Second Dumas the liberals (Cadets) had a majority and occupied the political foreground with much noise and fuss. But it was just these liberal "victories" that clearly showed that the liberals remained all the time "outside the political line of battle", that they were political comedians who deeply corrupted the democratic consciousness of the masses. And if Martov and his friends, echoing the liberals, point to the heavy defeats of the revolution as an object-lesson of "*what should not be done*", our answer to them is, firstly, that the only real victory gained by the revolution was the victory of the proletariat, which rejected the liberal advice to enter the Bulygin Duma and led the peasant masses to an uprising; secondly, by the heroic struggle it waged during the course of three years (1905-07) the Russian proletariat won for itself and for the Russian people gains that took other nations decades to win. It won the *emancipation* of the working masses *from the influence of treacherous and contemptibly impotent liberalism*. It won *for itself the hegemony* in the struggle for freedom and democracy as a pre-condition of the struggle for social-

ism. It won for all the oppressed and exploited classes of Russia the *ability* to wage a revolutionary mass struggle, without which nothing of importance in the progress of mankind has been achieved anywhere in the world.

These gains cannot be taken away from the Russian proletariat by any reaction, or by any hatred, abuse and malice on the part of the liberals, or by any vacillation, short-sightedness and lack of faith on the part of the socialist opportunists.

IV

The development of the factions in Russian Social-Democracy since the revolution is also to be explained, not by the "adaptation of the intelligentsia to the proletariat", but by the changes in the relations between the classes. The Revolution of 1905-07 accentuated, brought out into the open and placed on the order of the day the antagonism between the peasants and the liberal bourgeoisie over the question of the *form* of a bourgeois regime in Russia. The politically mature proletariat could not but take a most energetic part in this struggle, and its attitude to the various classes of the new society was reflected in the struggle between Bolshevism and Menshevism.

The three years 1908-10 are marked by the victory of the counter-revolution, by the restoration of the autocracy and by the Third Duma, the Duma of the Black Hundreds and Octobrists. The struggle between the bourgeois classes over the form of the new regime has ceased to be in the forefront. The proletariat is now confronted with the *elementary* task of preserving its proletarian party, which is hostile both to the reaction and to counter-revolutionary liberalism. This task is not an easy one, because it is the proletariat that suffers all the brunt of economic and political persecution, and all the hatred of the liberals because the leadership of the masses in the revolution has been wrested from them by the Social-Democrats.

The crisis in the Social-Democratic Party is very grave. The organisations are shattered. A large number of veteran leaders (especially among the intellectuals) have been arrest-

ed. A new type of Social-Democratic worker, who is taking the affairs of the Party in hand, has already appeared, but he has to overcome extraordinary difficulties. Under such conditions the Social-Democratic Party is losing many of its "fellow-travellers". It is natural that petty-bourgeois fellow-travellers should have joined the socialists during the bourgeois revolution. Now they are falling away from Marxism and from Social-Democracy. This process is observed in both factions: among the Bolsheviks in the shape of the "otzovist" tendency, which arose in the spring of 1908, suffered defeat immediately at the Moscow Conference, and after a long struggle was rejected by the official centre of the faction and formed a *separate faction* abroad—the *Uperyod* faction. The specific character of the period of disintegration was expressed in the fact that this faction united those Machists who introduced into their *platform* the struggle against Marxism (under the guise of defence of "proletarian philosophy") and the "ultimatists", those shamefaced otzovists, as well as various types of "days-of-freedom Social-Democrats", who were carried away by "spectacular" slogans, which they learned by rote, but who *failed to understand* the fundamentals of Marxism.

Among the Mensheviks the same process of the falling away of petty-bourgeois "fellow-travellers" was expressed in the liquidationist tendency, now fully formulated in Mr. Potresov's magazine *Nasha Zarya*, in *Uzrozhdenie* and *Zhizn*, in the stand taken by "the Sixteen" and "the trio" (Mikhail, Roman, Yuri), while *Golos Sotsial-Demokrata*, published abroad, acted as a *servant* of the Russian liquidators in fact and a diplomatic disguise for them before the Party membership.

Failing to understand the historical and economic significance of this disintegration in the era of counter-revolution, of this *falling away of non-Social-Democratic* elements from the Social-Democratic Labour Party, Trotsky tells the German readers that *both* factions are "falling to pieces", that the Party is "falling to pieces", that the Party is "demoralised".

It is not true. And this untruth expresses, firstly, Trotsky's utter lack of theoretical understanding. Trotsky has absolutely failed to understand why the plenum described *both* liquidationism and otzovism as a "manifestation of bourgeois

influence on the proletariat". Just think: is the severance from the Party of trends which have been condemned by the Party, and which express *bourgeois* influence on the proletariat, an indication of the Party's disintegration, of its demoralisation, or is it an indication of its becoming stronger and purer?

Secondly, in practice, this untruth expresses the "policy" of *advertisement* pursued by Trotsky's faction. That Trotsky's venture is an attempt to create a faction is now obvious to all, since Trotsky has removed the Central Committee's representative from *Pravda*. In advertising his faction Trotsky does not hesitate to tell the Germans that the Party is falling to *pieces*, that *both* factions are falling to pieces and that he, Trotsky, alone, is saving the situation. Actually, we all see now—and the latest resolution adopted by the Trotskyists (in the name of the Vienna Club, on November 26, 1910) proves this quite conclusively—that Trotsky enjoys the *confidence exclusively* of the liquidators and the Vpe-ryodists.

The extent of Trotsky's shamelessness in belittling the Party and exalting himself before the Germans is shown, for instance, by the following. Trotsky writes that the "working masses" in Russia consider that the "Social-Democratic Party stands *outside* [Trotsky's italics] their circle" and he talks of "Social-Democrats without Social-Democracy".

How could one expect Mr. Potresov and his friends to refrain from bestowing kisses on Trotsky for such statements?

But these statements are refuted not only by the *entire* history of the revolution, but even by the results of the elections to the Third Duma from the workers' curia.

Trotsky writes that "owing to their former ideological and organisational structure, the Menshevik and Bolshevik factions proved altogether incapable" of working in legal organisations; work was carried on by "individual groups of Social-Democrats, but all this took place outside the factions, outside their organisational influence". "Even the most important legal organisation, in which the Mensheviks predominate, works completely outside the control of the Menshevik faction." That is what Trotsky writes. But the facts are as follows. From the very beginning of the existence of the Social-Democratic group in the Third Duma, the Bolshevik faction, through its representatives authorised by the Cen-

tral Committee of the Party, has all the time assisted, aided, advised, and supervised the work of the Social-Democrats in the Duma. The same is done by the editorial board of the Central Organ of the Party, which consists of representatives of the factions (which were dissolved as factions in January 1910).

When Trotsky gives the German comrades a detailed account of the stupidity of "otzovism" and describes this trend as a "crystallisation" of the boycottism characteristic of Bolshevism as a whole, and then mentions in a few words that Bolshevism "did not allow itself to be overpowered" by otzovism, but "attacked it resolutely or rather in an unbridled fashion"—the German reader certainly gets no idea how much subtle perfidy there is in such an exposition. Trotsky's Jesuitical "reservation" consists in omitting a small, very small "detail". He "forgot" to mention that at an official meeting of its representatives held as far back as the spring of 1909, the Bolshevik faction repudiated and expelled the otzovists. But it is just this "detail" that is inconvenient for Trotsky, who wants to talk of the "falling to pieces" of the Bolshevik faction (and then of the Party as well) and not of the falling *away* of the non-Social-Democratic elements!

We now regard Martov as one of the leaders of liquidationism, one who is the more dangerous the more "cleverly" he defends the liquidators by quasi-Marxist phrases. But Martov openly expounds views which have put their stamp on whole tendencies in the mass labour movement of 1903-10. Trotsky, on the other hand, represents only his own personal vacillations and nothing more. In 1903 he was a Menshevik; he abandoned Menshevism in 1904, returned to the Mensheviks in 1905 and merely flaunted ultra-revolutionary phrases; in 1906 he left them again; at the end of 1906 he advocated electoral agreements with the Cadets (i.e., he was in fact once more with the Mensheviks); and in the spring of 1907, at the London Congress, he said that he differed from Rosa Luxemburg on "individual shades of ideas rather than on political tendencies". One day Trotsky plagiarises from the ideological stock-in-trade of one faction; the next day he plagiarises from that of another, and therefore declares himself to be standing *above* both factions. In theory Trotsky is no *no point* in agreement with either the

liquidators or the otzovists, but *in actual practice* he is in *entire* agreement with both the Golosists and the Vperyodists.

Therefore, when Trotsky tells the German comrades that he represents the "general Party tendency", I am obliged to declare that Trotsky represents only *his own* faction and enjoys a certain amount of confidence *exclusively* among the otzovists and the liquidators. The following facts prove the correctness of my statement. In January 1910, the Central Committee of our Party established close ties with Trotsky's newspaper *Pravda* and appointed a representative of the Central Committee to sit on the editorial board. In September 1910, the Central Organ of the Party announced a *rupture* between the representative of the Central Committee and Trotsky owing to Trotsky's anti-Party policy. In Copenhagen,* Plekhanov, as the representative of the pro-Party Mensheviks and delegate of the editorial board of the Central Organ, together with the present writer, as the representative of the Bolsheviks, and a Polish comrade, entered an emphatic protest against the way Trotsky represents our Party affairs in the German press.

Let the readers now judge for themselves whether Trotsky represents a "general Party", or a "general anti-Party" trend in Russian Social-Democracy.

Written in late September-
November 1910

Collected Works, Vol. 16,
pp. 374-92

* The International Socialist Congress—the Eighth Congress of the Second International—was held in Copenhagen in August-September 1910.—Ed.

Differences in the European Labour Movement

I

The principal tactical differences in the present-day labour movement of Europe and America reduce themselves to a struggle against two big trends that are departing from Marxism, which has in fact become the dominant theory in this movement. These two trends are revisionism (opportunism, reformism) and anarchism (anarcho-syndicalism, anarcho-socialism). Both these departures from the Marxist theory and Marxist tactics that are dominant in the labour movement were to be observed in various forms and in various shades in all civilised countries during the more than half-century of history of the mass labour movement.

This fact alone shows that these departures cannot be attributed to accident, or to the mistakes of individuals or groups, or even to the influence of national characteristics and traditions, and so forth. There must be deep-rooted causes in the economic system and in the character of the development of all capitalist countries which constantly give rise to these departures. A small book, *The Tactical Differences in the Labour Movement* (*Die taktischen Differenzen in der Arbeiterbewegung*, Hamburg, Erdmann Dubber, 1909), published last year by a Dutch Marxist, Anton Pannekoek, represents an interesting attempt at a scientific investigation of these causes. In our exposition we shall acquaint the reader with Pannekoek's conclusions, which, it must be recognised, are quite correct.

One of the most profound causes that periodically give rise to differences over tactics is the very growth of the labour movement. If this movement is not measured by the criterion of some fantastic ideal, but is regarded as the practical movement of ordinary people, it will be clear that the enlistment of larger and larger numbers of new "recruits", the attraction of new sections of the working people must inevitably be accompanied by waverings in the sphere of theory and tactics, by repetitions of old mistakes, by a temporary reversion to antiquated views and antiquated methods, and so forth. The labour movement of every country periodically spends a varying amount of energy, attention and time on the "training" of recruits.

Furthermore, the rate at which capitalism develops varies in different countries and in different spheres of the national economy. Marxism is most easily, rapidly, completely and lastingly assimilated by the working class and its ideologists where large-scale industry is most developed. Economic relations which are backward, or which lag in their development, constantly lead to the appearance of supporters of the labour movement who assimilate only certain aspects of Marxism, only certain parts of the new world outlook, or individual slogans and demands, being unable to make a determined break with all the traditions of the bourgeois world outlook in general and the bourgeois-democratic world outlook in particular.

Again, a constant source of differences is the dialectical nature of social development, which proceeds in contradictions and through contradictions. Capitalism is progressive because it destroys the old methods of production and develops productive forces, yet at the same time, at a certain stage of development, it retards the growth of productive forces. It develops, organises, and disciplines the workers—and it crushes, oppresses, leads to degeneration, poverty, etc. Capitalism creates its own grave-digger, itself creates the elements of a new system, yet, at the same time, without a "leap" these individual elements change nothing in the general state of affairs and do not affect the rule of capital. It is Marxism, the theory of dialectical materialism, that is able to encompass these contradictions of living reality, of the living history of capitalism and the working-class movement. But, needless to say, the masses learn from life and not from

books, and therefore certain individuals or groups constantly exaggerate, elevate to a one-sided theory, to a one-sided system of tactics, now one and now another feature of capitalist development, now one and now another "lesson" of this development.

Bourgeois ideologists, liberals and democrats, not understanding Marxism, and not understanding the modern labour movement, are constantly jumping from one futile extreme to another. At one time they explain the whole matter by asserting that evil-minded persons "incite" class against class—at another they console themselves with the idea that the workers' party is "a peaceful party of reform". Both anarcho-syndicalism and reformism must be regarded as a direct product of this bourgeois world outlook and its influence. They seize upon *one* aspect of the labour movement, elevate one-sidedness to a theory, and declare mutually exclusive those tendencies or features of this movement that are a specific peculiarity of a given period, of given conditions of working-class activity. But real life, real history, *includes* these different tendencies, just as life and development in nature include both slow evolution and rapid leaps, breaks in continuity.

The revisionists regard as phrase-mongering all arguments about "leaps" and about the working-class movement being antagonistic in principle to the whole of the old society. They regard reforms as a partial realisation of socialism. The anarcho-syndicalists reject "petty work", especially the utilisation of the parliamentary platform. In practice, the latter tactics amount to waiting for "great days" along with an inability to muster the forces which create great events. Both of them hinder the thing that is most important and most urgent, namely, to unite the workers in big, powerful and properly functioning organisations, capable of functioning well under *all* circumstances, permeated with the spirit of the class struggle, clearly realising their aims and trained in the true Marxist world outlook.

We shall here permit ourselves a slight digression and note in parenthesis, so as to avoid possible misunderstandings, that Pannekoek illustrates his analysis *exclusively* by examples taken from West-European history, especially the history of Germany and France, not referring to Russia *at all*. If at

times it seems that he is alluding to Russia, it is only because the basic tendencies which give rise to definite departures from Marxist tactics are to be observed in our country too, despite the vast difference between Russia and the West in culture, everyday life, and historical and economic development.

Finally, an extremely important cause of differences among those taking part in the labour movement lies in changes in the tactics of the ruling classes in general and of the bourgeoisie in particular. If the tactics of the bourgeoisie were always uniform, or at least of the same kind, the working class would rapidly learn to reply to them by tactics just as uniform or of the same kind. But, as a matter of fact, in every country the bourgeoisie inevitably devises two systems of rule, two methods of fighting for its interests and of maintaining its domination, and these methods at times succeed each other and at times are interwoven in various combinations. The first of these is the method of force, the method which rejects all concessions to the labour movement, the method of supporting all the old and obsolete institutions, the method of irreconcilably rejecting reforms. Such is the nature of the conservative policy which in Western Europe is becoming less and less a policy of the landowning classes and more and more one of the varieties of bourgeois policy in general. The second is the method of "liberalism", of steps towards the development of political rights, towards reforms, concessions, and so forth.

The bourgeoisie passes from one method to the other not because of the malicious intent of individuals, and not accidentally, but owing to the fundamentally contradictory nature of its own position. Normal capitalist society cannot develop successfully without a firmly established representative system and without certain political rights for the population, which is bound to be distinguished by its relatively high "cultural" demands. These demands for a certain minimum of culture are created by the conditions of the capitalist mode of production itself, with its high technique, complexity, flexibility, mobility, rapid development of world competition, and so forth. In consequence, vacillations in the tactics of the bourgeoisie, transitions from the system of force to the system of apparent concessions have been char-

acteristic of the history of all European countries during the last half-century, the various countries developing primarily the application of the one method or the other at definite periods. For instance, in the sixties and seventies of the nineteenth century Britain was the classical country of "liberal" bourgeois policy, Germany in the seventies and eighties adhered to the method of force, and so on.

When this method prevailed in Germany, a one-sided echo of this particular system of bourgeois government was the growth of anarcho-syndicalism, or anarchism, as it was then called, in the labour movement (the "Young" at the beginning of the nineties, Johann Most at the beginning of the eighties). When in 1890 the change to "concessions" took place, this change, as is always the case, proved to be even more dangerous to the labour movement, and gave rise to an equally one-sided echo of bourgeois "reformism": opportunism in the labour movement. "The positive, real aim of the liberal policy of the bourgeoisie", Pannekoek says, "is to mislead the workers, to cause a split in their ranks, to convert their policy into an impotent adjunct of an impotent, always impotent and ephemeral, sham reformism."

Not infrequently, the bourgeoisie for a certain time achieves its object by a "liberal" policy, which, as Pannekoek justly remarks, is a "more crafty" policy. A part of the workers and a part of their representatives at times allow themselves to be deceived by seeming concessions. The revisionists declare that the doctrine of the class struggle is "antiquated", or begin to conduct a policy which is in fact a renunciation of the class struggle. The zigzags of bourgeois tactics intensify revisionism within the labour movement and not infrequently bring the differences within the labour movement to the point of an outright split.

All causes of the kind indicated give rise to differences over tactics within the labour movement and within the proletarian ranks. But there is not and cannot be a Chinese wall between the proletariat and the sections of the petty bourgeoisie in contact with it, including the peasantry. It is clear that the passing of certain individuals, groups and sections of the petty bourgeoisie into the ranks of the proletariat is bound, in its turn, to give rise to vacillations in the tactics of the latter.

The experience of the labour movement of various countries helps us to understand on the basis of concrete practical questions the nature of Marxist tactics; it helps the younger countries to distinguish more clearly the true class significance of departures from Marxism and to combat these departures more successfully.

Zvezda No. 1, December 16,
1910

Collected Works, Vol. 16,
pp. 347-52

Certain Features of the Historical Development of Marxism

Our doctrine—said Engels, referring to himself and his famous friend—is not a dogma, but a guide to action. This classical statement stresses with remarkable force and expressiveness that aspect of Marxism which is very often lost sight of. And by losing sight of it, we turn Marxism into something one-sided, distorted and lifeless; we deprive it of its life blood; we undermine its basic theoretical foundations—dialectics, the doctrine of historical development, all-embracing and full of contradictions; we undermine its connection with the definite practical tasks of the epoch, which may change with every new turn of history.

Indeed, in our time, among those interested in the fate of Marxism in Russia, we very frequently meet with people who lose sight of just this aspect of Marxism. Yet, it must be clear to everybody that in recent years Russia has undergone changes so abrupt as to alter the situation with unusual rapidity and unusual force—the social and political situation, which in a most direct and immediate manner determines the conditions for action, and, hence, its aims. I am not referring, of course, to general and fundamental aims, which do not change with turns of history if the fundamental relation between classes remains unchanged. It is perfectly obvious that this general trend of economic (and not only economic) evolution in Russia, like the fundamental relation between the various classes of Russian society, has not changed during, say, the last six years.

But the aims of immediate and direct action changed very sharply during this period, just as the actual social and political situation changed, and *consequently*, since Marxism is a living doctrine, *various* aspects of it *were bound* to become prominent.

In order to make this idea clear, let us cast a glance at the change in the actual social and political situation over the past six years. We immediately differentiate two three-year periods: one ending roughly with the summer of 1907, and the other with the summer of 1910. The first three-year period, regarded from the purely theoretical standpoint, is distinguished by rapid changes in the fundamental features of the state system in Russia; the course of these changes, moreover, was very uneven and the oscillations in both directions were of considerable amplitude. The social and economic basis of these changes in the "superstructure" was the action of *all* classes of Russian society in *the most diverse* fields (activity inside and outside the Duma, the press, unions, meetings, and so forth), action so open and impressive and on a mass scale such as is rarely to be observed in history.

The second three-year period, on the contrary, is distinguished—we repeat that we confine ourselves to the purely theoretical "sociological" standpoint—by an evolution so slow that it almost amounted to stagnation. There were no changes of any importance to be observed in the state system. There were hardly any open and diversified actions by the *classes* in the majority of the "arenas" in which these actions had developed in the preceding period.

The similarity between the two periods is that Russia underwent capitalist evolution in both of them. The contradiction between this economic evolution and the existence of a number of feudal and medieval institutions still remained and was not stifled, but rather aggravated, by the fact that certain institutions assumed a partially bourgeois character.

The difference between the two periods is that in the first the question of exactly what form the above-mentioned rapid and uneven changes would take was the dominant, history-making issue. The content of these changes was bound to be bourgeois owing to the capitalist character of Russia's evolution; but there are different kinds of bourgeoisie. The middle and big bourgeoisie, which professes a more or less moderate

liberalism, was, owing to its very class position, afraid of abrupt changes and strove for the retention of large remnants of the old institutions both in the agrarian system and in the political "superstructure". The rural petty bourgeoisie, interwoven as it is with the peasants who live "solely by the labour of their hands", was bound to strive for bourgeois reforms of a *different* kind, reforms that would leave far less room for medieval survivals. The wage-workers, inasmuch as they consciously realised what was going on around them, were bound to work out for themselves a definite attitude towards this clash of two distinct tendencies. Both tendencies remained within the framework of the bourgeois system, determining entirely different forms of that system, entirely different rates of its development, different degrees of its progressive influence.

Thus, the first period necessarily brought to the fore—and not by chance—those problems of Marxism that are usually referred to as problems of tactics. Nothing is more erroneous than the opinion that the disputes and differences over these questions were disputes among "intellectuals", "a struggle for influence over the immature proletariat", an expression of the "adaptation of the intelligentsia to the proletariat", as *Uekhi* followers of every hue think. On the contrary, it was precisely because this class had reached maturity that it could not remain indifferent to the clash of the two different tendencies in Russia's bourgeois development, and the ideologists of this class could not avoid providing theoretical formulations corresponding (directly or indirectly, in direct or reverse reflection) to these different tendencies.

In the second period the clash between the different tendencies of bourgeois development in Russia was *not* on the order of the day, because *both* these tendencies had been crushed by the "diehards", forced back, driven inwards and, for the time being, stifled. The medieval diehards* not only occupied the foreground but also inspired the broadest sections of bourgeois society with the sentiments propagated by *Uekhi*, with a spirit of dejection and recantation. It was

* The word "diehards" was used in the censored press to denote reactionary big landowners.—*Ed.*

not the collision between two methods of reforming the old order that appeared on the surface, but a loss of faith in reforms of any kind, a spirit of "meekness" and "repentance", an enthusiasm for anti-social doctrines, a vogue of mysticism, and so on.

This astonishingly abrupt change was neither accidental nor the result of "external" pressure alone. The preceding period had so profoundly stirred up sections of the population who for generations and centuries had stood aloof from, and had been strangers to, political issues that it was natural and inevitable that there should emerge "a revaluation of all values", a new study of fundamental problems, a new interest in theory, in elementals, in the ABC of politics. The millions who were suddenly awakened from their long sleep and confronted with extremely important problems could not long remain on this level. They could not continue without a respite, without a return to elementary questions, without a new training which would help them "digest" lessons of unparalleled richness and make it possible for incomparably wider masses again to march forward, but now more firmly, more consciously, more confidently and more steadfastly.

The dialectics of historical development was such that in the first period it was the attainment of immediate reforms in every sphere of the country's life that was on the order of the day. In the second period it was the critical study of experience, its assimilation by wider sections, its penetration, so to speak, into the subsoil, into the backward ranks of the various classes.

It is precisely because Marxism is not a lifeless dogma, not a completed, ready-made, immutable doctrine, but a living guide to action, that it was bound to reflect the astonishingly abrupt change in the conditions of social life. That change was reflected in profound disintegration and disunity, in every manner of vacillation, in short, in a very serious *internal* crisis of Marxism. Resolute resistance to this disintegration, a resolute and persistent struggle to uphold the *fundamentals* of Marxism, was again placed on the order of the day. In the preceding period, extremely wide sections of the classes that cannot avoid Marxism in formulating their aims had assimilated that doctrine in an extremely one-sided and mutilated fashion. They had learnt by rote certain "slogans",

certain answers to tactical questions, *without having understood* the Marxist criteria for these answers. The "reevaluation of all values" in the various spheres of social life led to a "revision" of the most abstract and general philosophical fundamentals of Marxism. The influence of bourgeois philosophy in its diverse idealist shades found expression in the Machist epidemic that broke out among the Marxists. The repetition of "slogans" learnt by rote but not understood and not thought out led to the widespread prevalence of empty phrase-mongering. The practical expression of this were such absolutely un-Marxist, petty-bourgeois trends as frank or shamefaced "otzovism", or the recognition of otzovism as a "legal shade" of Marxism.

On the other hand, the spirit of the magazine *Vekhi*, the spirit of renunciation which had taken possession of very wide sections of the bourgeoisie, also permeated that trend wishing to confine Marxist theory and practice to "moderate and careful" channels. All that remained of Marxism here was the phraseology used to clothe arguments about "hierarchy", "hegemony" and so forth, that were thoroughly permeated with the spirit of liberalism.

The purpose of this article is not to examine these arguments. A mere reference to them is sufficient to illustrate what has been said above regarding the depth of the crisis through which Marxism is passing and its connection with the whole social and economic situation in the present period. The questions raised by this crisis cannot be brushed aside. Nothing can be more pernicious or unprincipled than attempts to dismiss them by phrase-mongering. Nothing is more important than to rally *all* Marxists who have realised the profundity of the crisis and the necessity of combating it, for defence of the theoretical basis of Marxism and its fundamental propositions, that are being distorted from diametrically opposite sides by the spread of bourgeois influence to the various "fellow-travellers" of Marxism.

The first three years awakened wide sections to a conscious participation in social life, sections that in many cases are now for the first time beginning to acquaint themselves with Marxism in real earnest. The bourgeois press is creating far more fallacious ideas on this score than ever before, and is spreading them more widely. Under these circumstances

disintegration in the Marxist ranks is particularly dangerous. Therefore, to understand the reasons for the inevitability of this disintegration at the present time and to close their ranks for consistent struggle against this disintegration is, in the most direct and precise meaning of the term, the task of the day for Marxists.

Zvezda No. 2, December 23,
1910
Signed: *V. Ilyin*

Collected Works, Vol. 17,
pp. 39-44

Judas Trotsky's Blush of Shame

At the Plenary Meeting* Judas Trotsky made a big show of fighting liquidationism and otzovism. He vowed and swore that he was true to the Party. He was given a subsidy.

After the Meeting the Central Committee grew weaker, the *Uperyod* group grew stronger and acquired funds. The liquidators strengthened their position and in *Nasha Zarya* spat in the face of the illegal Party, before Stolypin's very eyes.

Judas expelled the representative of the Central Committee from *Pravda*** and began to write liquidationist articles in *Uorwärts*. In defiance of the direct decision of the School Commission*** appointed by the Plenary Meeting to the effect that no Party lecturer may go to the *Uperyod* factional school, Judas Trotsky did go and discussed a plan for a conference with the *Uperyod* group. This plan has now been published by the *Uperyod* group in a leaflet.

And it is this Judas who beats his breast and loudly professes his loyalty to the Party, claiming that he did not grovel before the *Uperyod* group and the liquidators.

Such is Judas Trotsky's blush of shame.

Written after
January 2 (15), 1911

Collected Works, Vol. 17,
p. 45

* At the C.C. R.S.D.L.P. plenary meeting held in January 1910.—Ed.

** This refers to *Pravda* (Vienna)—the factional newspaper edited by Trotsky; it appeared in Lvov and subsequently in Vienna from 1908 to 1912.—Ed.

*** The *School Commission* was appointed by the January Plenum of the C.C. R.S.D.L.P., 1910, to organise a Party school abroad.—Ed.

Reformism in the Russian Social-Democratic Movement

The tremendous progress made by capitalism in recent decades and the rapid growth of the working-class movement in all the civilised countries have brought about a big change in the attitude of the bourgeoisie to the proletariat. Instead of waging an open, principled and direct struggle against all the fundamental tenets of socialism in defence of the absolute inviolability of private property and freedom of competition, the bourgeoisie of Europe and America, as represented by their ideologists and political leaders, are coming out increasingly in defence of so-called social reforms as opposed to the idea of social revolution. Not liberalism versus socialism, but reformism versus socialist revolution—is the formula of the modern, "advanced", educated bourgeoisie. And the higher the development of capitalism in a given country, the more unadulterated the rule of the bourgeoisie, and the greater the political liberty, the more extensive is the application of the "most up-to-date" bourgeois slogan: reform *versus* revolution, the partial patching up of the doomed regime with the object of dividing and weakening the working class, and of maintaining the rule of the bourgeoisie, *versus* the revolutionary overthrow of that rule.

From the viewpoint of the universal development of socialism this change must be regarded as a big step forward. At first socialism fought for its existence, and was confronted by a bourgeoisie confident of its strength and boldly and consistently defending liberalism as an integral system of economic and political views. Socialism has grown into a force and, throughout the civilised world, has already upheld its

right to existence. It is now fighting for power and the bourgeoisie, disintegrating and realising the inevitability of its doom, is exerting every effort to defer that day and to maintain its rule under the new conditions as well, at the cost of partial and spurious concessions.

The intensification of the struggle of reformism against revolutionary Social-Democracy *within* the working-class movement is an absolutely inevitable result of the changes in the entire economic and political situation throughout the civilised world. The growth of the working-class movement necessarily attracts to its ranks a certain number of petty-bourgeois elements, people who are under the spell of bourgeois ideology, who find it difficult to rid themselves of that ideology and continually lapse back into it. We cannot conceive of the social revolution being accomplished by the proletariat without this struggle, without clear demarcation on questions of principle between the socialist Mountain and the socialist Gironde *prior* to this revolution, and without a complete break between the opportunist, petty-bourgeois elements and the proletarian, revolutionary elements of the new historic force *during* this revolution.

In Russia the position is fundamentally the same; only here matters are more complicated, obscured, and modified, because we are lagging behind Europe (and even behind the advanced part of Asia), and we are still passing through the era of bourgeois revolutions. Owing to this, Russian reformism is distinguished by its particular stubbornness; it represents, as it were, a more pernicious malady, and it is much more harmful to the cause of the proletariat and of the revolution. In our country reformism emanates from two sources simultaneously. In the first place, Russia is much more a petty-bourgeois country than the countries of Western Europe. Our country, therefore, more frequently produces individuals, groups and trends distinguished by their contradictory, unstable, vacillating attitude to socialism (an attitude veering between "ardent love" and base treachery) which is characteristic of the petty bourgeoisie in general. Secondly, the petty-bourgeois masses in our country are more prone to lose heart and to succumb to renegade moods at the failure of any *one* phase of our bourgeois revolution; they are more ready to renounce the aim of a complete democratic revolution

which would entirely rid Russia of all survivals of medievalism and serfdom.

We shall not dwell at length on the first source. We need only mention that there is hardly a country in the world in which there has been such a rapid "swing" from sympathy for socialism to sympathy for counter-revolutionary liberalism as that performed by our Struves, Izgoyevs, Karauyovs, etc., etc. Yet these gentlemen are not exceptions, not isolated individuals, but representatives of widespread trends! Sentimentalists, of whom there are many outside the ranks of the Social-Democratic movement, but also a goodly number within it, and who love to preach sermons against "excessive" polemics, against "the passion for drawing lines of demarcation", etc., betray a complete lack of understanding of the historical conditions which, in Russia, give rise to the "excessive" "passion" for swinging over from socialism to liberalism.

Let us turn to the second source of reformism in Russia.

Our bourgeois revolution has not been completed. The autocracy is *trying* to find new ways of solving the problems bequeathed by that revolution and imposed by the entire objective course of economic development; *but it is unable to do so*. Neither the latest step in the transformation of old tsarism into a renovated bourgeois monarchy, nor the organisation of the nobility and the upper crust of the bourgeoisie on a national scale (the Third Duma), nor yet the bourgeois agrarian policy* being enforced by the rural superintendents**—none of these "extreme" measures, none of these

* This refers to the agrarian policy known under the name the Stolypin agrarian policy (Stolypin was the chairman of the Council of Ministers from 1906 to 1911).

On November 9, 1906, a land law was issued under which the peasant was allowed to withdraw from the village commune, take over his land as personal property and live on separate farmsteads. The peasants could sell their allotments which formerly they had not entitled to do. This law which accelerated the development of capitalist relations in the village was to the advantage of the rich peasants (the kulaks), while the village poor which made up the majority of the rural population became utterly ruined. The aim of the Stolypin reform was the establishment of a firm bulwark of tsarism in the countryside in the shape of the kulaks.—Ed.

** *Rural superintendents*—the administrative post introduced in 1889 by the tsarist government in order to maintain the power of the nobility

"latest" efforts of tsarism in the *last* sphere remaining to it, the sphere of adaptation to bourgeois development, prove adequate. It just does not work! Not only is a Russia "renovated" by *such* means unable to catch up with Japan, it is, perhaps, even beginning to fall behind China. Because the bourgeois-democratic tasks have been left unfulfilled, a revolutionary crisis is still inevitable. It is ripening again, and we are heading toward it once more, in a new way, *not the same* way as before, not at the same pace, and not only in the old forms—but that we are heading toward it, of that there is no doubt.

The tasks of the proletariat that arise from this situation are fully and unmistakably definite. As the only consistently revolutionary class of contemporary society, it must be the leader in the struggle of the whole people for a fully democratic revolution, in the struggle of *all* the working and exploited people against the oppressors and exploiters. The proletariat is revolutionary only insofar as it is conscious of and gives effect to this idea of the hegemony of the proletariat. The proletarian who is conscious of this task is a slave who has revolted against slavery. The proletarian who is not conscious of the idea that his class must be the leader, or who renounces this idea, is a slave who does not realise his position as a slave; at best he is a slave who fights to improve his condition as a slave, *but not* one who fights to overthrow slavery.

It is, therefore, obvious that the famous formula of one of the young leaders of our reformists, Mr. Levitsky of *Nasha Zarya*, who declared that the Russian Social-Democratic Party must represent "*not* hegemony, *but* a class party", is a formula of the most consistent reformism. More than that, it is a formula of sheer renegacy. To say, "*not* hegemony, *but* a class party", means to take the side of the bourgeoisie, the side of the liberal who says to the slave of our age, the wage-earner: "Fight to improve your condition as a slave, but regard the thought of overthrowing slavery as a harmful utopia"! Compare Bernstein's famous formula—"The move-

over the peasants. The rural superintendents were granted administrative and judicial powers over the peasants and were selected from among local landed nobility.—Ed.

ment is everything, the final aim is nothing"—with Levitsky's formula, and you will see that they are variations of the same idea. They both recognise *only* reforms, and renounce revolution. Bernstein's formula is broader in scope, for it envisages a socialist revolution (=the final goal of Social-Democracy, as a party of bourgeois society). Levitsky's formula is narrower; for while it renounces revolution in general, it is particularly meant to renounce what the liberals hated most in 1905-07—namely, the fact that the proletariat *wrested* from them the leadership of the masses of the people (particularly of the peasantry) in the struggle for a fully democratic revolution.

To preach to the workers that what they need is "not hegemony, but a class party" means to betray the cause of the proletariat to the liberals; it means preaching that *Social-Democratic* labour policy should be replaced by a *liberal* labour policy.

Renunciation of the idea of hegemony, however, is the crudest form of reformism in the Russian Social-Democratic movement, and that is why not all liquidators make bold to express their ideas in such definite terms. Some of them (Mr. Martov, for instance) even try, mocking at the truth, to deny that there is a connection between the renunciation of hegemony and liquidationism.

A more "subtle" attempt to "substantiate" reformist views is the following argument: The bourgeois revolution in Russia is at an end; after 1905 there can be no second bourgeois revolution, no second nation-wide struggle for a democratic revolution; Russia therefore is faced *not* with a revolutionary but with a "constitutional" crisis, and all that remains for the working class is to take care to defend its rights and interests on the basis of that "constitutional crisis". That is how the liquidator Y. Larin argues in *Dyelo Zhizni* (and previously in *Vozrozhdeniye*).

"October 1905 is not on the order of the day," wrote Mr. Larin. If the Duma were abolished, it would be restored more rapidly than in post-revolutionary Austria, which abolished the Constitution in 1851 only to recognise it again in 1860, nine years later, without any revolution (note this!), simply because it was in the interests of the most influential section of the ruling classes, the section which had reconstructed its economy on capitalist lines." "At the stage we are now in, a nation-wide revolutionary movement like that of 1905 is impossible."

All Mr. Larin's arguments are nothing more than an expanded rehash of what Mr. Dan said at the Conference of the R.S.D.L.P. in December 1908. Arguing against the resolution which stated that the "*fundamental* factors of economic and political life which gave rise to the Revolution of 1905, *continue to operate*", that a *new—revolutionary*, and not "constitutional"—crisis was developing, the editor of the liquidators' *Golos* exclaimed: "They [i.e., the R.S.D.L.P.] want to shove in where they have once been defeated."

To "shove" again toward revolution, to work tirelessly, in the changed situation, to propagate the idea of revolution and to prepare the forces of the working class for it—that, from the standpoint of the reformists, is the chief crime of the R.S.D.L.P., that is what constitutes the *guilt* of the revolutionary proletariat. Why "shove in where they have once been defeated"—that is the wisdom of renegades and of persons who lose heart after any defeat.

But in countries older and more "experienced" than Russia the revolutionary proletariat showed its ability to "shove in where it has once been defeated" two, three, and four times; in France it accomplished *four* revolutions between 1789 and 1871, rising again and again after the most severe defeats and achieving a republic in which it now faces its *last* enemy—the advanced bourgeoisie; it has achieved a republic, which is the only form of state corresponding to the conditions necessary for the final struggle for the victory of socialism.

Such is the distinction between socialists and liberals, or champions of the bourgeoisie. The socialists teach that revolution is inevitable, and that the proletariat must take advantage of *all* the contradictions in society, of every weakness of its enemies or of the intermediate classes, to prepare for a new revolutionary struggle, to repeat the revolution in a broader arena, with a more developed population. The bourgeoisie and the liberals teach that revolutions are unnecessary and even harmful to the workers, that they must not "shove" toward revolution, but, like good little boys, work modestly for reforms.

That is why, in order to divert the Russian workers from socialism, the reformists, who are the captives of bourgeois ideas, *constantly* refer to the example of *Austria* (as well as Prussia) in the 1860s. Why are they so fond of these exam-

ples? Y. Larin let the cat out of the bag; because in these countries, after the "unsuccessful" revolution of 1848, the bourgeois transformation was completed "*without any revolution*".

That is the whole secret! That is what gladdens their hearts, for it seems to indicate that bourgeois change is possible *without* revolution!! And if that is the case, why should we Russians bother our heads about a revolution? Why not leave it to the landlords and factory owners to effect the bourgeois transformation of Russia "*without any revolution*"!

It was because the proletariat in Austria and Prussia was weak that it was unable to prevent the landed proprietors and the bourgeoisie from effecting the transformation *regardless* of the interests of the workers, in a form *most prejudicial* to the workers, retaining the monarchy, the privileges of the nobility, arbitrary rule in the countryside, and a host of other survivals of medievalism.

In 1905 our proletariat displayed strength unparalleled in any bourgeois revolution in the West, yet today the Russian reformists use examples of the weakness of the working class in other countries, forty or fifty years ago, in order to justify *their own* apostasy, to "substantiate" *their own* renegade propaganda!

The reference to Austria and Prussia of the 1860s, so beloved of our reformists, is the best proof of the theoretical fallacy of their arguments and of their desertion to the bourgeoisie in practical politics.

Indeed, if Austria restored the Constitution which was abolished after the defeat of the Revolution of 1848, and an "era of crisis" was ushered in in Prussia in the 1860s, what does this prove? It proves, primarily, that the bourgeois transformation of these countries had not been completed. To maintain that the system of government in Russia has *already* become bourgeois (as Larin says), and that government power in our country is no longer of a feudal nature (see Larin again), and at the same time to refer to Austria and Prussia as an example, is to refute oneself! Generally speaking it would be ridiculous to deny that the bourgeois transformation of Russia has not been completed: the very policy of the bourgeois parties, the Constitutional-Democrats and the

Octobrists, proves this beyond all doubt, and Larin himself (as we shall see further on) surrenders his position. It cannot be denied that the monarchy is taking one more step towards adapting itself to bourgeois development—as we have said before, and as was pointed out in a resolution adopted by the Party (December 1908). But it is still more undeniable that *even* this adaptation, *even* bourgeois reaction, and the Third Duma, and the agrarian law of November 9, 1906 (and June 14, 1910) do *not* solve the problems of Russia's bourgeois transformation.

Let us look a little further. Why were "crises" in Austria and in Prussia in the 1860s *constitutional*, and not revolutionary? Because there were a number of special circumstances which eased the position of the monarchy (the "revolution from above" in Germany, her unification by "blood and iron"); because the proletariat was at that time extremely weak and undeveloped in those countries, and the liberal bourgeoisie was distinguished by base cowardice and treachery, just as the Russian Cadets are in our day.

To show how the German Social-Democrats who themselves took part in the events of those years assess the situation we quote some opinions expressed by Bebel in his memoirs (*Pages from My Life*), the first part of which was published last year. Bebel states that Bismarck, as has since become known, related that the king at the time of the "constitutional" crisis in Prussia in 1862 had given way to utter despair, lamented his fate, and blubbered in his, Bismarck's, presence that they were both going to die on the scaffold. Bismarck put the coward to shame and persuaded him not to shrink from giving battle.

"These events show," says Bebel, "what the liberals might have achieved had they taken advantage of the situation. But they were already afraid of the workers who backed them. Bismarck's words that if he were driven to extremes he would set Acheron in motion [i.e., stir up a popular movement of the lower classes, the masses], struck fear into their heart."

Half a century after the "constitutional" crisis which "without any revolution" completed the transformation of his country into a bourgeois-Junker monarchy, the leader of the German Social-Democrats refers to the *revolutionary possibilities* of the situation at that time, which the liberals did

not take advantage of owing to their fear of the workers. The leaders of the Russian reformists say to the Russian workers: since the German bourgeoisie was so base as to cower before a cowering king, why shouldn't we *too* try to copy those splendid tactics of the German bourgeoisie? Bebel accuses the bourgeoisie of not having "taken advantage" of the "constitutional" crisis to effect a revolution because of their fear, as exploiters, of the popular movement. Larin and Co. accuse the Russian workers of having striven to secure hegemony (i.e., to draw the masses into the revolution in spite of the liberals), and advise them to organise "*not* for revolution", but "*for* the defence of their interests in the forthcoming constitutional reform of Russia". The liquidators offer the Russian workers the rotten views of rotten German liberalism as "Social-Democratic" views. After this, how can one help calling such Social-Democrats "Stolypin Social-Democrats"?

In estimating the "constitutional" crisis of the 1860s in Prussia, Bebel does not confine himself to saying that the bourgeoisie were afraid to fight the monarchy because they were afraid of the workers. He also tells us what was going on among the workers at that time. "The appalling state of political affairs," he says, "of which the workers were becoming ever more keenly aware, naturally affected their mood. Everybody clamoured for change. But since there was no fully class-conscious leadership with a clear vision of the goal and enjoying the confidence of the workers, and since there existed no strong organisation that could rally the forces, the mood petered out (*verpuffte*). Never did a movement, so splendid in its essence (*in Kern vortreffliche*), turn out to be so futile in the end. All the meetings were packed, and the most vehement speakers were hailed as the heroes of the day. This was the prevailing mood, particularly, in the Workers' Educational Society at Leipzig." A mass meeting in Leipzig on May 8, 1866, attended by 5,000 people, unanimously adopted a resolution proposed by Liebknecht and Bebel, which demanded, on the basis of universal, direct, and equal suffrage, with secret ballot, the convening of a Parliament supported by the armed people. The resolution also expressed the "hope that the German people will elect as deputies only persons who repudiate every hereditary central government power". The resolution proposed by Liebknecht and Bebel was

thus unmistakably revolutionary and republican in character.

Thus we see that at the time of the "constitutional" crisis *the leader of the German Social-Democrats* advocated resolutions of a republican and revolutionary nature at mass meetings. Half a century later, recalling his youth and telling the new generation of the events of days long gone by, he stresses most of all his regret that at that time there was no leadership sufficiently class-conscious and capable of understanding the revolutionary tasks (*i.e., there was no revolutionary Social-Democratic Party understanding the task implied by the hegemony of the proletariat*); that there was no strong organisation; that the revolutionary mood "petered out". Yet the leaders of the Russian reformists, with the profundity of Simple Simons, refer to the example of Austria and Prussia in the 1860s as proving that we can manage "without any revolution"! And these paltry philistines who have succumbed to the intoxication of counter-revolution, and are the ideological slaves of liberalism, still dare to dishonour the names of the R.S.D.L.P.!

To be sure, among the reformists who are abandoning socialism there are people who substitute for Larin's straightforward opportunism the diplomatic tactics of beating about the bush in respect of the most important and fundamental questions of the working-class movement. They try to confuse the issue, to muddle the ideological controversies, to defile them, as did Mr. Martov, for instance, when he asserted in the legally published press (that is to say, where he is protected by Stolypin from a direct retort by members of the R.S.D.L.P.) that Larin and "the orthodox Bolsheviks in the resolutions of 1908" propose an *identical* "scheme". This is a downright distortion of the facts worthy of this author of scurrilous effusions. The same Martov, pretending to argue against Larin, declared in print that he, "of course did not suspect Larin of reformist tendencies". Martov *did not suspect* Larin, who expounded *purely* reformist views, of being a reformist! This is an example of the tricks to which the diplomats of reformism resort.* The same Martov, whom some simpletons regard as being more "Left", and a more

* Compare the just remarks made by the pro-Party Menshevik Dnevnijsky in No. 3 of *Diskussionny Listok* (supplement to the Central Organ of our Party) on Larin's reformism and Martov's evasions.

reliable revolutionary than Larin, summed up his "difference" with the latter in the following words:

"To sum up: the fact that the present regime is an inherently contradictory combination of absolutism and constitutionalism, and that the Russian working class has sufficiently matured to follow the example of the workers of the progressive countries of the West in striking at this regime through the Achilles heel of its contradictions, is ample material for the theoretical substantiation and political justification of what the Mensheviks who remain true to Marxism are now doing."

No matter how hard Martov tried to evade the issue, the result of his very first attempt at a summary was that all his evasions collapsed of themselves. The words quoted above represent a complete renunciation of socialism and its replacement by liberalism. What Martov proclaims as "ample" is ample *only* for the liberals, *only* for the bourgeoisie. A proletarian who considers it "ample" to recognise the contradictory nature of the combination of absolutism and constitutionalism accepts the standpoint of *liberal labour* policy. He is *no* socialist, he has *not* understood the tasks of his *class*, which demand that the masses of the people, the masses of working and exploited people, be roused against absolutism in all its forms, that they be roused to intervene *independently* in the historic destinies of the country, the vacillations or resistance of the bourgeoisie notwithstanding. But the independent historical action of the masses who are throwing off the hegemony of the bourgeoisie turns a "constitutional" crisis into a *revolution*. The bourgeoisie (particularly since 1905) fears revolution and loathes it; the proletariat, on the other hand, educates the masses of the people in the spirit of devotion to the idea of revolution, explains its tasks, and prepares the masses for new revolutionary battles. Whether, when, and under what circumstances the revolution materialises, does not depend on the will of a particular class; but revolutionary work carried on among the masses is never wasted. This is the only kind of activity which prepares the masses for the victory of socialism. The Larins and Martovs forget these elementary ABC truths of socialism.

Larin, who expresses the views of the group of Russian liquidators who have completely broken with the R.S.D.L.P., does not hesitate to go the whole hog in expounding his reformism. Here is what he writes in *Dyelo Zhizni* (1911,

No. 2)—and these words should be remembered by everyone who holds dear the principles of Social-Democracy:

"A state of perplexity and uncertainty, when people simply do not know what to expect of the coming day, what tasks to set themselves—that is what results from indeterminate, temporising moods, from vague hopes of either a repetition of the revolution or of 'we shall wait and see'. The immediate task is, not to wait fruitlessly for something to turn up, but to imbue broad circles with the guiding idea that, in the ensuing historical period of Russian life, the working class must organise itself not 'for revolution', not 'in expectation of a revolution', but simply [note the *but simply*] for the determined and systematic defence of its particular interests in all spheres of life; for the gathering and training of its forces for this many-sided and complex activity; for the training and building-up in this way of socialist consciousness in general; for acquiring the ability to orientate itself [to find its bearings]—and to assert itself—particularly in the complicated relations of the social classes of Russia during the coming constitutional reform of the country after the economically inevitable self-exhaustion of feudal reaction."

This is consummate, frank, smug reformism of the purest water. War against the idea of revolution, against the "hopes" for revolution (in the eyes of the reformist such "hopes" seem *vague*, because he does not understand the depth of the contemporary economic and political contradictions); war against every activity designed to organise the forces and prepare the minds for revolution; war waged in the legal press that Stolypin protects from a direct retort by revolutionary Social-Democrats; war waged on behalf of a group of legalists who have completely broken with the R.S.D.L.P.—this is the programme and tactics of the Stolypin labour party which Potresov, Levitsky, Larin, and their friends are out to create. The real programme and the real tactics of these people are expressed in exact terms in the above quotation—as distinct from their hypocritical official assurances that they are "*also* Social-Democrats", that they "*also*" belong to the "irreconcilable International". These assurances are only window-dressing. Their deeds, their real social substance, are expressed in this programme, which substitutes a liberal labour policy for socialism.

Just note the ridiculous contradictions in which the reformists become entangled. If, as Larin says, the bourgeois revolution in Russia has been consummated, then the socialist revolution is the next stage of historical development. This is self-evident; it is clear to anyone who does not profess to be

a socialist merely for the sake of deceiving the workers by the use of a popular name. *This* is all the more reason why we *must* organise "for revolution" (for socialist revolution), "in expectation" of revolution, for the sake of the "hopes" (not vague "hopes", but the *certainly* based on exact and growing scientific data) of a socialist revolution.

But that's the whole point—to the reformist the twaddle about the consummated bourgeois revolution (like Martov's twaddle about the Achilles heel, etc.) is simply a verbal screen to cover up his *renunciation of all revolution*. He renounces the bourgeois-democratic revolution on the pretext that it is complete, or that it is "ample" to recognise the contradiction between absolutism and constitutionalism; and he renounces the socialist revolution on the pretext that "for the time being" we must "simply" organise to take part in the "coming constitutional reform of Russia"!

But if you, esteemed Cadet parading in socialist feathers, recognise the inevitability of Russia's "coming constitutional reform", then you speak against yourself, for thereby you admit that the bourgeois-democratic revolution *has not been completed* in our country. You are betraying your bourgeois nature again and again when you talk about an inevitable "self-exhaustion of feudal reaction", and when you sneer at the proletarian idea of *destroying*, not only feudal reaction, but *all* survivals of feudalism, by means of a *popular* revolutionary movement.

Despite the liberal sermons of our heroes of the Stolypin labour party, the Russian proletariat will always and invariably put the spirit of devotion to the democratic revolution and to the socialist revolution into *all* that difficult, arduous, everyday, routine and inconspicuous work, to which the era of counter-revolution has condemned it; it will organise and gather its forces for revolution; it will ruthlessly repulse the traitors and renegades; and it will be guided, not by "vague hopes", but by the scientifically grounded conviction that the revolution will come again.

Trotsky's Diplomacy and a Certain Party Platform

Trotsky's *Pravda*, No. 22, which appeared recently after a long interval in which no issue was published, vividly illustrates the decay of the petty groups abroad that attempted to base their existence on their diplomatic game with the non-Social-Democratic trends of liquidationism and otzovism.

The publication appeared on November 29, New Style, nearly a month after the announcement issued by the Russian Organising Commission. *Trotsky makes no mention of this whatsoever!*

As far as Trotsky is concerned, the Russian Organising Commission does not exist. Trotsky calls himself a Party man on the strength of the fact that to him the Russian Party centre, formed by the overwhelming majority of the Social-Democratic organisations in Russia, means nothing. Or, perhaps it is the other way round, comrades? Perhaps Trotsky, with his small group abroad, is just nothing so far as the Social-Democratic organisations in Russia are concerned?

Trotsky uses the boldest type for his assertions—it's a wonder he never tires of making solemn vows—that his paper is "not a factional but a Party organ". You need only pay some little attention to the contents of No. 22 to see at once the obvious mechanics of the game with the non-Party *Uperypod* and liquidator factions.

Take the report from St. Petersburg, signed S. V., which advertises the *Uperyod* group. S. V. reproaches Trotsky for not having published the resolution of the St. Petersburg *Uperyod* group against the petition campaign,* sent to him some time ago. Trotsky, accused by the *Uperyod* group of "narrow factionalism" (what black ingratitude!), twists and turns, pleading lack of funds and the fact that his paper does not appear often enough. The game is too obvious: We will do you a good turn, and you do the same for us—we (Trotsky) will keep silent about the fight of the Party people against the otzovists and, again, we (Trotsky) will help advertise *Uperyod*, and you (S. V.) give in to the liquidators on the question of the "petition campaign". Diplomatic defence of both non-Party factions—isn't that the sign of a true Party spirit?

Or take the florid editorial grandly entitled "Onward!". "Class-conscious workers!" we read in that editorial. "At the present moment there is no more important [*sic!*] and comprehensive slogan [the poor fellow has let his tongue run away with him] than freedom of association, assembly, and strikes." "The Social-Democrats," we read further, "call upon the proletariat to fight for a republic. But if the fight for a republic is not to be merely the bare [!] slogan of a select few, it is necessary that you class-conscious workers should teach the masses to realise from experience the need for freedom of association and to fight for this most vital class demand."

This revolutionary phraseology merely serves to disguise and justify the falsity of liquidationism, and thereby to befuddle the minds of the workers. Why is the slogan calling for a republic the *bare* slogan of a *select few* when the existence of a republic means that it would be impossible to disperse the Duma, means freedom of association and of the press, means freeing the peasants from violence and plunder by the Markovs, Romanovs, and Purishkeviches? Is it not clear that it is just the opposite—that it is the slogan of "freedom of association" as a "comprehensive"

* The reference is to a fuss created by the liquidators in December 1910 in connection with a petition to the Duma which demanded freedom of association, assembly and strikes.—*Ed.*

slogan, used *independently* of the slogan of a republic, that is "bare" and senseless?

It is absurd to demand "freedom of association" from the tsarist monarchy, without explaining to the masses that such freedom cannot be expected from tsarism and that to obtain it there must be a republic. The introduction of bills into the Duma on freedom of association, and questions and speeches on such subjects, ought to serve us Social-Democrats as an occasion and material for our agitation in favour of a republic.

The "class-conscious workers should teach the masses to realise from experience the need for freedom of association"! This is the old song of old Russian opportunism, the opportunism long ago preached to death by the Economists. The *experience* of the masses is that the ministers are closing down their unions, that the governors and police officers are daily perpetrating deeds of violence against them—this is real *experience of the masses*. But extolling the slogan of "freedom of association" as opposed to a republic is merely phrase-mongering by an opportunist intellectual who is alien to the masses. It is the phrase-mongering of an intellectual who imagines that the "experience" of a "petition" (with 1,500 signatures) or a pigeon-holed bill is something that educates the "masses". Actually, it is not paper experience, but something different, the experience of life that educates them; what enlightens them is the agitation of the class-conscious workers for a republic—which is the sole comprehensive slogan from the standpoint of political democracy.

Trotsky knows perfectly well that liquidators writing in legal publications *combine* this very slogan of "freedom of association" with the slogan "down with the underground party, down with the struggle for a republic". Trotsky's particular task is to conceal liquidationism by throwing dust in the eyes of the workers.

It is impossible to argue with Trotsky on the merits of the issue, because Trotsky holds no views whatever. We can and should argue with confirmed liquidators and otzovists;

but it is no use arguing with a man whose game is to hide the errors of both these trends; in his case the thing to do is to expose him as a diplomat of the smallest calibre.

It is necessary, however, to argue with the authors of the theses of the platform that got into No. 22 of *Pravda*. The error they are committing is due either to their not being familiar with the December 1908 resolutions of the R.S.D.L.P., or to their not having rid themselves completely of some liquidationist and *Uperyyod* waverings of thought.

The first thesis says that the regime established on June 3, 1907, represents, "in fact, the unrestricted domination of the feudal-type landed nobility". It goes on to point out that they are "disguising the autocratic and bureaucratic nature of their domination with the pseudo-constitutional mask of a State Duma that actually possesses no rights".

If the landowners' Duma "actually possesses no rights"—and that is true—how, then, can the domination of the landowners be "unrestricted"?

The authors forget that the class character of the tsarist monarchy in no way militates against the vast independence and self-sufficiency of the tsarist authorities and of the "bureaucracy", from Nicholas II down to the last police officer. The same mistake, that of forgetting the autocracy and the monarchy, of reducing it *directly* to the "pure" domination of the upper classes, was committed by the otzovists in 1908-09 (see *Proletary*, supplement to No. 44), by Larin in 1910, it is now being committed by some individual writers (for instance, M. Alexandrov), and also by N. R-kov who has gone over to the liquidators.

The analysis of the domination of the feudal landowners assisted by the bourgeoisie, given in the December (1908) resolutions, strikes at the roots of this error.

The second thesis refers to the minimum programme of the R.S.D.L.P., and in this connection "a particularly prominent place" is given to many demands, such as the demand for freedom of association and for the confiscation of the landed estates, but no mention is made of a republic. In our opinion, this is wrong. While we fully admit that it is absolutely necessary to agitate for freedom of association, we consider that the slogan calling for a republic must be given the greatest prominence.

The third thesis: "The necessity of new revolutionary action on the part of the masses", without which our demands cannot be achieved.

This last statement is absolutely true, but it is only half the truth. Marxists cannot confine themselves to a reference to the "necessity" of new action on the part of the masses; they must first show the causes that give rise (if they do give rise) to a new revolutionary crisis. Unless there is such a crisis, "action"—which, indeed, is always "necessary"—is impossible.

The authors are actuated by the best of revolutionary intentions, but there is some defect in their method of thought. The December (1908) resolutions deduce the "necessity" of new action by a process of reasoning that is not so simple, but that is, however, more correct.

The fourth thesis: "The possibility of such new revolutionary action on the part of the masses in the more or less immediate future, and relentless criticism . . . of the counter-revolutionary role of the bourgeoisie", etc.

Criticism is always necessary, *irrespective* of "the possibility of action", even at a time when action on the part of the masses is definitely impossible. To tie up the possibility of action with criticism means confusing the Marxist *line*, which is *always* obligatory, with *one* of the forms of the struggle (a particularly high form). That is the first error. And the second error may be described by the saying: "Don't halloo until you are out of the wood." It is pointless to talk of the possibility of action, this must be proved by deeds. In a platform it is sufficient to note that a revival has set in, and to emphasise the importance of carrying on agitation and paving the way for the action of the masses. Events will show whether the action of the masses will become a fact in the near or not so distant future.

The fifth thesis is splendid, for it stresses the immense importance of the State Duma as a platform from which to carry on agitation.

We do not know who the authors of the platform are. But if (judging by certain indications) they are Russian Vperyodists they should be warmly congratulated on having got rid of one error of the *Vperyod* group. They are Vperyodists with the conscience of Party people, for they

give a straightforward and clear answer to one of the "vexed" questions. The *Uperyod* group, however, is deceiving the Party in the most unscrupulous manner; for it is defending and screening otzovism, and to this day, December 1911, it has not given a straight answer to the question of participation in the Fourth Duma. To treat such a group as Social-Democratic is a mockery of Social-Democracy.

Sotsial-Demokrat No. 25,
December 8 (21), 1911

Collected Works, Vol. 17,
pp. 360-64

Debates in Britain on Liberal Labour Policy

It is well known that in Britain there are two workers' parties: the British Socialist Party, as the Social-Democrats now call themselves, and the so-called Independent Labour Party.

This split in the British workers' socialist movement is no accident. It originated long ago. It arose out of the specific features of British history. Capitalism developed in Britain before it did in any other country, and for a long time Britain was the "workshop" of the world. This exceptional, monopoly position created relatively tolerable conditions of life for the *labour aristocracy*, i.e., for the minority of skilled, well-paid workers, in Britain.

Hence the petty-bourgeois, craft spirit in the ranks of this labour aristocracy, which has been divorcing itself from its class, following in the wake of the Liberals, and treating socialism contemptuously as a "utopia". The Independent Labour Party is a party of liberal labour policy. It is justly said that this Party is "independent" only of socialism, but very dependent on liberalism.

In recent times Britain's monopoly has been thoroughly undermined. The previous relatively tolerable conditions of life have given way to extreme want as a consequence of the high cost of living. The class struggle is becoming immensely intensified, and along with this the basis for opportunism, the former basis for the spread of the ideas of liberal labour policy among the working class, is being undermined.

So long as these ideas persisted among considerable numbers of British workers, elimination of the split among the workers was out of the question. Unity cannot be *created* by phrases and desires, so long as the Social-Democrats have to fight against liberal labour policy. *At the present time*, however, this unity is really becoming possible, because the *protest* against liberal labour policy is *growing* in the Independent Labour Party *itself*.

Before us lies the official report of the latest, Twentieth, Annual Conference of that Party, held at Merthyr on May 27 and 28, 1912. The debate on parliamentary policy given in the report is extremely interesting; essentially it was a debate on a deeper issue, that of Social-Democratic and liberal labour policies, although the speakers did not use these terms.

The Conference debate was opened by Jowett, M. P. He moved a resolution against supporting the Liberals, of which we shall speak in greater detail below, and a fellow-thinker, Conway, who seconded the motion, said plainly: "The average worker is asking the question whether the Labour Party in Parliament has a view of its own." Suspicion is growing among the workers that the Labour Party is "tied" to the Liberals. "A feeling is growing in the country that the Labour Party is simply a wing of the Liberal Party." It should be observed that the Parliamentary Labour Party consists *not only* of I.L.P. M.P.s, but also of M.P.s sponsored by trade unions. These call themselves Labour M.P.s and Labour Party members, and *do not belong* to the I.L.P. The British opportunists have succeeded in doing what the opportunists in other countries are frequently inclined to do, namely, in combining opportunist "socialist" M.P.s with the M.P.s of allegedly non-party trade unions. The notorious "broad labour party", of which certain Mensheviks spoke in Russia in 1906-07, has materialised in Britain, and only in Britain.

To give practical expression to his views, Jowett moved a resolution, drawn up in the truly "British" manner, that is, without any general principles (the British pride themselves on their "practicality" and their dislike for general principles; this is just another expression of the craft spirit in the labour movement). The resolution called on the La-

bour group in the House of Commons *to ignore all threats* that the Liberal government might find itself in a minority and so be compelled to resign, and *to vote steadfastly on the merits of the questions brought before them.*

Jowett's motion "took the bull by the horns". The Liberal Cabinet in Britain, like the entire Liberal Party, is doing its utmost to persuade the workers that all forces must be united against reaction (i.e., against the Conservative Party), that the Liberal majority must be preserved, for it may melt away if the workers do not vote with the Liberals, and that the workers must not isolate themselves but must support the Liberals. And so Jowett puts the question clearly: vote "steadfastly", ignore the threat that the Liberal government may fall, do not vote as the interests of the Liberal Party require it, but on the merits of the questions, i.e., in Marxist language—pursue an independent proletarian class policy and not a liberal labour policy.

(In the ranks of the Independent Labour Party, Marxism is rejected *on principle*, and that is why Marxist language is not used at all.)

The opportunists, who predominate in the Party, immediately attacked Jowett. And—characteristically—they did it exactly as opportunists, in a roundabout way, by an evasion. They did not want to say *plainly* that they were *in favour* of supporting the Liberals. They expressed their idea in *general phrases*, and, of course, did not fail to mention the "independence" of the working class. Just like our liquidators, who always shout especially loudly about the "independence" of the working class whenever they are *in fact* preparing to replace its independence by a liberal labour policy.

Murray, the representative of the opportunist majority, moved an amendment, i.e., counter-resolution, as follows:

"That this Conference recognises that the Labour Party, in order to effectually carry out its object, must continue to regard all the possible consequences and effects, immediate and otherwise, of any line of action before adopting it, bearing in mind that its decisions must be guided solely by consideration for its own interest as a party, and by desire to increase its opportunities for attaining its ends."

Compare the two motions. Jowett's motion clearly demanded a break with the policy of supporting the Liberals.

Murray's consisted of meaningless commonplaces, quite plausible and at first sight indisputable, but *in fact* serving to disguise *precisely* the policy of supporting the Liberals. Had Murray been acquainted with Marx, and had he been speaking to people who respected Marxism, he would have thought nothing of sweetening his opportunism with Marxist turns of speech and saying that Marxism demands that all the concrete circumstances of each particular case should be taken into consideration, that we must not tie our hands, that while preserving our independence we "take advantage of conflicts", "seize at the Achilles heel of the contradiction" in the present regime, and so on and so forth.

Opportunism can be expressed in terms of *any* doctrine you like, including Marxism. The peculiarity of the "destiny of Marxism" in Russia lies precisely in the fact that not only opportunism in the workers' party, but also opportunism in the liberal party (Izgojev and Co.), likes to dress itself in Marxist "*terms*"! But that is by the way. Let us return to Merthyr.

Jowett was supported by McLachlan.

"What are the interests of a political party?" he asked. "Are the interests of the party merely to be served by retaining men in the House of Commons? If the interests of the party are to be considered, then the men and women who are outside Parliament have as much right to be considered as the men in Parliament. As a socialist organisation we should try to give effect to our principles in our political activities."

And McLachlan referred to the vote on the Heswell Reformatory case. A boy inmate of the reformatory had been tortured to death. A question was asked in Parliament. The Liberal Cabinet was threatened with defeat: Britain is not Prussia, and a Cabinet that is in the minority must resign. And so, to save the Cabinet, the Labour M.P.s voted in favour of whitewashing the torturer.

The Labour Party, said McLachlan, keeps on taking into account the effect which their vote might have on the fate of the government, thinking that should the Cabinet fall, Parliament would be dissolved and a new general election announced. But that was nothing to be afraid of. The fall of the Cabinet and the announcement of new elections would result in a *combination of the two bourgeois parties* (McLachlan simply said: the "other two parties", without

the word "bourgeois". The British do not like Marxist terms!), and the sooner that happened, the better for our movement. The words of our propagandists should be carried into effect by the work of our men in the House. Until that was done, the Tory (i.e., Conservative) workman would never believe there was any difference between the Liberal and Labour Parties. Even if we lost every seat in the House through upholding our principles, it would do more good than attempts to coax a Liberal government into making concessions!

Keir Hardie, M. P., the Party leader, twists and turns. . .

"It is not true to say that the Labour Party upholds the balance of power. The Liberals and Irishmen in the House can outvote the Tory and Labour members. . . In the case of the Heswell Reformatory I voted for the government purely on the merits of the case, and not in support of the government. The superintendent had been guilty of harshness and cruelty, and every Labour member went to the House determined to vote against the government. But during the debate the other side was put, and it showed that although the superintendent had been guilty of cruel treatment, the record of the School was the best in the Kingdom. Under those circumstances it would have been wrong to vote against the government. . . (Such is the pass to which the British opportunists have brought the Labour Party: the leader was not howled down for that sort of speech, but was listened to calmly!)

"The real trouble is not with the I.L.P. members, but that when the Labour Party took over the Miners' Federation, and the miners' members joined the Labour group, they were Liberals, and they have not changed their opinions, since they gave a purely nominal adherence to the Party. . .

"Jowett's resolution reduces Parliamentary government to absurdity. The consequences of any vote must be considered. . .

"I would advise the previous question as regards both the resolution and the amendment." (!!!)

Lansbury, supporting Jowett's resolution, said:

"It is not so foolish as Keir Hardie would have us suppose. It does not mean that in voting upon a question every consideration should be ignored but *only* the consideration as to what effect it would have on the government. I got into the socialist movement through sheer disgust with political caucuses and bosses, and the control of the House of Commons by such people. My experience has been that every question that comes up for discussion has to be discussed in regard to its probable effect on the fortunes of the government of the day.

"It makes it almost impossible for the Labour Party to differentiate itself from the Liberal Party. I do not know of any particular piece of legislation in connection with which the Labour Party has in any kind of way differentiated itself from the Liberals. We as a party were

part and parcel of the government in regard to the Insurance Act... The Labour Party voted steadily for the Bill, and stood by the government all the way through.

"I was ashamed of the vote over the Heswell Reformatory. When a man poured boiling water over a boy until he died I felt ashamed of... voting for the whitewashing of that man. On that occasion the Labour Party whips ran about the House bringing up their men to prevent the government being defeated.... To accustom men... to voting against their consciences is deadly for the future of democracy in this country...."

Philip Snowden, M.P., one of the most rabid opportunists, wriggled like an eel. He said:

"My fighting instinct inclines me to support the resolution, but my common sense, judgement, and experience induce me to vote for the amendment. I agree that the present Parliamentary system has a demoralising effect upon those who went to the House moved by idealism and political enthusiasm. But I do not believe the adoption of Jowett's resolution will make much difference. The merits of a question are not confined to the particular question itself. There are certain issues which the Labour Party considers of greater importance than any possible consequences to voting for the government—Women's Suffrage is one—but are we to disregard consequences on every paltry issue? This policy would necessitate repeated General Elections and nothing is more irritating to the public than such contests.... Politics means compromise."

When a vote was taken, 73 voted for the resolution and 195 against.

The opportunists carried the day. That is not surprising in an opportunist party like the British I.L.P. But it is now a fully established fact that opportunism is giving rise to an opposition in the ranks of this very Party.

The opponents of opportunism acted far more correctly than their like-minded colleagues in Germany frequently do when they defend rotten compromises with the opportunists. The fact that they came out openly with their resolution gave rise to an extremely important debate on principles, and this debate will have a very strong effect on the British working class. Liberal labour policy persists owing to tradition, routine and the agility of opportunist leaders. But its bankruptcy among the mass of the proletariat is inevitable.

Marxism and Reformism

Unlike the anarchists, the Marxists recognise struggle for reforms, i.e., for measures that improve the conditions of the working people without destroying the power of the ruling class. At the same time, however, the Marxists wage a most resolute struggle against the reformists, who, directly or indirectly, restrict the aims and activities of the working class to the winning of reforms. Reformism is bourgeois deception of the workers, who, despite individual improvements, will always remain wage-slaves, as long as there is the domination of capital.

The liberal bourgeoisie grant reforms with one hand, and with the other always take them back, reduce them to nought, use them to enslave the workers, to divide them into separate groups and perpetuate wage-slavery. For that reason reformism, even when quite sincere, in practice becomes a weapon by means of which the bourgeoisie corrupt and weaken the workers. The experience of all countries shows that the workers who put their trust in the reformists are always fooled.

And conversely, workers who have assimilated Marx's theory, i.e., realised the inevitability of wage-slavery so long as capitalist rule remains, will not be fooled by any bourgeois reforms. Understanding that where capitalism continues to exist reforms cannot be either enduring or far-reaching, the workers fight for better conditions and use them to intensify the fight against wage-slavery. The reformists try to divide and deceive the workers, to divert them

from the class struggle by petty concessions. But the workers, having seen through the falsity of reformism, utilise reforms to develop and broaden their class struggle.

The stronger reformist influence is among the workers the weaker they are, the greater their dependence on the bourgeoisie, and the easier it is for the bourgeoisie to nullify reforms by various subterfuges. The more independent the working-class movement, the deeper and broader its aims, and the freer it is from reformist narrowness the easier it is for the workers to retain and utilise improvements.

There are reformists in all countries, for everywhere the bourgeoisie seek, in one way or another, to corrupt the workers and turn them into contented slaves who have given up all thought of doing away with slavery. In Russia, the reformists are liquidators, who renounce our past and try to lull the workers with dreams of a new, open, legal party. Recently the St. Petersburg liquidators were forced by *Severnaya Pravda* to defend themselves against the charge of reformism. Their arguments should be carefully analysed in order to clarify an extremely important question.

We are not reformists, the St. Petersburg liquidators wrote, because we have not said that reforms are everything and the ultimate goal nothing; we have spoken of movement to the ultimate goal; we have spoken of advancing through the struggle for reforms to the fulness of the aims set.

Let us now see how this defence squares with the facts.

First fact. The liquidator Sedov, summarising the statements of all the liquidators, wrote that of the Marxists' "three pillars" two are no longer suitable for our agitation. Sedov retained the demand for an eight-hour day, which, theoretically, can be realised as a reform. He deleted, or relegated to the background the very things that go beyond reforms. Consequently, Sedov relapsed into downright opportunism, following the very policy expressed in the formula: the ultimate goal is nothing. When the "ultimate goal" (even in relation to democracy) is pushed further and further away from our agitation, that is reformism.

Second fact. The celebrated August Conference (last year's) of the liquidators likewise pushed non-reformist

demands further and further away—until some special occasion—instead of bringing them closer, into the heart of our agitation.

Third fact. By denying and disparaging the “old” and dissociating themselves from it, the liquidators thereby confine themselves to reformism. In the present situation, the connection between reformism and the renunciation of the “old” is obvious.

Fourth fact. The workers’ economic movement evokes the wrath and attacks of the liquidators (who speak of “crazes”, “milling the air”, etc., etc.), as soon as it adopts slogans that go beyond reformism.

What is the result? In words, the liquidators reject reformism as a principle, but in practice they adhere to it all along the line. They assure us, on the one hand, that for them reforms are not the be-all and end-all, but on the other hand, every time the Marxists go beyond reformism, the liquidators attack them or voice their contempt.

However, developments in every sector of the working-class movement show that the Marxists, far from lagging behind, are definitely in the lead in making practical use of reforms, and in fighting for them. Take the Duma elections at the worker curia level—the speeches of our deputies inside and outside the Duma, the organisation of the workers’ press, the utilisation of the insurance reform; take the biggest union, the Metalworkers’ Union, etc.,—everywhere the Marxist workers are ahead of the liquidators, in the direct, immediate, “day-to-day” activity of agitation, organisation, fighting for reforms and using them.

The Marxists are working tirelessly, not missing a single “possibility” of winning and using reforms, and not condemning, but supporting, painstakingly developing every step beyond reformism in propaganda, agitation, mass economic struggle, etc. The liquidators, on the other hand, who have abandoned Marxism, by their attacks on the very existence of the Marxist body, by their destruction of Marxist discipline and advocacy of reformism and a liberal labour policy, are only disorganising the working-class movement.

Nor, moreover, should the fact be overlooked that in Russia reformism is manifested also in a peculiar form, in

identifying the fundamental political situation in present-day Russia with that of present-day Europe. From the liberal's point of view this identification is legitimate, for the liberal believes and professes the view that "thank God, we have a Constitution". The liberal expresses the interests of the bourgeoisie when he insists that, after October 17*, every step by democracy beyond reformism is madness, a crime, a sin, etc.

But it is these bourgeois views that are applied in practice by our liquidators, who constantly and systematically "transplant" to Russia (on paper) the "open party" and the "struggle for a legal party", etc. In other words, like the liberals, they preach the transplanting of the European constitution to Russia, *without* the specific path that in the West led to the adoption of constitutions and their consolidation over generations, in some cases even over centuries. What the liquidators and liberals want is to wash the hide without dipping it in water, as the saying goes.

In Europe, reformism actually means abandoning Marxism and replacing it by bourgeois "social policy". In Russia, the reformism of the liquidators means not only that, it means destroying the Marxist organisation and abandoning the democratic tasks of the working class, it means replacing them by a liberal-labour policy.

Prauda Truda No. 2,
September 12, 1913

Collected Works, Vol. 19,
pp. 372-75

* After the tsar's Manifesto of October 17, 1905.—Ed.

From Critical Remarks on the National Question

It is obvious that the national question has now become prominent among the problems of Russian public life. The aggressive nationalism of the reactionaries, the transition of counter-revolutionary bourgeois liberalism to nationalism (particularly Great-Russian, but also Polish, Jewish, Ukrainian, etc.), and lastly, the increase of nationalist vacillations among the different "national" (i.e., non-Great-Russian) Social-Democrats, who have gone to the length of violating the Party Programme—all these make it incumbent on us to give more attention to the national question than we have done so far.

This article pursues a special object, namely, to examine, in their general bearing, precisely these programme vacillations of Marxists and would-be Marxists, on the national question. In *Severnaya Pravda* No. 29 (for September 5, 1913, "Liberals and Democrats on the Language Question") I had occasion to speak of the opportunism of the liberals on the national question; this article of mine was attacked by the opportunist Jewish newspaper *Zeit*, in an article by Mr. F. Liebman. From the other side, the programme of the Russian Marxists on the national question has been criticised by the Ukrainian opportunist Mr. Lev Yurkevich (*Dzvin*, 1913, Nos. 7-8). Both these writers touched upon so many questions that to reply to them we are obliged to deal with the most diverse aspects of the subject. I think the most convenient thing would be to start with a reprint of the article from *Severnaya Pravda*.

1. Liberals and Democrats on the Language Question

On several occasions the newspapers have mentioned the report of the Governor of the Caucasus, a report that is noteworthy, not for its Black-Hundred spirit, but for its timid "liberalism". Among other things, the Governor objects to artificial Russification of non-Russian nationalities. Representatives of non-Russian nationalities in the Caucasus are *themselves* striving to teach their children Russian; an example of this is the Armenian church schools, in which the teaching of Russian is not obligatory.

Russkoye Slovo (No. 198), one of the most widely circulating liberal newspapers in Russia, points to this fact and draws the correct conclusion that the hostility towards the Russian language in Russia "stems exclusively from" the "artificial" (it should have said "forced") implanting of that language.

"There is no reason to worry about the fate of the Russian language. It will itself win recognition throughout Russia," says the newspaper. This is perfectly true, because the requirements of economic exchange will always compel the nationalities living in one state (as long as they wish to live together) to study the language of the majority. The more democratic the political system in Russia becomes, the more powerfully, rapidly and extensively capitalism will develop, the more urgently will the requirements of economic exchange impel various nationalities to study the language most convenient for general commercial relations.

The liberal newspaper, however, hastens to slap itself in the face and demonstrate its liberal inconsistency.

"Even those who oppose Russification," it says, "would hardly be likely to deny that in a country as huge as Russia there must be one single official language, and that this language can be only Russian."

Logic turned inside out! Tiny Switzerland has not lost anything, but has gained from having not *one* single official language, but three—German, French and Italian. In Switzerland 70 per cent of the population are Germans (in Russia 43 per cent are Great Russians), 22 per cent French (in Russia 17 per cent are Ukrainians) and 7 per cent Italians (in Russia 6 per cent are Poles and 4.5 per cent Byelo-

russians). If Italians in Switzerland often speak French in their common parliament they do not do so because they are menaced by some savage police law (there are none such in Switzerland), but because the civilised citizens of a democratic state themselves prefer a language that is understood by a majority. The French language does not instil hatred in Italians because it is the language of a free civilised nation, a language that is not imposed by disgusting police measures.

Why should "huge" Russia, a much more varied and terribly backward country, *inhibit* her development by the retention of any kind of privilege for any one language? Should not the contrary be true, liberal gentlemen? Should not Russia, if she wants to overtake Europe, put an end to every kind of privilege as quickly as possible, as completely as possible and as vigorously as possible?

If all privileges disappear, if the imposition of any one language ceases, all Slavs will easily and rapidly learn to understand each other and will not be frightened by the "horrible" thought that speeches in different languages will be heard in the common parliament. The requirements of economic exchange will themselves *decide* which language of the given country it is to the *advantage* of the majority to know in the interests of commercial relations. This decision will be all the firmer because it is adopted voluntarily by a population of various nationalities, and its adoption will be the more rapid and extensive the more consistent the democracy and, as a consequence of it, the more rapid the development of capitalism.

The liberals approach the language question in the same way as they approach all political questions—like hypocritical hucksters, holding out one hand (openly) to democracy and the other (behind their backs) to the feudalists and police. We are against privileges, shout the liberals, and under cover they haggle with the feudalists for first one, then another, privilege.

Such is the nature of *all* liberal-bourgeois nationalism—not only Great-Russian (it is the worst of them all because of its violent character and its kinship with the Purishkeviches), but Polish, Jewish, Ukrainian, Georgian and every other nationalism. Under the slogan of "national culture"

the bourgeoisie of *all* nations, both in Austria and in Russia, are *in fact* pursuing the policy of splitting the workers, emasculating democracy and haggling with the feudalists over the sale of the people's rights and the people's liberty.

The slogan of working-class democracy is not "national culture" but the international culture of democracy and the world-wide working-class movement. Let the bourgeoisie deceive the people with various "positive" national programmes. The class-conscious worker will answer the bourgeoisie—there is only one solution to the national problem (insofar as it can, in general, be solved in the capitalist world, the world of profit, squabbling and exploitation), and that solution is consistent democracy.

The proof—Switzerland in Western Europe, a country with an old culture, and Finland in Eastern Europe, a country with a young culture.

The national programme of working-class democracy is: absolutely no privileges for any one nation or any one language; the solution of the problem of the political self-determination of nations, that is, their separation as states by completely free, democratic methods; the promulgation of a law for the whole state by virtue of which any measure (rural, urban or communal, etc., etc.) introducing any privilege of any kind for one of the nations and militating against the equality of nations or the rights of a national minority, shall be declared illegal and ineffective, and any citizen of the state shall have the right to demand that such a measure be annulled as unconstitutional, and that those who attempt to put it into effect be punished.

Working-class democracy contraposes to the nationalist wrangling of the various bourgeois parties over questions of language, etc., the demand for the unconditional unity and complete amalgamation of workers of *all* nationalities in *all* working-class organisations—trade union, co-operative, consumers', educational and all others—in contradistinction to any kind of bourgeois nationalism. Only this type of unity and amalgamation can uphold democracy and defend the interests of the workers against capital—which is already international and is becoming more so—and promote the development of mankind towards a new way of life that is alien to all privileges and all exploitation.

2. "National Culture"

As the reader will see, the article in *Severnaya Pravda* made use of a particular example, i.e., the problem of the official language, to illustrate the inconsistency and opportunism of the liberal bourgeoisie, which, in the national question, extends a hand to the feudalists and the police. Everybody will understand that, apart from the problem of an official language, the liberal bourgeoisie behaves just as treacherously, hypocritically and stupidly (even from the standpoint of the interests of liberalism) in a number of other related issues.

The conclusion to be drawn from this? It is that *all* liberal-bourgeois nationalism sows the greatest corruption among the workers and does immense harm to the cause of freedom and the proletarian class struggle. This bourgeois (and bourgeois-feudalist) tendency is all the more dangerous for its *being concealed* behind the slogan of "national culture". It is under the guise of national culture—Great-Russian, Polish, Jewish, Ukrainian, and so forth—that the Black-Hundreds and the clericals, and also the bourgeoisie of *all* nations, are doing their dirty and reactionary work.

Such are the facts of the national life of today, if viewed from the Marxist angle, i.e., from the standpoint of the class struggle, and if the slogans are compared with the interests and policies of classes, and not with meaningless "general principles", declamations and phrases.

The slogan of national culture is a bourgeois (and often also a Black-Hundred and clerical) fraud. Our slogan is: the international culture of democracy and of the world working-class movement.

Here the Bundist Mr. Liebman rushes into the fray and annihilates me with the following deadly tirade:

"Anyone in the least familiar with the national question knows that international culture is not non-national culture (culture without a national form); non-national culture, which must not be Russian, Jewish, or Polish, but only pure culture, is nonsense; international ideas can appeal to the working class only when they are adapted to the language spoken by the worker, and to the concrete national conditions under

which he lives; the worker should not be indifferent to the condition and development of his national culture, because it is through it, and only through it, that he is able to participate in the 'international culture of democracy and of the world working-class movement'. This is well known, but V. I. turns a deaf ear to it all...."

Ponder over this typically Bundist argument, designed, if you please, to demolish the Marxist thesis that I advanced. With the air of supreme self-confidence of one who is "familiar with the national question", this Bundist passes off ordinary bourgeois views as "well-known" axioms.

It is true, my dear Bundist, that international culture is not non-national. Nobody said that it was. Nobody has proclaimed a "pure" culture, either Polish, Jewish, or Russian, etc., and your jumble of empty words is simply an attempt to distract the reader's attention and to obscure the issue with tinkling words.

The *elements* of democratic and socialist culture are present, if only in rudimentary form, in *every* national culture, since in *every* nation there are toiling and exploited masses, whose conditions of life inevitably give rise to the ideology of democracy and socialism. But *every* nation also possesses a bourgeois culture (and most nations a reactionary and clerical culture as well) in the form, not merely of "elements", but of the *dominant* culture. Therefore, the general "national culture" is the culture of the landlords, the clergy and the bourgeoisie. This fundamental and, for a Marxist, elementary truth was kept in the background by the Bundist, who "drowned" it in his jumble of words, i.e., *instead* of revealing and clarifying the class gulf to the reader, he in fact obscured it. *In fact*, the Bundist acted like a bourgeois, whose every interest requires the spreading of a belief in a non-class national culture.

In advancing the slogan of "the international culture of democracy and of the world working-class movement", we take *from each* national culture *only* its democratic and socialist elements; we take them *only* and *absolutely* in opposition to the bourgeois culture and the bourgeois nationalism of *each* nation. No democrat, and certainly no Marxist, denies that all languages should have equal status, or that it is necessary to polemise with one's "native"

bourgeoisie in one's native language and to advocate anti-clerical or anti-bourgeois ideas among one's "native" peasantry and petty bourgeoisie. That goes without saying, but the Bundist uses these indisputable truths to obscure the point in dispute, i.e., the real issue.

The question is whether it is permissible for a Marxist, directly or indirectly, to advance the slogan of national culture, or whether he should *oppose* it by advocating, in all languages, the slogan of workers' *internationalism* while "adapting" himself to all local and national features.

The significance of the "national culture" slogan is not determined by some petty intellectual's promise, or good intention, to "interpret" it as "meaning the development through it of an international culture". It would be puerile subjectivism to look at it in that way. The significance of the slogan of national culture is determined by the objective alignment of all classes in a given country, and in all countries of the world. The national culture of the bourgeoisie is a *fact* (and, I repeat, the bourgeoisie everywhere enters into deals with the landed proprietors and the clergy). Aggressive bourgeois nationalism, which drugs the minds of the workers, stultifies and disunites them in order that the bourgeoisie may lead them by the halter—such is the fundamental fact of the times.

Those who seek to serve the proletariat must unite the workers of all nations, and unswervingly fight bourgeois nationalism, *domestic* and foreign. The place of those who advocate the slogan of national culture is among the nationalist petty bourgeois, not among the Marxists.

Take a concrete example. Can a Great-Russian Marxist accept the slogan of national, Great-Russian, culture? No, he cannot. Anyone who does that should stand in the ranks of the nationalists, not of the Marxists. Our task is to fight the dominant, Black-Hundred and bourgeois national culture of the Great Russians, and to develop, exclusively in the internationalist spirit and in the closest alliance with the workers of other countries, the rudiments also existing in the history of our democratic and working-class movement. Fight your own Great-Russian landlords and bourgeoisie, fight their "culture" in the name of internationalism, and, in so fighting, "adapt" yourself to the special features of the

Purishkeviches and Struves—that is your task, not preaching or tolerating the slogan of national culture.

The same applies to the most oppressed and persecuted nation—the Jews. Jewish national culture is the slogan of the rabbis and the bourgeoisie, the slogan of our enemies. But there are other elements in Jewish culture and in Jewish history as a whole. Of the ten and a half million Jews in the world, somewhat over a half live in Galicia and Russia, backward and semi-barbarous countries, where the Jews are *forcibly* kept in the status of a caste. The other half lives in the civilised world, and there the Jews do not live as a segregated caste. There the great world-progressive features of Jewish culture stand clearly revealed: its internationalism, its identification with the advanced movements of the epoch (the percentage of Jews in the democratic and proletarian movements is everywhere higher than the percentage of Jews among the population).

Whoever, directly or indirectly, puts forward the slogan of Jewish "national culture" is (whatever his good intentions may be) an enemy of the proletariat, a supporter of all that is *outmoded* and connected with *caste* among the Jewish people; he is an accomplice of the rabbis and the bourgeoisie. On the other hand, those Jewish Marxists who mingle with the Russian, Lithuanian, Ukrainian and other workers in international Marxist organisations, and make their contribution (both in Russian and in Yiddish) towards creating the international culture of the working-class movement—those Jews, despite the separatism of the Bund, uphold the best traditions of Jewry by fighting the slogan of "national culture".

Bourgeois nationalism and proletarian internationalism—these are the two irreconcilably hostile slogans that correspond to the two great class camps throughout the capitalist world, and express the *two* policies (nay, the two world outlooks) in the national question. In advocating the slogan of national culture and building up on it an entire plan and practical programme of what they call "cultural-national autonomy", the Bundists are *in effect* instruments of bourgeois nationalism among the workers.

3. The Nationalist Bogey of "Assimilation"

The question of assimilation, i.e., of the shedding of national features, and absorption by another nation, strikingly illustrates the consequences of the nationalist vacillations of the Bundists and their fellow-thinkers.

Mr. Liebman, who faithfully conveys and repeats the stock arguments, or rather, tricks, of the Bundists, has qualified as "the *old assimilation story*" the demand for the unity and amalgamation of the workers of all nationalities in a given country in united workers' organisations (see the concluding part of the article in *Severnaya Pravda*).

"Consequently," says Mr. F. Liebman, commenting on the concluding part of the article in *Severnaya Pravda*, "if asked what nationality he belongs to, the worker must answer: I am a Social-Democrat."

Our Bundist considers this the acme of wit. As a matter of fact, he gives himself away completely by *such* witticisms and outcries about "assimilation", *levelled against* a consistently democratic and *Marxist* slogan.

Developing capitalism knows two historical tendencies in the national question. The first is the awakening of national life and national movements, the struggle against all national oppression, and the creation of national states. The second is the development and growing frequency of international intercourse in every form, the break-down of national barriers, the creation of the international unity of capital, of economic life in general, of politics, science, etc.

Both tendencies are a universal law of capitalism. The former predominates in the beginning of its development, the latter characterises a mature capitalism that is moving towards its transformation into socialist society. The Marxists' national programme takes both tendencies into account, and advocates, firstly, the equality of nations and languages and the impermissibility of all *privileges* in this respect (and also the right of nations to self-determination, with which we shall deal separately later); secondly, the principle of internationalism and uncompromising struggle against contamination of the proletariat with bourgeois nationalism, even of the most refined kind.

The question arises: what does our Bundist mean when he cries out to heaven against "assimilation"? He *could not* have meant the oppression of nations, or the *privileges* enjoyed by a particular nation, because the word "assimilation" here does not fit at all, because all Marxists, individually, and as an official, united whole, have quite definitely and unambiguously condemned the slightest violence against and oppression and inequality of nations, and finally because this general Marxist idea, which the Bundist has attacked, is expressed in the *Severnaya Pravda* article in the most emphatic manner.

No, evasion is impossible here. In condemning "assimilation" Mr. Liebman had in mind, *not* violence, *not* inequality, and *not* privileges. Is there anything real left in the concept of assimilation, after all violence and all inequality have been eliminated?

Yes, there undoubtedly is. What is left is capitalism's world-historical tendency to break down national barriers, obliterate national distinctions, and *assimilate* nations—a tendency which manifests itself more and more powerfully with every passing decade, and is one of the greatest driving forces transforming capitalism into socialism.

Whoever does not recognise and champion the equality of nations and languages, and does not fight against all national oppression or inequality, is not a Marxist; he is not even a democrat. That is beyond doubt. But it is also beyond doubt that the pseudo-Marxist who heaps abuse upon a Marxist of another nation for being an "assimilator" is simply a *nationalist philistine*. In this unhandsome category of people are all the Bundists and (as we shall shortly see) Ukrainian nationalist-socialists such as L. Yurkevich, Dontsov and Co.

To show concretely how reactionary the views held by these nationalist philistines are, we shall cite facts of three kinds.

It is the Jewish nationalists in Russia in general, and the Bundists in particular, who vociferate most about Russian orthodox Marxists being "assimilators". And yet, as the afore-mentioned figures show, out of the ten and a half million Jews all over the world, *about half* that number live in the *civilised* world, where conditions favouring "assimilation" are *strongest*, whereas the unhappy, down-

trodden, disfranchised Jews in Russia and Galicia, who are crushed under the heel of the Purishkeviches (Russian and Polish), live where conditions for "assimilation" *least* prevail, where there is most segregation, and even a "Pale of Settlement", a *numerus clausus* and other charming features of the Purishkevich regime.

The Jews in the civilised world are not a nation, they have in the main become assimilated, say Karl Kautsky and Otto Bauer. The Jews in Galicia and in Russia are not a nation; unfortunately (through *no* fault of their own but through that of the Purishkeviches), they are still a *caste* here. Such is the incontrovertible judgement of people who are undoubtedly familiar with the history of Jewry and take the above-cited facts into consideration.

What do these facts prove? It is that only Jewish reactionary philistines, who want to turn back the wheel of history, and make it proceed, not from the conditions prevailing in Russia and Galicia to those prevailing in Paris and New York, but in the reverse direction—only they can clamour against "assimilation".

The best Jews, those who are celebrated in world history and have given the world foremost leaders of democracy and socialism, have never clamoured against assimilation. It is only those who contemplate the "rear aspect" of Jewry with reverential awe that clamour against assimilation.

A rough idea of the scale which the general process of assimilation of nations is assuming under the present conditions of advanced capitalism may be obtained, for example, from the immigration statistics of the United States of America. During the decade between 1891-1900, Europe sent 3,700,000 people there, and during the nine years between 1901 and 1909, 7,200,000. The 1900 census in the United States recorded over 10,000,000 foreigners. New York State, in which, according to the same census, there were over 78,000 Austrians, 136,000 Englishmen, 20,000 Frenchmen, 480,000 Germans, 37,000 Hungarians, 425,000 Irish, 182,000 Italians, 70,000 Poles, 166,000 people from Russia (mostly Jews), 43,000 Swedes, etc., grinds down national distinctions. And what is taking place on a grand, international scale in New York is also to be seen in *every* big city and industrial township.

No one unobsessed by nationalist prejudices can fail to perceive that this process of assimilation of nations by capitalism means the greatest historical progress, the breakdown of hidebound national conservatism in the various backwoods, especially in backward countries like Russia.

Take Russia and the attitude of Great Russians towards the Ukrainians. Naturally, every democrat, not to mention Marxists, will strongly oppose the incredible humiliation of Ukrainians, and demand complete equality for them. But it would be a downright betrayal of socialism and a silly policy *even* from the standpoint of the bourgeois "national aims" of the Ukrainians to *weaken* the ties and the alliance between the Ukrainian and Great-Russian proletariat that now exist within the confines of a single state.

Mr. Lev Yurkevich, who calls himself a "Marxist" (poor Marx!), is an example of that silly policy. In 1906, Sokolovsky (Basok) and Lukashevich (Tuchapsky) asserted, Mr. Yurkevich writes, that the Ukrainian proletariat had become completely Russified and needed no separate organisation. Without quoting a single fact *bearing on the direct issue*, Mr. Yurkevich falls upon both for saying this and cries out hysterically—quite in the spirit of the basest, most stupid and most reactionary nationalism—that this is "national passivity", "national renunciation", that these men have "split (!!) the Ukrainian Marxists", and so forth. Today, despite the "growth of Ukrainian national consciousness among the workers", the *minority* of the workers are "nationally conscious", while the majority, Mr. Yurkevich assures us, "are still under the influence of Russian culture". And it is our duty, this nationalist philistine exclaims, "not to follow the masses, but to lead them, to explain to them their national aims (*natsionalna sprava*)" (*Drvin*, p. 89).

This argument of Mr. Yurkevich's is wholly bourgeois-nationalistic. But even from the point of view of the bourgeois nationalists, some of whom stand for complete equality and autonomy for the Ukraine, while others stand for an independent Ukrainian state, this argument will not wash. The Ukrainians' striving for liberation is opposed by the Great-Russian and Polish landlord class and by the bourgeoisie of these two nations. What social force is capable of standing up to these classes? The first decade of the twen-

tieth century provided an actual reply to this question: that force is none other than the working class, which rallies the democratic peasantry behind it. By striving to divide, and thereby weaken, the genuinely democratic force, whose victory would make national oppression impossible, Mr. Yurkevich is betraying, not only the interests of democracy in general, but also the interests of his own country, the Ukraine. Given united action by the Great-Russian and Ukrainian proletarians, a free Ukraine is possible; without such unity, it is out of the question.

But Marxists do not confine themselves to the bourgeois-national standpoint. For several decades a well-defined process of accelerated economic development has been going on in the South, i.e., the Ukraine, attracting hundreds of thousands of peasants and workers from Great Russia to the capitalist farms, mines, and cities. The "assimilation"—within these limits—of the Great-Russian and Ukrainian proletariat is an indisputable fact. *And this fact is undoubtedly progressive.* Capitalism is replacing the ignorant, conservative, settled muzhik of the Great-Russian or Ukrainian backwoods with a mobile proletarian whose conditions of life break down specifically national narrow-mindedness, both Great-Russian and Ukrainian. Even if we assume that, in time, there will be a state frontier between Great Russia and the Ukraine, the historically progressive nature of the "assimilation" of the Great-Russian and Ukrainian workers will be as undoubted as the progressive nature of the grinding down of nations in America. The freer the Ukraine and Great Russia become, the *more extensive and more rapid* will be the development of capitalism, which will still more powerfully attract the workers, the working masses of all nations from all regions of the state and from all the neighbouring states (should Russia become a neighbouring state in relation to the Ukraine) to the cities, the mines, and the factories.

Mr. Lev Yurkevich acts like a real bourgeois, and a short-sighted, narrow-minded, obtuse bourgeois at that, i.e., like a philistine, when he dismisses the benefits to be gained from the intercourse, amalgamation and assimilation of the proletariat of the two nations, for the sake of the momentary success of the Ukrainian national cause (*sprava*). The nation-

al cause comes first and the proletarian cause second, the bourgeois nationalists say, with the Yurkeviches, Dontsovs and similar would-be Marxists repeating it after them. The proletarian cause must come first, we say, because it not only protects the lasting and fundamental interests of labour and of humanity, but also those of democracy; and without democracy neither an autonomous nor an independent Ukraine is conceivable.

Another point to be noted in Mr. Yurkevich's argument, which is so extraordinarily rich in nationalist gems, is this: the minority of Ukrainian workers are nationally conscious, he says; "the majority are still under the influence of Russian culture" (*bilshist perebuvaye shche pid vplyvom rosiiskoi kultury*).

Contraposing Ukrainian culture as a whole to Great-Russian culture as a whole, when speaking of the proletariat, is a gross betrayal of the proletariat's interests for the benefit of bourgeois nationalism.

There are two nations in every modern nation—we say to all nationalist-socialists. There are two national cultures in every national culture. There is the Great-Russian culture of the Purishkeviches, Guchkovs and Struves—but there is also the Great-Russian culture typified in the names of Chernyshevsky and Plekhanov. There are *the same two* cultures in the Ukraine as there are in Germany, in France, in England, among the Jews, and so forth. If the majority of the Ukrainian workers are under the influence of Great-Russian culture, we also know definitely that the ideas of Great-Russian democracy and Social-Democracy operate parallel with the Great-Russian clerical and bourgeois culture. In fighting the latter kind of "culture", the Ukrainian Marxist will always bring the former into focus, and say to his workers: "We must snatch at, make use of, and develop to the utmost every opportunity for intercourse with the Great-Russian class-conscious workers, with their literature and with their range of ideas; the fundamental interests of *both* the Ukrainian and the Great-Russian working-class movements demand it."

If a Ukrainian Marxist allows himself to be swayed by his quite legitimate and natural hatred of the Great-Russian oppressors to *such a degree* that he transfers even a particle

of this hatred, even if it be only estrangement, to the proletarian culture and proletarian cause of the Great-Russian workers, then such a Marxist will get bogged down in bourgeois nationalism. Similarly, a Great-Russian Marxist will be bogged down, not only in bourgeois, but also in Black-Hundred nationalism, if he loses sight, even for a moment, of the demand for complete equality for the Ukrainians, or of their *right* to form an independent state.

The Great-Russian and Ukrainian workers must work together, and, as long as they live in a single state, act in the closest organisational unity and concert, towards a common or international culture of the proletarian movement, displaying absolute tolerance in the question of the language in which propaganda is conducted, and in the purely local or purely national *details* of that propaganda. This is the imperative demand of Marxism. All advocacy of the segregation of the workers of one nation from those of another, all attacks upon Marxist "assimilation", or attempts, where the proletariat is concerned, to contrapose one national culture as a whole to another allegedly integral national culture, and so forth, is *bourgeois* nationalism, against which it is essential to wage a ruthless struggle.

Written in October-December
1913

Collected Works, Vol. 20,
pp. 17-33

"Cultural-National" Autonomy

The essence of the plan, or programme, of what is called "cultural-national" autonomy (or: "the establishment of institutions that will guarantee freedom of national development") is *separate schools for each nationality*.

The more often all avowed and tacit nationalists (including the Bundists) attempt to obscure this fact the more we must insist on it.

Every nation, irrespective of place of domicile of its individual members (irrespective of territory, hence the term "extra-territorial" autonomy) is a united officially recognised association conducting national-cultural affairs. The most important of these affairs is education. The determination of the composition of the nations by allowing every citizen to register freely, irrespective of place of domicile, as belonging to any national association, ensures absolute precision and absolute consistency in segregating the schools according to nationality.

Is such a division, be it asked, permissible from the point of view of democracy in general, and from the point of view of the interests of the proletarian class struggle in particular?

A clear grasp of the essence of the "cultural-national autonomy" programme is sufficient to enable one to reply without hesitation—it is absolutely impermissible.

As long as different nations live in a single state they are bound to one another by millions and thousands of millions

of economic, legal and social bonds. How can education be extricated from these bonds? Can it be "taken out of the jurisdiction" of the state, to quote the Bund formula, classical in its striking absurdity? If the various nations living in a single state are bound by economic ties, then any attempt to divide them permanently in "cultural" and particularly educational matters would be absurd and reactionary. On the contrary, efforts should be made to *unite* the nations in educational matters, so that the schools should be a preparation for what is actually done in real life. At the present time we see that the different nations are unequal in the rights they possess and in their level of development. Under these circumstances, segregating the schools according to nationality would *actually* and inevitably *worsen* the conditions of the more backward nations. In the Southern, former slave States of America, Negro children are still segregated in separate schools, whereas in the North, white and Negro children attend the same schools. In Russia a plan was recently proposed for the "nationalisation of Jewish schools", i.e., the segregation of Jewish children from the children of other nationalities in separate schools. It is needless to add that this plan originated in the most reactionary, Purishkevich circles.

One cannot be a democrat and at the same time advocate the principle of segregating the schools according to nationality. Note: we are arguing at present from the general democratic (i.e., bourgeois-democratic) point of view.

From the point of view of the proletarian class struggle we must oppose segregating the schools according to nationality far more emphatically. Who does not know that the capitalists of all the nations in a given state are most closely and intimately united in joint-stock companies, cartels and trusts, in manufacturers' associations, etc., which are directed *against* the workers irrespective of their nationality? Who does not know that in *any* capitalist undertaking—from huge works, mines and factories and commercial enterprises down to capitalist farms—we *always*, without exception, see a larger variety of nationalities among the workers than in remote, peaceful and sleepy villages?

The urban workers, who are best acquainted with developed capitalism and perceive more profoundly the psychol-

ogy of the class struggle—their whole life teaches them or they perhaps imbibe it with their mothers' milk—such workers instinctively and inevitably realise that segregating the schools according to nationality is not only a *harmful* scheme, but a downright fraudulent swindle *on the part of the capitalists*. The workers *can* be split up, divided and weakened by the advocacy of such an idea, and still more by the segregation of the ordinary people's schools according to nationality; while the capitalists, whose children are well provided with rich private schools and specially engaged tutors, *cannot in any way* be threatened by any division or weakening through "cultural-national autonomy".

As a matter of fact, "cultural-national autonomy", i.e., the absolutely pure and consistent segregating of education according to nationality, was invented not by the capitalists (*for the time being* they resort to cruder methods to divide the workers) but by the opportunist, philistine intelligentsia of Austria. There is *not a trace* of this brilliantly philistine and brilliantly nationalist idea in any of the democratic West-European countries with mixed populations. This idea of the despairing petty bourgeois could arise only in Eastern Europe, in backward, feudal, clerical, bureaucratic Austria, where *all* public and political life is hampered by wretched, petty squabbling (worse still: cursing and brawling) over the question of languages. Since cat and dog can't agree, let us at least segregate all the nations once and for all absolutely clearly and consistently in "national curias" for educational purposes!—such is the psychology that engendered this foolish idea of "cultural-national autonomy". The proletariat, which is conscious of and cherishes its internationalism, will never accept this nonsense of refined nationalism.

It is no accident that in Russia this idea of "cultural-national autonomy" was accepted *only by all* the Jewish bourgeois parties, then (in 1907) by the conference of the *petty-bourgeois* Left-Narodnik parties of different nationalities, and lastly by the petty-bourgeois, opportunist elements of the *near-Marxist* groups, i.e., the Bundists and the liquidators (the latter were even too timid to do so straightforwardly and definitely). It is no accident that in the State Duma *only* the semi-liquidator Chkhenkeli, who is infected

with nationalism, and the petty-bourgeois Kerensky, spoke in favour of "cultural-national autonomy".

In general, it is quite funny to read the liquidator and Bundist references to Austria on this question. First of all, why should the most backward of the multi-national countries be taken as the *model*? Why not take the most advanced? This is very much in the style of the bad Russian liberals, i.e. the Cadets, who for models of a constitution turn mainly to such backward countries as Prussia and Austria, and not to advanced countries like France, Switzerland and America!

Secondly, after taking the Austrian model, the Russian nationalist philistines, i.e., the Bundists, liquidators, Left Narodniks, and so forth, have themselves changed it *for the worse*. In this country it is the Bundists (plus *all* the Jewish bourgeois parties, in whose wake the Bundists follow without always realising it) that mainly and primarily use this plan for "cultural-national autonomy" in their propaganda and agitation; and yet in Austria, the country where this idea of "cultural-national autonomy" originated, Otto Bauer, the father of the idea, devoted a special chapter of his book to proving that "cultural-national autonomy" *cannot* be applied to the Jews!

This proves more conclusively than lengthy speeches how inconsistent Otto Bauer is and how little he believes in his own idea, for he excludes the *only* extra-territorial (not having its own territory) nation from his plan for extra-territorial national autonomy.

This shows how Bundists borrow *old-fashioned* plans from Europe, multiply the mistakes of Europe tenfold and "develop" them to the point of absurdity.

The fact is—and this is the third point—that at their congress in Brünn (in 1899) the Austrian Social-Democrats *rejected* the programme of "cultural-national autonomy" that was proposed to them. They merely adopted a compromise in the form of a proposal for a union of the nationally delimited *regions* of the country. This compromise did *not* provide either for extra-territoriality or for segregating education according to nationality. In accordance with this compromise, in the most advanced (capitalistically) populated centres, towns, factory and mining districts, large

country estates, etc., there are *no* separate schools for each nationality!

The Russian working class has been combating this reactionary, pernicious, petty-bourgeois nationalist idea of "cultural-national autonomy", and will continue to do so.

Za Pravdu No. 46, November
28, 1913

Collected Works, Vol. 19,
pp. 503-07

The Break-Up of the "August" Bloc

All who are interested in the working-class movement and Marxism in Russia know that a bloc of the liquidators, Trotsky, the Letts, the Bundists and the Caucasians was formed in August 1912.

The formation of this bloc was announced with tremendous ballyhoo in the newspaper *Luch*,* which was founded in St. Petersburg—not with workers' money—just when the elections were being held, in order to sabotage the will of the majority of the organised workers. It went into raptures over the bloc's "large membership", over the alliance of "Marxists of different trends", over "unity" and non-factionalism, and it raged against the "splitters", the supporters of the January 1912 Conference.**

The question of "unity" was thus presented to thinking workers in a new and practical light. The facts were to show who was right: those who praised the "unity" platform and tactics of the August bloc members, or those who said that this was a false signboard, a new disguise for the old, bankrupt liquidators.

Exactly *eighteen months* passed. A tremendous period considering the upsurge of 1912-13. And then, in February 1914, a new journal—this time eminently "unifying" and

* *Luch* (The Ray)—a Menshevik-liquidationist newspaper published in St. Petersburg from September 1912 to July 1913.—*Ed.*

** The reference is to the Sixth All-Russia (Prague) Conference of the R.S.D.L.P., held in January 1912.—*Ed.*

eminently and truly "non-factional"—bearing the title *Borba*, was founded by Trotsky, that "genuine" adherent of the August platform.

Both the contents of *Borba's* issue, No. 1 and what the liquidators wrote about that journal before it appeared, at once revealed to the attentive observer that the August bloc had broken up and that frantic efforts were being made to conceal this and hoodwink the workers. But this fraud will also be exposed very soon.

Before the appearance of *Borba*, the editors of *Severnaya Rabochaya Gazeta** published a scathing comment stating: "The real physiognomy of this journal, which has of late been spoken of quite a lot in Marxist circles, is still unclear to us."

Think of that, reader: since August 1912 Trotsky has been considered a leader of the August unity bloc; but the whole of 1913 shows him to have been dissociated from Luch and the Luchists. In 1914, this selfsame Trotsky establishes his own journal, while continuing fictitiously on the staff of *Severnaya Rabochaya Gazeta* and *Nasha Zarya*.** "There is a good deal of talk in circles" about a secret "memorandum"—which the liquidators are keeping dark—written by Trotsky against the Luchists, Messrs. F. D., L. M., and similar "strangers".

And yet the truthful, non-factional and unifying Editorial Board of *Severnaya Rabochaya Gazeta* writes: "Its physiognomy is still unclear to us"!

It is not yet clear to them that the August bloc has fallen apart!

No, Messrs. F. D., L. M., and other Luchists, it is perfectly "clear" to you, and you are simply deceiving the workers.

The August bloc—as we said at the time, in August 1912—turned out to be a mere screen for the liquidators. *That bloc has fallen asunder. Even its friends in Russia have not been able to stick together. The famous uniters even failed to unite themselves and we got two "August"*

* *Severnaya Rabochaya Gazeta* (Northern Workers' Newspaper)—a Menshevik-liquidationist newspaper published in St. Petersburg from January to May 1914.—Ed.

** *Nasha Zarya* (Our Dawn)—a Menshevik-liquidationist journal published in St. Petersburg from January 1910 to September 1914.—Ed.

trends, the Luchist trend (*Nasha Zarya* and *Severnaya Rabochaya Gazeta*) and the Trotskyist trend (*Borba*). Both are waving scraps of the "general and united" August banner which they have torn up, and both are shouting themselves hoarse with cries of "unity"!

What is *Borba's* trend? Trotsky wrote a verbose article in *Severnaya Rabochaya Gazeta* No. 11, explaining this, but the editors of that liquidator newspaper very pointedly replied that its "physiognomy is still unclear".

The liquidators do have their *own* physiognomy, a liberal, not a Marxist one. Anyone familiar with the writings of F. D., L. S., L. M., Yezhov, Potresov and Co. is familiar with this physiognomy.

Trotsky, however, has never had any "physiognomy" at all; the only thing he does have is a habit of changing sides, of skipping from the liberals to the Marxists and back again, of mouthing scraps of catchwords and bombastic parrot phrases.

In *Borba* you will not find a *single* live word on any controversial issue.

This is incredible, but it is a fact.

The question of the "underground"? *Not a word.*

Does Trotsky share the views of Axelrod, Zasulich, F. D., L. S. (*Luch* No. 101) and so forth? *Not a murmur.*

The slogan of fighting for an open party? *Not a single word.*

The liberal utterances of the Yezhavs and other Luchists on strikes? The annulment of the programme on the national question? *Not a murmur.*

The utterances of L. Sedov and other Luchists *against* two of the "pillars"? *Not a murmur.* Trotsky assures us that he is in favour of combining immediate demands with ultimate aims, but there is not a word as to his attitude towards the *liquidator* method of effecting this "combination"!

Actually, under cover of high-sounding, empty, and obscure phrases that confuse the non-class-conscious workers, Trotsky is defending the liquidators by passing over in silence the question of the "underground", by asserting that there is no liberal-labour policy in Russia, and the like.

Trotsky delivers a long lecture to the seven Duma deputies, headed by Chkheidze, instructing them how to repudiate the "underground" and the Party in a *more subtle manner*. This amusing lecture clearly points to the *further break-up* of the Seven.* Buryanov has left them. They were unable to see eye to eye in their reply to Plekhanov. They are now oscillating between Dan and Trotsky, while Chkheidze is evidently exercising his diplomatic talents in an effort to paper over the new cracks.

And these near-Party people, who are unable to unite on their *own* "August" platform, try to deceive the workers with their shouts about "unity"! Vain efforts!

Unity means recognising the "old" and combating those who repudiate it. Unity means rallying the majority of the workers in Russia about decisions which have long been known, and which condemn liquidationism. Unity means that members of the Duma must work in harmony with the will of the majority of the workers, which the six workers' deputies are doing.

But the liquidators and Trotsky, the Seven and Trotsky, who tore up their own August bloc, who flouted all the decisions of the Party and dissociated themselves from the "underground" as well as from the organised workers, are the worst splitters. Fortunately, the workers have already realised this, and all class-conscious workers are creating their own *real* unity *against* the liquidator disruptors of unity.

Put Pravdy No. 37, March 15,
1914

Collected Works, Vol. 20,
pp. 158-61

* This refers to seven Menshevik deputies to the Fourth Duma.—Ed.

Unity

Three issues of the journal *Borba*, which declares itself to be "non-factional", have already appeared in St. Petersburg. The journal's main line is to advocate unity.

Unity with whom? *With the liquidators.*

The latest issue of *Borba* contains two articles in defence of unity with the liquidators.

The first article is by the well-known liquidator Y. Larin, the same Larin who recently wrote in one of the liquidationist journals:

"The path of capitalist development will be cleared of absolutist survivals without any revolution. . . . The immediate task is . . . to imbue wide circles with the leading idea that in the coming period the working class must organise, not 'for revolution', not 'in anticipation of revolution'. . . ."

Writing in *Borba*, this same liquidator now urges unity and proposes that it should take the form of *federation*.

Federation implies agreement between organisations enjoying equal rights. Thus, in the matter of determining the tactics of the working class, Larin proposes placing the will of the overwhelming majority of the workers, who stand for the "uncorrupted slogans", on an *equal* footing with the will of negligible groups of liquidators, whose views coincide more or less with the passage just quoted above. According to the subtle plan of the liquidator Larin, the majority of the workers are to be deprived of the right to take any step until they obtain the consent of the liquidators of *Severnaya Rabochaya Gazeta*.

The workers have rejected the liquidators, but now, according to the plan of the liquidator Larin, the latter are to regain a leading position by means of federation. Thus, the federation proposed by Larin is simply a new attempt to impose on the workers the will of the liquidators whom the working-class movement has rejected. The liquidators reason as follows: we were not allowed to come in by the door, so we will steal in by the window, and call "unity through federation" that which is actually a violation of the will of the majority of the workers.

The editors of *Borba* disagree with Larin. Federation, i.e., gradual agreement between the liquidators and the Marxists as equal parties, does not satisfy them.

It is not agreement with the liquidators they want, but a new amalgamation with them "on the basis of common decisions on tactics", which means that the overwhelming majority of the workers, who have rallied to the tactical line of *Put Pravdy*, must abandon their own decisions for the sake of common tactics with the liquidators.

In the opinion of *Borba's* editors, the tactics developed by the class-conscious workers, which have stood the test of experience of the entire movement during the past few years, must be set aside. Why? So as to make room for the tactical plans of the liquidators, for views that have been condemned both by the workers and by the whole course of events.

Utter defiance of the will, the decisions and the views of the class-conscious workers is at the bottom of the idea of unity with the liquidators which the editors of *Borba* propose.

The will of the workers has been clearly and definitely expressed. Anyone who has not taken leave of his senses can say exactly which tactics the overwhelming majority of the workers sympathise with. But along comes the liquidator Larin and says: the will of the majority of the workers is nothing to me. Let this majority get out of the way and agree that the will of a group of liquidators is equal to the will of the majority of the class-conscious workers.

After the liquidator comes a conciliator from *Borba*, who says: the workers have devised definite tactics for themselves and are striving to apply them? That means nothing at all. Let them abandon these tested tactics for the sake of common tactical decisions with the liquidators.

And the conciliators from *Borba* describe as *unity* this violation of the clearly expressed will of the majority of the workers, a violation designed to secure equality for the liquidators.

This, however, is not unity, but a flouting of unity, a flouting of the will of the workers.

This is not what the Marxist workers mean by unity.

There can be no unity, federal or other, with liberal-labour politicians, with disruptors of the working-class movement, with those who defy the will of the majority. There can and must be unity among all consistent Marxists, among all those who stand for the entire Marxist body and for the uncurtailed slogans, independently of the liquidators and apart from them.

Unity is a great thing and a great slogan. But what the workers' cause needs is the *unity of Marxists*, not unity between Marxists, and opponents and distorters of Marxism.

And we must ask everyone who talks about unity: unity with whom? With the liquidators? If so, we have nothing to do with each other.

But if it is a question of genuine Marxist unity, we shall say: Ever since the Pravdist newspapers appeared we have been calling for the unity of all the forces of Marxism, for unity from below, for unity in practical activities.

No flirting with the liquidators, no diplomatic negotiations with groups of wreckers of the corporate body; concentrate all efforts on rallying the Marxist workers around the Marxist slogans, around the entire Marxist body. The class-conscious workers will regard as a crime any attempt to impose upon them the will of the liquidators; they will also regard as a crime the fragmentation of the forces of the genuine Marxists.

For the basis of unity is class discipline, recognition of the will of the majority, and concerted activities in the ranks of, and in step with, that majority. We shall never tire of calling all the workers towards this unity, this discipline, and these concerted activities.

Disruption of Unity Under Cover of Outcries for Unity

The questions of the present-day working-class movement are in many respects vexed questions, particularly for representatives of that movement's recent past (i.e., of the stage which historically has just drawn to a close). This applies primarily to the questions of so-called factionalism, splits, and so forth. One often hears intellectuals in the working-class movement making nervous, feverish and almost hysterical appeals not to raise these vexed questions. Those who have experienced the long years of struggle between the various trends among Marxists since 1900-01, for example, may naturally think it superfluous to repeat many of the arguments on the subject of these vexed questions.

But there are not many people left today who took part in the fourteen-year-old conflict among Marxists (not to speak of the eighteen- or nineteen-year-old conflict, counting from the moment the first symptoms of Economism appeared). The vast majority of the workers who now make up the ranks of the Marxists either do not remember the old conflict, or have never heard of it. To the overwhelming majority (as, incidentally, was shown by the opinion poll held by our journal), these vexed questions are a matter of exceptionally great interest. We therefore intend to deal with these questions, which have been raised *as it were* anew (and for the younger generation of the workers they are really new) by Trotsky's "non-factional workers' journal", *Borba*.

I. "Factionalism"

Trotsky calls his new journal "non-factional". He puts this word in the top line in his advertisements; this word is stressed by him in every key, in the editorial articles of *Borba* itself, as well as in the liquidationist *Severnaya Rabochaya Gazeta*, which carried an article on *Borba* by Trotsky before the latter began publication.

What is this "non-factionalism"?

Trotsky's "workers' journal" is Trotsky's journal for workers, as there is not a trace in it of either workers' initiative, or any connection with working-class organisations. Desiring to write in a popular style, Trotsky, in his journal for workers, explains for the benefit of his readers the meaning of such foreign words as "territory", "factor", and so forth.

Very good. But why not also explain to the workers the meaning of the word "non-factionalism"? Is that word *more* intelligible than the words "territory" and "factor"?

No, that is not the reason. The reason is that the label "non-factionalism" is used by the worst representatives of the worst remnants of factionalism to *mislead* the younger generation of workers. It is worth while devoting a little time to explaining this.

Group-division was the main distinguishing feature of the Social-Democratic Party during a definite historical period. Which period? From 1903 to 1911.

To explain the nature of this group-division more clearly we must recall the concrete conditions that existed in, say, 1906-07. At the time the Party was united, there was no split, but group-division existed, i.e., in the united Party there were *in fact* two groups, two virtually separate organisations. The local workers' organisations were united, but on every important issue the two groups devised two sets of tactics. The advocates of the respective tactics disputed among themselves in the united workers' organisations (as was the case, for example, during the discussion of the slogan: a Duma, or Cadet, Ministry, in 1906, or during the elections of delegates to the London Congress in 1907), and questions were decided by a *majority vote*. One group was defeated at the Stockholm Unity Congress (1906), the other was defeated at the London Unity Congress (1907).

These are commonly known facts in the history of organised Marxism in Russia.

It is sufficient to recall these commonly known facts to realise what glaring falsehoods Trotsky is spreading.

For over two years, since 1912, there has been *no* factionalism among the organised Marxists in Russia, no disputes over tactics in *united* organisations, at *united* conferences and congresses. There is a *complete* break between the Party, which in January 1912 formally announced that the liquidators *do not* belong to it, and the liquidators. Trotsky often calls this state of affairs a "split", and we shall deal with this appellation separately later on. But it remains an undoubted fact that the term "factionalism" *deviates from the truth*.

As we have said, this term is a repetition, an uncritical, unreasonable, senseless repetition of *what was true yesterday*, i.e., in the period that has already passed. When Trotsky talks to us about the "chaos of factional strife" (see No. 1, pp. 5, 6, and many others) we realise at once *which* period of the past his words echo.

Consider the present state of affairs from the viewpoint of the young Russian workers who now constitute nine-tenths of the organised Marxists in Russia. They see *three* mass expressions of the different views, or trends in the working-class movement: the Pravdists, gathered around a newspaper with a circulation of 40,000; the liquidators (15,000 circulation) and the Left Narodniks (10,000 circulation). The circulation figures tell the reader about the *mass* character of a given tenet.

The question arises: what has "chaos" got to do with it? Everybody knows that Trotsky is fond of high-sounding and empty phrases. But the catchword "chaos" is *not only* phrase-mongering; it signifies *also* the transplanting, or rather, a vain attempt to transplant, to Russian soil, in the present period, the relations that existed *abroad* in a *bygone* period. That is the whole point.

There is no "chaos" whatever in the struggle between the Marxists and the Narodniks. That, we hope, not *even* Trotsky will dare to deny. The struggle between the Marxists and the Narodniks has been going on for over thirty years, ever since Marxism came into being. The cause of

this struggle is the radical divergence of interests and viewpoints of two different classes, the proletariat and the peasantry. If there is any "chaos" anywhere, it is only in the heads of cranks who fail to understand this.

What, then, remains? "Chaos" in the struggle between the Marxists and the liquidators? That, too, is wrong, for a struggle against a *trend*, which the entire Party recognised as a trend and condemned as far back as 1908, cannot be called chaos. And everybody who has the least concern for the history of Marxism in Russia knows that liquidationism is most closely and inseparably connected, even as regards its leaders and supporters, with Menshevism (1903-08) and Economism (1894-1903). Consequently, here, too, we have a history extending over nearly twenty years. To regard the history of one's own Party as "chaos" reveals an unpardonable empty-headedness.

Now let us examine the present situation *from the point of view* of Paris or Vienna. At once the whole picture changes. Besides the Pravdists and liquidators, we see *no less than five Russian groups* claiming membership of one and the same Social-Democratic Party: Trotsky's group, two *Uperyod* groups, the "pro-Party Bolsheviks"^{*} and the "pro-Party Mensheviks"^{**}. All Marxists in Paris and in Vienna (for the purpose of illustration I take two of the largest centres) are perfectly well aware of this.

Here Trotsky is right in a certain sense; this is indeed group-division, chaos indeed!

Groups within the Party, i.e., nominal unity (all claim to belong to one Party) and actual disunity (for, in fact, all the groups are independent of one another and enter into negotiations and agreements with each other as sovereign powers).

"Chaos", i.e., the absence of (1) objective and verifiable proof that these groups are linked with the working-class movement in Russia and (2) absence of any data to enable us to judge the actual ideological and political physiognomy

* The name by which the Bolsheviks who carried a conciliation policy towards the liquidators and opposed their expulsion from the Party called themselves.—Ed.

** The name given to Plekhanov's adherents, who came out against the liquidators and were for a bloc with the Bolsheviks in 1908-11.—Ed.

of these groups. Take a period of two full years—1912 and 1913. As everybody knows, this was a period of the revival and upswing of the working-class movement, when every trend or tendency of a more or less *mass* character (and in politics this mass character alone counts) *could not but* exercise some influence on the Fourth Duma elections, the strike movement, the legal newspapers, the trade unions, the insurance election campaign, and so on. Throughout those two years, not one of these five groups abroad asserted itself in the slightest degree *in any* of the activities of the mass working-class movement in Russia just enumerated!

That is a fact that anybody can easily verify.

And that fact proves that we were right in calling Trotsky a representative of the "worst remnants of factionalism".

Although he claims to be non-factional, Trotsky is known to everybody who is in the least familiar with the working-class movement in Russia as the representative of "Trotsky's *faction*". Here we have group-division, for we see two essential symptoms of it: (1) nominal recognition of unity and (2) group segregation in fact. Here there are remnants of group-division, for there is no evidence whatever of any real connection with the mass working-class movement in Russia.

And lastly, it is the worst form of group-division, for there is *no* ideological and political definiteness. It cannot be denied that this definiteness is characteristic of both the Pravdists (even our determined opponent L. Martov admits that we stand "solid and disciplined" around universally known formal decisions on all questions) and the liquidators (they, or at all events the most prominent of them, have very definite features, namely, liberal, not Marxist).

It cannot be denied that some of the groups which, like Trotsky's, really exist exclusively from the Vienna-Paris, but by no means from the Russian, point of view, possess a degree of definiteness. For example, the *Machist* theories of the *Machist Uperyod* group are definite; the emphatic repudiation of these theories and defence of Marxism, in addition to the theoretical condemnation of liquidationism, by the "pro-Party Mensheviks", are definite.

Trotsky, however, possesses no ideological and political definiteness, for his patent for "non-factionalism", as we

shall soon see in greater detail, is merely a patent to *flit* freely to and fro, from one group to another.

To sum up:

1) Trotsky does not explain, nor does he understand, the historical significance of the *ideological* disagreements among the various Marxist trends and groups, although these disagreements run through the twenty years' history of Social-Democracy and concern the fundamental questions of the present day (as we shall show later on);

2) Trotsky fails to understand that the main specific features of *group-division* are nominal recognition of unity and actual disunity;

3) Under cover of "non-factionalism" Trotsky is championing the interests of a group abroad which particularly lacks definite principles and has no basis in the working-class movement in Russia.

All that glitters is not gold. There is much glitter and sound in Trotsky's phrases, but they are meaningless.

II. The Split

"Although there is no group-division, i.e., nominal recognition of unity, but actual disunity, among you, Pravdists, there is something worse, namely, splitting tactics," we are told. This is exactly what Trotsky says. Unable to think out his ideas or to get his arguments to hang together, he rants against group-division at one moment, and at the next shouts: "Splitting tactics are winning one suicidal victory after another." (No. 1, p. 6.)

This statement can have only one meaning. "The *Pravdists* are winning one victory after another" (this is an objective, verifiable fact, established by a study of the mass working-class movement in Russia during, say, 1912 and 1913), *but I, Trotsky*, denounce the Pravdists (1) as splitters, and (2) as suicidal politicians.

Let us examine this.

First of all we must express our thanks to Trotsky. Not long ago (from August 1912 to February 1914) he was at one with F. Dan, who, as is well known, threatened to "kill" anti-liquidationism, and called upon others to do so. At

present Trotsky does not threaten to "kill" our trend (and our Party—don't be angry, Citizen Trotsky, this is true!), he only prophesies that it will kill *itself*!

This is much milder, isn't it? It is almost "non-factional", isn't it?

But joking apart (although joking is the only way of retorting mildly to Trotsky's insufferable phrase-mongering).

"Suicide" is a mere empty phrase, mere "Trotskyism".

Splitting tactics are a grave political accusation. This accusation is repeated against us in a thousand different keys by the liquidators and by all the groups enumerated above, who, from the point of view of Paris and Vienna, actually exist.

And all of them repeat this grave political accusation in an amazingly frivolous way. Look at Trotsky. He admitted that "splitting tactics are winning [read: the Pravdistis are winning] one suicidal victory after another". To this he adds:

"Numerous advanced workers, in a state of utter political bewilderment, themselves often become active agents of a split." (No. 1, p. 6).

Are not these words a glaring example of irresponsibility on this question?

You accuse us of being splitters when all that we see in front of us in the arena of the working-class movement in Russia is liquidationism. So you think that our attitude towards liquidationism is wrong? Indeed, *all* the groups abroad that we enumerated above, no matter how much they may differ from each other, are agreed that our attitude towards liquidationism is wrong, that it is the attitude of "splitters". This, too, reveals the similarity (and fairly close political kinship) between *all* these groups and the liquidators.

If our attitude towards liquidationism is wrong in theory, in principle, then Trotsky should say so *straightforwardly*, and state *definitely*, without equivocation, why he thinks it is wrong. But Trotsky has been evading this extremely important point for years.

If our attitude towards liquidationism has been proved wrong in practice, by the experience of the movement, then this experience should be analysed; but Trotsky fails to do

this either. "Numerous advanced workers," he admits, "become *active agents* of a split" (read: active agents of the Pravdist line, tactics, system and organisation).

What is the cause of the deplorable fact, which, as Trotsky admits, is confirmed by experience, that the *advanced workers*, the *numerous advanced workers* at that, stand for *Pravda*?

It is the "utter political bewilderment" of these advanced workers, answers Trotsky.

Needless to say, this explanation is highly flattering to Trotsky, to all five groups abroad, and to the liquidators. Trotsky is very fond of using, with the learned air of the expert, pompous and high-sounding phrases to explain historical phenomena in a way that is flattering to Trotsky. Since "numerous advanced workers" become "active agents" of a political and Party line which does not conform to Trotsky's line, Trotsky settles the question unhesitatingly, out of hand: these advanced workers are "in a state of utter political bewilderment", whereas he, Trotsky, is evidently "in a state" of political firmness and clarity, and keeps to the right line!... And this very same Trotsky, beating his breast, fulminates against factionalism, parochialism, and the efforts of intellectuals to impose their will on the workers!...

Reading things like these, one cannot help asking oneself: is it from a lunatic asylum that such voices come?

The Party put the question of liquidationism, and of condemning it, before the "advanced workers" as far back as 1908, while the question of "splitting" away from a very definite group of liquidators (namely, the *Nasha Zarya* group), i.e., that the only way to build up the Party was *without* this group and in opposition to it—this question was raised in January 1912, over two years ago. The overwhelming majority of the advanced workers declared *in favour* of supporting the "January (1912) line". Trotsky himself admits this fact when he talks about "victories" and about "numerous advanced workers". But Trotsky wriggles out of this simply by hurling *abuse* at these advanced workers and calling them "splitters" and "politically bewildered"!

From these facts sane people will draw a different conclusion. Where the *majority* of the class-conscious workers have rallied around precise and definite decisions, there we

shall find *unity* of opinion and action, there we shall find the Party spirit, and the Party.

Where we see liquidators who have been "removed from office" by the workers, or half a dozen groups outside Russia, who for two years have produced *no* proof that they are connected with the mass working-class movement in Russia, there, indeed, we shall find bewilderment and *splits*. In now trying to persuade the workers *not to carry out the decisions* of that "united whole", which the Marxist Pravdists recognise, Trotsky is *trying* to disrupt the movement and cause a split.

These efforts are futile, but we must expose the arrogantly conceited leaders of intellectualist groups, who, while causing splits themselves, are shouting about others causing splits; who, after sustaining *utter defeat* at the hands of the "advanced workers" for the past two years or more, are with incredible insolence *flouting* the decisions and the will of these advanced workers and saying that they are "politically bewildered". These are entirely the methods of Nozdryov, or of "Judas" Golovlyov.*

In reply to these repeated outcries about a split and in fulfilment of my duty as a publicist, I will not tire of repeating *precise*, unrefuted and irrefutable figures. In the Second Duma, 47 per cent of the deputies elected by the worker curia were Bolsheviks, in the Third Duma 50 per cent were Bolsheviks, and in the Fourth Duma 67 per cent.

There you have the majority of the "advanced workers", there you have the Party; there you have unity of opinion and action of the majority of the class-conscious workers.

To this the liquidators say (see Bulkin, L. M., in *Nasha Zarya* No. 3) that we base our arguments on the Stolypin curias. This is a foolish and unscrupulous argument. The Germans measure their successes by the results of elections conducted under the Bismarckian electoral law, which excludes women. Only people bereft of their senses would reproach the German Marxists for measuring their successes under the *existing* electoral law, without in the least justifying its reactionary restrictions.

* A character in Saltykov-Shchedrin's book *The Golovlyov Family*, a hypocrite.—Ed.

And we, too, without justifying curias, or the curia system, measured our successes under the *existing* electoral law. There were curias in all three (Second, Third and Fourth) Duma elections; and *within* the worker curia, *within* the ranks of Social-Democracy, there was a *complete* swing against the liquidators. Those who do not wish to deceive themselves and others must admit this objective fact, namely, the victory of *working-class unity over* the liquidators.

The other argument is just as "clever": "Mensheviks and liquidators voted for (or took part in the election of) such-and-such a Bolshevik." Splendid! But does not the same thing apply to the 33 per cent *non-Bolshevik* deputies returned to the Second Duma, and to the 50 per cent returned to the Third Duma, and to the 33 per cent returned to the Fourth Duma?

If, instead of the figures on the deputies elected, we could obtain the figures on the electors, or workers' delegates, etc., we would gladly quote them. But these more detailed figures are *not* available, and consequently the "disputants" are simply throwing dust in people's eyes.

But what about the figures of the workers' groups that assisted the newspapers of the different trends? During *two* years (1912 and 1913), 2,801 groups assisted *Pravda*, and 750 assisted *Luch*.^{*} These figures are verifiable and nobody has attempted to disprove them.

Where is the *unity of action and will of the majority* of the "advanced workers", and where is the *flouting* of the will of the majority?

Trotsky's "non-factionalism" is, actually, *splitting tactics*, in that it shamelessly flouts the will of the majority of the workers.

III. The Break-Up of the August Bloc

But there is still another method, and a very important one, of verifying the correctness and truthfulness of Trotsky's accusations about splitting tactics.

* A preliminary calculation made up to April 1, 1914, showed 4,000 groups for *Pravda* (commencing with January 1, 1912) and 1,000 for the liquidators and all their allies taken together.

You consider that it is the "Leninists" who are splitters? Very well, let us assume that you are right.

But if you are, why have not all the other sections and groups proved that unity is possible with the liquidators *without* the "Leninists", and *against* the "splitters"?... If we are splitters, why have not you, uniters, united among yourselves, and with the liquidators? Had you done that you would have proved to the workers *by deeds* that unity is possible and beneficial!...

Let us go over the chronology of events.

In January 1912,* the "Leninist" "splitters" declared that they were a Party *without* and *against* the liquidators.

In March 1912, *all* the groups and "factions": liquidators, Trotskyists, Vperyodists, "pro-Party Bolsheviks" and "pro-Party Mensheviks", in their Russian news sheets and in the columns of the German Social-Democratic newspaper *Vorwärts*, *united* against these "splitters". All of them unanimously, in chorus, in unison and in one voice vilified us and called us "usurpers", "mystifiers", and other no less affectionate and tender names.

Very well, gentlemen! But what could have been easier for you than to unite *against* the "usurpers" and to set the "advanced workers" an example of *unity*? Do you mean to say that if the advanced workers had seen, on the one hand, the unity of all against the usurpers, the unity of liquidators and *non*-liquidators, and on the other, *isolated* "usurpers", "splitters", and so forth, they would not have supported the former?

If disagreements are only invented, or exaggerated, and so forth, by the "Leninists", and if unity between the liquidators, Plekhanovites, Vperyodists, Trotskyists, and so forth, is really *possible*, why have you not proved this during the past two years by *your own* example?

In August 1912, a conference of "uniters" was convened. *Disunity* started at once: the Plekhanovites refused to attend at all; the Vperyodists attended, but walked out after protesting and exposing the fictitious character of the whole business.

* At the Prague (Sixth) All-Russia Conference of the R.S.D.L.P.—*Ed.*

The liquidators, the Letts, the Trotskyists (Trotsky and Semkovsky), the Caucasians, and the Seven "united".⁵ But did they? We stated at the time that they did not, that this was merely a screen to cover up liquidationism. Have the events disproved our statement?

Exactly eighteen months later, in February 1914, we found:

1. That the Seven was breaking up. Buryanov had left them.

2. That in the remaining new "Six", Chkheidze and Tulyakov, or somebody else, could not see eye to eye on the reply to be made to Plekhanov. They stated in the press that they would reply to him, *but they could not*.

3. That Trotsky, who for many months had practically vanished from the columns of *Luch*, had *broken away*, and had started "his own" journal, *Borba*. By calling this journal "non-factional", Trotsky clearly (clearly to those who are at all familiar with the subject) intimates that in his, Trotsky's, opinion, *Nasha Zarya* and *Luch* had proved to be "factional", i.e., poor uniters.

If you are a uniter, my dear Trotsky, if you say that it is possible to unite with the liquidators, if you and they stand by the "fundamental ideas formulated in August 1912" (*Borba*, No. 1, p. 6, Editorial Note), why did not you yourself unite with the liquidators in *Nasha Zarya* and *Luch*?

When, before Trotsky's journal appeared, *Severnaya Rabochaya Gazeta* published some scathing comment stating that the physiognomy of this journal was "unclear" and that there had been "quite a good deal of talk in Marxist circles" about this journal, *Put Pravdy* (No. 37)** was naturally obliged to expose this falsehood. It said: "There has been talk in Marxist circles" about a secret memorandum written by Trotsky against the *Luch* group; Trotsky's physiognomy and his breakaway from the August bloc were perfectly "clear".

⁵ This refers to the August bloc of 1912.—Ed.

** The Bolshevik newspaper *Pravda* which was closed down several times resumed publication under new names; during this period its title was *Put Pravdy*.—Ed.

4. An, the well-known leader of the Caucasian liquidators, who had attacked L. Sedov (for which he was given a public wiggling by F. Dan and Co.), now appeared in *Borba*. It remains "unclear" whether the Caucasians now desire to go with Trotsky or with Dan.

5. The Lettish Marxists, who were the only real organisation in the "August bloc", had *formally* withdrawn from it, stating (in 1914), in the resolution of their last Congress, that:

"the attempt on the part of the conciliators to unite at all costs with the liquidators (the August Conference of 1912) proved fruitless, and the uniters themselves became ideologically and politically dependent upon the liquidators."

This statement was made, after eighteen months' experience, by an organisation which had itself been *neutral* and had not desired to establish connection with *either* of the two centres. This decision of *neutrals* should carry all the more weight with Trotsky!

Enough, is it not?

Those who accused us of being splitters, of being unwilling or unable to get on with the liquidators, were *themselves* unable to get on with them. The August bloc proved to be a fiction and broke up.

By concealing this break-up from his readers, Trotsky is deceiving them.

The experience of our opponents has proved that we are right, has proved that the liquidators cannot be co-operated with.

IV. A Conciliator's Advice to the "Seven"

The editorial article in issue No. 1 of *Borba* entitled "The Split in the Duma Group" contains advice from a conciliator to the seven pro-liquidator (or inclining towards liquidationism) members of the Duma. The gist of this advice is contained in the following words:

"first of all consult the Six whenever it is necessary to reach an agreement with other groups . . ." (P. 29.)

This is the wise counsel which, among other things, is evidently the cause of Trotsky's disagreement with the liquidators of *Luch*. This is the opinion the Pravdists have held ever since the outbreak of the conflict between the two groups in the Duma,* ever since the resolution of the Summer (1913) Conference was adopted. The Russian Social-Democratic Labour group in the Duma has reiterated in the *press*, even after the split, that it continues to adhere to this position, in spite of the repeated refusals of the Seven.

From the very outset, since the time the resolution of the Summer Conference was adopted, we have been, and still are, of the opinion that *agreements* on questions concerning activities in the *Duma* are desirable and possible; if such agreements have been repeatedly arrived at with the petty-bourgeois peasant democrats (Trudoviks), they are all the more possible and necessary with the petty-bourgeois, liberal-labour politicians.

We must not exaggerate disagreements, but we must face the facts: the Seven are men, leaning towards liquidationism, who yesterday entirely followed the lead of Dan, and whose eyes today are travelling longingly from Dan to Trotsky and back again. The liquidators are a group of legalists who have broken away from the Party and are pursuing a liberal-labour policy. Since they repudiate the "underground", there can be no question of unity with them in matters concerning Party organisation and the working-class movement. Whoever thinks differently is badly mistaken and fails to take into account the profound nature of the changes that have taken place since 1908.

But *agreements* on certain questions with this group, which stands outside or on the fringe of the Party, are, of course, permissible: we *must* always compel this group, too, like the Trudoviks, to choose between the workers' (Pravdist) policy and the liberal policy. For example, on the question of fighting for freedom of the press the liquidators clearly revealed vacillation between the liberal formulation of the

* In October-November 1913 a split in the Social-Democratic group in the Fourth Duma took place as a result of which two groups formed: the Menshevik "Seven" and the Bolshevik "Six".—Ed.

question, which repudiated, or overlooked, the illegal press, and the opposite policy, that of the workers.

Within the scope of a *Duma* policy in which the most important *extra-Duma* issues are not directly raised, agreements with the seven liberal-labour deputies are possible and desirable. On this point Trotsky has shifted his ground from that of the liquidators to that of the Party Summer (1913) Conference.

It should not be forgotten, however, that to a group standing outside the Party, agreement means something entirely different from what Party people usually understand by the term. By "agreement" in the *Duma*, non-Party people mean "drawing up a tactical resolution, or line". To Party people agreement is an attempt to *enlist* others in the work of carrying out the Party line.

For example, the Trudoviks have no party. By agreement they understand the "voluntary", so to speak, "drawing up" of a line, today with the Cadets, tomorrow with the Social-Democrats. We, however, understand something entirely different by agreement with the Trudoviks. We have Party decisions on all the important questions of tactics, and we shall never depart from these decisions; by agreement with the Trudoviks we mean *winning* them over to our side, *convincing* them that we are right, and *not rejecting* joint action against the Black Hundreds and against the liberals.

How far Trotsky has forgotten (not for nothing has he associated with the liquidators) this elementary difference between the Party and non-Party point of view on agreements, is shown by the following argument of his:

"The representatives of the International must bring together the two sections of our divided parliamentary group and jointly with them ascertain the points of agreement and points of disagreement... A detailed tactical resolution formulating the principles of parliamentary tactics may be drawn up..." (No. 1, pp. 29-30).

Here you have a characteristic and typical example of the liquidationist presentation of the question! Trotsky's journal forgets about the Party, such a trifle is hardly worth remembering!

When different parties in Europe (Trotsky is fond of inappropriately talking about Europeanism) come to an agreement or unite, what they do is this: their respective

representatives meet and first of all ascertain the points of disagreement (precisely what the International* proposed in relation to Russia, without including in the resolution Kautsky's ill-considered statement that "the old Party no longer exists"). Having ascertained the points of disagreement, the representatives decide *what decisions* (resolutions, conditions, etc.) on questions of tactics, organisation, etc., *should be submitted to the congresses of the two parties*. If they succeed in drafting unanimous decisions, the congresses decide whether to adopt them or not. If *differing* proposals are made, they too are submitted for final decision to the congresses of the two parties.

What appeals to the liquidators and Trotsky is only the *European* models of opportunism, but certainly not the models of European partisanship.

"A detailed tactical resolution" will be drawn up by the members of the Duma!! This example should serve the Russian "advanced workers", with whom Trotsky has good reason to be so displeased, as a striking illustration of the lengths to which the groups in Vienna and Paris—who persuaded even Kautsky that there was "no Party" in Russia—go in their ludicrous project-mongering. But if it is sometimes possible to fool foreigners on this score, the Russian "advanced workers" (at the risk of provoking the terrible Trotsky to another outburst of displeasure) will laugh in the faces of these project-mongers.

"Detailed tactical resolutions," they will tell them, "are drawn up among us (we do not know how it is done among you non-Party people) by Party congresses and conferences, for example, those of 1907, 1908, 1910, 1912 and 1913. We shall gladly acquaint uninformed foreigners, as well as forgetful Russians, with our Party decisions, and still more gladly ask the representatives of the Seven, or the August bloc members, or Left-wingers or anybody else, to acquaint us with the resolutions of their congresses, or conferences, and to bring up at their next congress the definite question

* This refers to the resolution of the International Socialist Bureau, the executive organ of the Second International, which was adopted in December 1913, on holding a discussion on differences in the workers' movement in Russia with the participation of representatives of all trends.—Ed.

of the attitude they should adopt towards our resolutions, or towards the resolution of the neutral Lettish Congress of 1914, etc."

This is what the "advanced workers" of Russia will say to the various project-mongers, and this *has already been said* in the Marxist press, for example, by the organised Marxists of St. Petersburg. Trotsky chooses to ignore these published terms for the liquidators? So much the worse for Trotsky. It is our duty to warn our readers how ridiculous that "unity" (the August type of "unity"?) project-mongering is which refuses to reckon with the will of the majority of the class-conscious workers of Russia.

V. Trotsky's Liquidationist Views

As to the substance of his own views, Trotsky contrived to say as little as possible in his new journal. *Put Pravdy* (No. 37) has already commented on the fact that Trotsky has not said a word either on the question of the "underground" or on the slogan of working for a legal party, etc. That, among other things, is why we say that when attempts are made to form a separate organisation which is to have *no* ideological and political physiognomy, it is *the worst* form of factionalism.

Although Trotsky has refrained from openly expounding his views, quite a number of passages in his journal show what kind of ideas he has been trying to smuggle in.

In the very first editorial article in the first issue of his journal, we read the following:

"The pre-revolutionary Social-Democratic Party in our country was a *workers' party* only in ideas and aims. Actually, it was an organisation of the Marxist intelligentsia, which led the awakening working class."
(5.)

This is the old liberal and liquidationist tune, which is really the prelude to the *repudiation* of the Party. It is based on a distortion of the historical facts. The strikes of 1895-96 had already given rise to a *mass* working-class movement, which both in ideas and organisation was linked with the Social-Democratic movement. And in these strikes, in this

economic and non-economic agitation, the "intelligentsia led the working class"!?

Or take the following exact statistics of political offences in the period 1901-03 compared with the preceding period.

Occupation of participants
in the emancipation movement prosecuted for political offences
(per cent)

Period	Agriculture	Industry and commerce	Liberal professions and students	No definite occupation, and no occupation
1884-90	7.1	15.1	53.3	19.9
1901-03	9.0	46.1	28.7	8.0

We see that in the eighties, when there was as yet no Social-Democratic Party in Russia, and when the movement was "Narodnik", the intelligentsia predominated, accounting for over half the participants.

But the picture underwent a complete change in 1901-03, when a Social-Democratic Party already existed, and when the old *Iskra* was conducting its work. The intelligentsia were now a *minority* among the participants of the movement; the *workers* ("industry and commerce") were far more numerous than the intelligentsia, and the workers and peasants together constituted more than half the total.

It was precisely in the conflict of trends within the Marxist movement that the petty-bourgeois intellectualist wing of the Social-Democracy made itself felt, beginning with Economism (1895-1903) and continuing with Menshevism (1903-1908) and liquidationism (1908-1914). Trotsky repeats the liquidationist slander against the Party and is afraid to mention the history of the twenty years' conflict of trends within the Party.

Here is another example.

"In its attitude towards parliamentarism, Russian Social-Democracy passed through the same three stages ... (as in other countries) ... first 'boycottism' ... then the acceptance in principle of parliamentary tactics, but ... (that magnificent "but", the "but" which Shchedrin translated as: The ears never grow higher than the forehead, never!*) ... for

* Meaning the impossible.—Ed.

purely agitational purposes ... and lastly, the presentation from the Duma rostrum ... of current demands..." (No. 1, p. 34.)

This, too, is a liquidationist distortion of history. The distinction between the second and third stages was invented in order to smuggle in a defence of reformism and opportunism. Boycottism as a stage in "the attitude of Social-Democracy towards parliamentarism" never existed *either* in Europe (where anarchism has existed and continues to exist) *or* in Russia, where the boycott of the Bulygin Duma, for example, applied *only* to a definite institution, was *never* linked with "parliamentarism", and was engendered by the peculiar nature of the struggle between liberalism and Marxism for the continuation of the onslaught. Trotsky does not breathe a word about the way this struggle affected the conflict between the two trends in Marxism!

When dealing with history, one must explain concrete questions and the class roots of the different trends; anybody who wants to make a Marxist study of the struggle of classes and trends over the question of participation in the Bulygin Duma, will see therein the roots of the liberal-labour policy. But Trotsky "deals with" history only in order to *evade* concrete questions and to *invent* a justification, or a semblance of justification, for the present-day opportunists!

"Actually, all trends," he writes, "employ the same methods of struggle and organisation." "The outcries about the liberal danger in our working-class movement are simply a crude and sectarian travesty of reality." (No. 1, pp. 5 and 85).

This is a very clear and very vehement defence of the liquidators. But we will take the liberty of quoting at least one small fact, one of the very latest. Trotsky merely slings words about; we should like the workers themselves to ponder over the facts.

It is a fact that *Severnaya Rabochaya Gazeta* for March 13 wrote the following:

"Instead of emphasising the definite and concrete task that confronts the working class, viz., to compel the Duma to throw out the bill (on the press), a vague formula is proposed of fighting for the 'uncurtailed slogans', and at the same time the illegal press is widely advertised, which can only lead to the relaxation of the workers' struggle for their legal press."

This is a clear, precise and documentary defence of the liquidationist policy and a criticism of the *Pravda* policy. Well, will any literate person say that both trends employ "the same methods of struggle and organisation" on this question? Will any literate person say that the liquidators are *not* pursuing a *liberal-labour* policy on this question, that the liberal menace to the working-class movement is purely imaginary?

The reason why Trotsky avoids facts and concrete references is because they relentlessly refute all his angry outcries and pompous phrases. It is very easy, of course, to strike an attitude and say: "a crude and sectarian travesty". Or to add a still more stinging and pompous catch-phrase, such as "emancipation from conservative factionalism".

But is this not very cheap? Is not this weapon borrowed from the arsenal of the period when Trotsky posed in all his splendour before audiences of high-school boys?

Nevertheless, the "advanced workers", with whom Trotsky is so angry, would like to be told plainly and clearly: Do you or do you not approve of the "method of struggle and organisation" that is definitely expressed in the above-quoted appraisal of a definite political campaign? If you do, then you are pursuing a liberal-labour policy, betraying Marxism and the Party; to talk of "peace" or of "unity" with *such* a policy, with groups which pursue *such* a policy, means deceiving yourself and others.

If not, then say so plainly. Phrases will not astonish, satisfy or intimidate the present-day workers.

Incidentally, the policy advocated by the liquidators in the above-quoted passage is a foolish one even from the liberal point of view, for the passage of a bill in the Duma depends on "Zemstvo-Octobrists" of the type of Bennigsen, who has already shown his hand in the committee.

* * *

The old participants in the Marxist movement in Russia know Trotsky very well, and there is no need to discuss him for their benefit. But the younger generation of workers do not know him, and it is therefore necessary to discuss him,

for he is typical of all the five groups abroad, which, in fact, are also vacillating between the liquidators and the Party.

In the days of the old *Iskra* (1901-03), these waverers, who flitted from the Economists to the Iskristis and back again, were dubbed "Tushino turncoats" (the name given in the Troublous Times in Rus to fighting men who went over from one camp to another).

When we speak of liquidationism we speak of a definite ideological trend, which grew up in the course of many years, stems from Menshevism and Economism in the twenty years' history of Marxism, and is connected with the policy and ideology of a definite class—the liberal bourgeoisie.

The only ground the "Tushino turncoats" have for claiming that they stand above groups is that they "borrow" their ideas from one group one day and from another the next day. Trotsky was an ardent Iskrist in 1901-03, and Ryazanov described his role at the Congress of 1903 as "Lenin's cudgel". At the end of 1903, Trotsky was an ardent Menshevik, i.e., he deserted from the Iskristis to the Economists. He said that "between the old *Iskra* and the new lies a gulf". In 1904-05, he deserted the Mensheviks and occupied a vacillating position, now co-operating with Martynov (the Economist), now proclaiming his absurdly Left "permanent revolution" theory. In 1906-07, he approached the Bolsheviks, and in the spring of 1907 he declared that he was in agreement with Rosa Luxemburg.

In the period of disintegration, after long "non-factional" vacillation, he again went to the right, and in August 1912, he entered into a bloc with the liquidators. He has now deserted them again, although *in substance* he reiterates their shoddy ideas.

Such types are characteristic of the flotsam of past historical formations, of the time when the mass working-class movement in Russia was still dormant, and when every group had "ample room" in which to pose as a trend, group or faction, in short, as a "power", negotiating amalgamation with others.

The younger generation of workers should know exactly whom they are dealing with, when individuals come before them with incredibly pretentious claims, unwilling abso-

lutely to reckon with *either* the Party decisions, which since 1903 have defined and established our attitude towards liquidationism, *or* with the experience of the present-day working-class movement in Russia, which has actually brought about the *unity* of the majority on the basis of full recognition of the aforesaid decisions.

Prosveshcheniye No. 5,
May 1914

Collected Works, Vol. 20,
pp. 325-47

Adventurism

When Marxists say that certain groups are adventurist, they have in mind the very definite and specific social and historical features of a phenomenon, one that every class-conscious worker should be familiar with.

The history of Russian Social-Democracy teems with tiny groups, which sprang up for an hour, for several months, with no roots whatever among the masses (and politics without the masses are adventurist politics), and with no serious and stable principles. In a petty-bourgeois country, which is passing through a historical period of bourgeois reconstruction, it is inevitable that a motley assortment of intellectuals should join the workers, and that these intellectuals should attempt to form all kinds of groups, adventurist in character in the sense referred to above.

Workers who do not wish to be fooled should subject every group to the closest scrutiny and ascertain how serious its principles are, and what roots it has in the masses. Put no faith in words; subject everything to the closest scrutiny—such is the motto of the Marxist workers.

Let us recall the struggle between Iskrism and Economism in 1895-1902. These were two trends of Social-Democratic thought. One of them was proletarian and Marxist, which had stood the test of the three years' campaign conducted by *Iskra*, and been tested by all advanced workers, who recognised as their own the precisely and clearly formulated decisions on Iskrist tactics and organisation. The other, Economism, was a *bourgeois*, opportunist trend, which strove to subordinate the workers to the liberals.

Besides these two important trends, there were a host of

small and rootless groups (*Svoboda*, *Borba*, the group that published the Berlin leaflets, and so forth). These have long been forgotten. Though there were no few honest and conscientious Social-Democrats in these groups, they *proved* adventurist in the sense that they *had no* stable or serious principles, programme, tactics, organisation, and no roots among the masses.

It is thus, and only thus—by studying the history of the movement, by pondering over the ideological significance of definite theories, and by putting phrases to the test of facts—that serious people should appraise present-day trends and groups.

Only simpletons put faith in words.

Pravdism is a trend which has given precise Marxist answers and resolutions (of 1908, 1910, 1912 and 1913—in February and in the summer) on all questions of tactics, organisation and programme. The continuity of these decisions since the time of the old *Iskra* (1901-03), let alone the London (1907) Congress, has been of the strictest. The correctness of these decisions has been proved by the five or six years' (1908-14) experience of all the advanced workers, who have accepted these decisions *as their own*. Pravdism has united four-fifths of the class-conscious workers of Russia (5,300 Social-Democratic workers' groups out of 6,700 in two-and-a-half years).

Liquidationism is a trend with a history that goes back almost twenty years, for it is the direct continuation of Economism (1895-1902) and the offspring of Menshevism (1903-08). The liberal-bourgeois roots and the liberal-bourgeois content of this trend have been recognised in official decisions (1908 and 1910; small wonder that the liquidators are afraid even to publish them in full!). The liquidators' liberal ideas are all linked up and of a piece: down with the "underground", down with the "pillars",* for an open party, against the "strike craze", against the higher forms of the struggle,** and so forth. In liberal-

* The name used in the censored press to denote three main revolutionary slogans of the working class in Russia: the overthrow of the autocracy, confiscation of landed estates, eight-hour working day.—Ed.

** In the censored press this meant "revolutionary forms of struggle".
—Ed.

bourgeois "society" the liquidators have long enjoyed the strong sympathy of the Cadets and of the non-Party (and near-Party) intellectuals. Liquidationism is a serious trend, only not a Marxist, not a proletarian trend, but a liberal-bourgeois one. Only witless people can talk about "peace" with the liquidators.

Now take the other groups which pose as "trends". We shall enumerate them: 1) the *Uperyod* group plus Alexinsky; 2) ditto plus Bogdanov; 3) ditto plus Voinov; 4) the Plekhanovites; 5) the "pro-Party Bolsheviks" (actually conciliators: Mark Sommer and his crowd); 6) the Trotskyists (i.e., Trotsky even minus Semkovsky); 7) the "Caucasians" (i.e., An minus the Caucasus).

We have enumerated the groups mentioned in the press. In Russia and abroad they have stated that they want to be separate "trends" and groups. We have tried to list all the Russian groups, omitting the non-Russian.

All these groups, without exception, represent sheer adventurism.

"Why? Where is the proof?" the reader will ask.

Proof is provided by the history of the last decade (1904-14), which is most eventful and significant. During these ten years members of these groups have displayed the most helpless, most pitiful, most ludicrous vacillation on serious questions of tactics and organisation, and have shown their utter inability to create trends with roots among the masses.

Take Plekhanov, the best of them. The services he rendered in the past were immense. During the twenty years between 1883 and 1903 he wrote a large number of splendid essays, especially those against the opportunists, Machists and Narodniks.

But since 1903 Plekhanov has been vacillating in the most ludicrous manner on questions of tactics and organisation: 1) 1903, August—a Bolshevik; 2) 1903, November (*Iskra* No. 52)—in favour of peace with the "opportunist" Mensheviks; 3) 1903, December—a Menshevik, and an ardent one; 4) 1905, spring—after the victory of the Bolsheviks—in favour of "unity" between "brothers at strife"; 5) the end of 1905 till mid-1906—a Menshevik; 6) mid-1906—started, on and off, to move away from the Mensheviks, and in London, in 1907, censured them (Cherevanin's admission)

for their "organisational anarchism"; 7) 1908—a break with the liquidators; 8) 1914—a new turn towards the liquidators. Plekhanov advocates "unity" with them, without being able to utter an intelligible word to explain on what *terms* this unity is to be achieved, why unity with Mr. Potresov has become possible, and what guarantees there are that any terms agreed to will be carried out.

After a decade of such experience we can safely say that Plekhanov is capable of producing ripples, but he has not produced, nor will he ever produce, a "trend".

We quite understand the Pravdists, who willingly published Plekhanov's articles against the liquidators. They could not very well reject articles which, in full accord with the decisions of 1908-10, were directed against the liquidators. Now Plekhanov has begun to repeat—with the liquidators, with Bogdanov and the rest—phrases about the unity of "all trends". We emphatically condemn this line, which should be relentlessly combated.

Nowhere in the world do the workers' parties unite groups of intellectuals and "trends"; they unite *workers* on the following terms: (1) recognition and application of definite Marxist decisions on questions of tactics and organisation; (2) submission of the minority of class-conscious workers to the majority.

This unity, on the basis of absolute repudiation of the opponents of the "underground", was achieved by the Pravdists in the course of two-and-a-half years (1912-14) to the extent of four-fifths. Witless people may abuse the Pravdists and call them factionalists, splitters, and so forth, but these phrases and abuse will not wipe out the unity of the workers. . . .

Plekhanov now threatens to destroy this unity of the majority. We calmly and firmly say to the workers: put no faith in words. Put them to the test of facts, and you will see that every step taken by every one of the above-mentioned adventurist groups more and more glaringly reveals their helplessness and pitiful vacillation.

From The Right of Nations to Self-Determination

Clause 9 of the Russian Marxists' Programme, which deals with the right of nations to self-determination, has (as we have already pointed out in *Prosveshcheniye*) given rise lately to a crusade on the part of the opportunists. The Russian liquidator Semkovsky, in the St. Petersburg liquidationist newspaper, and the Bundist Liebman and the Ukrainian nationalist-socialist Yurkevich in their respective periodicals have violently attacked this clause and treated it with supreme contempt. There is no doubt that this campaign of a motley array of opportunists against our Marxist Programme is closely connected with present-day nationalist vacillations in general. Hence we consider a detailed examination of this question timely. We would mention, in passing, that none of the opportunists named above has offered a single argument of his own; they all merely repeat what Rosa Luxemburg said in her lengthy Polish article of 1908-09, "The National Question and Autonomy". In our exposition we shall deal mainly with the "original" arguments of this last-named author.

1. What Is Meant by the Self-Determination of Nations?

Naturally, this is the first question that arises when any attempt is made at a Marxist examination of what is known as self-determination. What should be understood by that

term? Should the answer be sought in legal definitions deduced from all sorts of "general concepts" of law? Or is it rather to be sought in a historico-economic study of the national movements?

It is not surprising that the Semkovskys, Liebmans and Yurkeviches did not even think of raising this question, and shrugged it off by scoffing at the "obscurity" of the Marxist Programme, apparently unaware, in their simplicity, that the self-determination of nations is dealt with, not only in the Russian Programme of 1903, but in the resolution of the London International Congress of 1896 (with which I shall deal in detail in the proper place). Far more surprising is the fact that Rosa Luxemburg, who declaims a great deal about the supposedly abstract and metaphysical nature of the clause in question, should herself succumb to the sin of abstraction and metaphysics. It is Rosa Luxemburg herself who is continually lapsing into generalities about self-determination (to the extent even of philosophising amusingly on the question of how the will of the nation is to be ascertained), without anywhere clearly and precisely asking herself whether the gist of the matter lies in legal definitions or in the experience of the national movements throughout the world.

A precise formulation of this question, which no Marxist can avoid, would at once destroy nine-tenths of Rosa Luxemburg's arguments. This is not the first time that national movements have arisen in Russia, nor are they peculiar to that country alone. Throughout the world, the period of the final victory of capitalism over feudalism has been linked up with national movements. For the complete victory of commodity production, the bourgeoisie must capture the home market, and there must be politically united territories whose population speak a single language, with all obstacles to the development of that language and to its consolidation in literature eliminated. Therein is the economic foundation of national movements. Language is the most important means of human intercourse. Unity and unimpeded development of language are the most important conditions for genuinely free and extensive commerce on a scale commensurate with modern capitalism, for a free and broad grouping of the population in all its various classes

and, lastly, for the establishment of a close connection between the market and each and every proprietor, big or little, and between seller and buyer.

Therefore, the tendency of every national movement is towards the formation of *national states*, under which these requirements of modern capitalism are best satisfied. The most profound economic factors drive towards this goal, and, therefore, for the whole of Western Europe, nay, for the entire civilised world, the national state is *typical* and normal for the capitalist period.

Consequently, if we want to grasp the meaning of self-determination of nations, not by juggling with legal definitions, or "inventing" abstract definitions, but by examining the historico-economic conditions of the national movements, we must inevitably reach the conclusion that the self-determination of nations means the political separation of these nations from alien national bodies, and the formation of an independent national state.

4. "Practicality" in the National Question

Rosa Luxemburg's argument that § 9 of our Programme contains nothing "practical" has been seized upon by the opportunists. Rosa Luxemburg is so delighted with this argument that in some parts of her article this "slogan" is repeated eight times on a single page.

She writes: § 9 "gives no practical lead on the day-by-day policy of the proletariat, no practical solution of national problems".

Let us examine this argument, which elsewhere is formulated in such a way that it makes § 9 look quite meaningless, or else commits us to support all national aspirations.

What does the demand for "practicality" in the national question mean?

It means one of three things: support for all national aspirations; the answer "yes" or "no" to the question of secession by any nation; or that national demands are in general immediately "practicable".

Let us examine all three possible meanings of the demand for "practicality".

The bourgeoisie, which naturally assumes the leadership at the start of every national movement, says that support for all national aspirations is practical. However, the proletariat's policy in the national question (as in all others) supports the bourgeoisie only in a certain direction, but it never coincides with the bourgeoisie's policy. The working class supports the bourgeoisie only in order to secure national peace (which the bourgeoisie cannot bring about completely and which can be achieved only with *complete* democracy), in order to secure equal rights and to create the best conditions for the class struggle. Therefore, it is *in opposition to the practicality* of the bourgeoisie that the proletarians advance their *principles* in the national question; they always give the bourgeoisie *only conditional* support. What every bourgeoisie is out for in the national question is either privileges for its *own* nation, or exceptional advantages for it; this is called being "practical". The proletariat is opposed to all privileges, to all exclusiveness. To demand that it should be "practical" means following the lead of the bourgeoisie, falling into opportunism.

The demand for a "yes" or "no" reply to the question of secession in the case of every nation may seem a very "practical" one. In reality it is absurd; it is metaphysical in theory, while in practice it leads to subordinating the proletariat to the bourgeoisie's policy. The bourgeoisie always places its national demands in the forefront, and does so in categorical fashion. With the proletariat, however, these demands are subordinated to the interests of the class struggle. Theoretically, you cannot say in advance whether the bourgeois-democratic revolution will end in a given nation seceding from another nation, or in its equality with the latter; *in either case*, the important thing for the proletariat is to ensure the development of its class. For the bourgeoisie it is important to hamper this development by pushing the aims of its "own" nation before those of the proletariat. That is why the proletariat confines itself, so to speak, to the negative demand for recognition of the *right* to self-determination, without giving guarantees to any nation, and without undertaking to give *anything at the expense of* another nation.

This may not be "practical", but it is in effect the best

guarantee for the achievement of the most democratic of all possible solutions. The proletariat needs *only* such guarantees, whereas the bourgeoisie of every nation requires guarantees for *its own* interest, regardless of the position of (or the possible disadvantages to) other nations.

The bourgeoisie is most of all interested in the "feasibility" of a given demand—hence the invariable policy of coming to terms with the bourgeoisie of other nations, to the detriment of the proletariat. For the proletariat, however, the important thing is to strengthen its class against the bourgeoisie and to educate the masses in the spirit of consistent democracy and socialism.

This may not be "practical" as far as the opportunists are concerned, but it is the only real guarantee, the guarantee of the greater national equality and peace, despite the feudal landlords and the *nationalist* bourgeoisie.

The whole task of the proletarians in the national question is "unpractical" from the standpoint of the *nationalist* bourgeoisie of every nation, because the proletarians, opposed as they are to nationalism of every kind, demand "abstract" equality; they demand, as a matter of principle, that there should be no privileges, however slight. Failing to grasp this, Rosa Luxemburg, by her misguided eulogy of practicality, has opened the door wide for the opportunists, and especially for opportunist concessions to Great-Russian nationalism.

Why Great-Russian? Because the Great Russians in Russia are an oppressor nation, and opportunism in the national question will of course find expression among oppressed nations otherwise than among oppressor nations.

On the plea that its demands are "practical", the bourgeoisie of the oppressed nations will call upon the proletariat to support its aspirations unconditionally. The most practical procedure is to say a plain "yes" in favour of the secession of a *particular* nation rather than in favour of all nations having the *right* to secede!

The proletariat is opposed to such practicality. While recognising equality and equal rights to a national state, it values above all and places foremost the alliance of the proletarians of all nations, and assesses any national demand, any national separation, *from the angle* of the workers'

class struggle. This call for practicality is in fact merely a call for uncritical acceptance of bourgeois aspirations.

By supporting the right to secession, we are told, you are supporting the bourgeois nationalism of the oppressed nations. This is what Rosa Luxemburg says, and she is echoed by Semkovsky, the opportunist, who incidentally is the only representative of liquidationist ideas on this question in the liquidationist newspaper!

Our reply to this is: No, it is to the bourgeoisie that a "practical" solution of this question is important. To the workers the important thing is to distinguish the *principles* of the two trends. *Insofar* as the bourgeoisie of the oppressed nation fights the oppressor, we are always, in every case, and more strongly than anyone else, *in favour*, for we are the staunchest and the most consistent enemies of oppression. But *insofar* as the bourgeoisie of the oppressed nation stands for *its own* bourgeois nationalism, we stand against. We fight against the privileges and violence of the oppressor nation, and do not in any way condone strivings for privileges on the part of the oppressed nation.

If, in our political agitation, we fail to advance and advocate the slogan of the *right* to secession, we shall play into the hands, not only of the bourgeoisie, but also of the feudal landlords and the absolutism of the *oppressor* nation. Kautsky long ago used this argument against Rosa Luxemburg, and the argument is indisputable. When, in her anxiety not to "assist" the nationalist bourgeoisie of Poland, Rosa Luxemburg rejects the *right* to secession in the programme of the Marxists *in Russia*, she is *in fact* assisting the Great-Russian Black Hundreds. She is in fact assisting opportunist tolerance of the privileges (and worse than privileges) of the Great Russians.

Carried away by the struggle against nationalism in Poland, Rosa Luxemburg has forgotten the nationalism of the Great Russians, although it is *this* nationalism that is the most formidable at the present time. It is a nationalism that is more feudal, and less bourgeois, and is the principal obstacle to democracy and to the proletarian struggle. The bourgeois nationalism of *any* oppressed nation has a general democratic content that is directed *against* oppression, and it is this content that we *unconditionally* support. At the

same time we strictly distinguish it from the tendency towards national exclusiveness; we fight against the tendency of the Polish bourgeois to oppress the Jews, etc., etc.

This is "unpractical" from the standpoint of the bourgeois and the philistine, but it is the only policy in the national question that is practical, based on principles, and really promotes democracy, liberty and proletarian unity.

The recognition of the right to secession for all; the appraisal of each concrete question of secession from the point of view of removing all inequality, all privileges, and all exclusiveness.

Let us consider the position of an oppressor nation. Can a nation be free if it oppresses other nations? It cannot. The interests of the freedom of the Great-Russian population* require a struggle against such oppression. The long, centuries-old history of the suppression of the movements of the oppressed nations, and the systematic propaganda in favour of such suppression coming from the "upper" classes have created enormous obstacles to the cause of freedom of the Great-Russian people itself, in the form of prejudices, etc.

The Great-Russian Black Hundreds deliberately foster these prejudices and encourage them. The Great-Russian bourgeois tolerates or condones them. The Great-Russian proletariat cannot achieve *its own* aims or clear the road to its freedom without systematically countering these prejudices.

In Russia, the creation of an independent national state remains, for the time being, the privilege of the Great-Russian nation alone. We, the Great-Russian proletarians, who defend no privileges whatever, do not defend this privilege either. We are fighting on the ground of a definite state; we unite the workers of all nations living in this state; we cannot vouch for any particular path of national development, for we are marching to our class goal along *all* possible paths.

However, we cannot move towards that goal unless we

* A certain L. VI, in Paris considers this word un-Marxist. This L. VI is amusingly "superklug" (too clever by half). And "this too-clever-by-half" L. VI apparently intends to write an essay on the deletion of the words "population", "nation", etc., from our minimum programme (having in mind the class struggle!).

combat all nationalism, and uphold the equality of the various nations. Whether the Ukraine, for example, is destined to form an independent state is a matter that will be determined by a thousand unpredictable factors. Without attempting idle "guesses", we firmly uphold something that is beyond doubt: the right of the Ukraine to form such a state. We respect this right; we do not uphold the privileges of Great Russians with regard to Ukrainians; we educate the masses in the spirit of recognition of that right, in the spirit of rejecting *state* privileges for any nation.

In the leaps which all nations have made in the period of bourgeois revolutions, clashes and struggles over the right to a national state are possible and probable. We proletarians declare in advance that we are *opposed* to Great-Russian privileges, and this is what guides our entire propaganda and agitation.

In her quest for "practicality" Rosa Luxemburg has lost sight of the *principal* practical task both of the Great-Russian proletariat and of the proletariat of other nationalities: that of day-by-day agitation and propaganda against all state and national privileges, and for the right, the equal right of all nations, to their national state. This (at present) is our principal task in the national question, for only in this way can we defend the interests of democracy and the alliance of all proletarians of all nations on an equal footing.

This propaganda may be "unpractical" from the point of view of the Great-Russian oppressors, as well as from the point of view of the bourgeoisie of the oppressed nations (both demand a *definite* "yes" or "no", and accuse the Social-Democrats of being "vague"). In reality it is this propaganda, and this propaganda alone, that ensures the genuinely democratic, the genuinely socialist education of the masses. This is the only propaganda to ensure the greatest chances of national peace in Russia, should she remain a multi-national state, and the most peaceful (and for the proletarian class struggle, harmless) division into separate national states, should the question of such a division arise.

Opportunism and the Collapse of the Second International

I

Has the Second International really ceased to exist? This is being stubbornly denied by its most authoritative representatives, like Kautsky and Vandervelde. Their point of view is that, save for the rupture of relations, nothing has really happened; all is quite well.

To get at the truth of the matter, let us turn to the *Manifesto of the Basle Congress* of 1912, which applies particularly to the present imperialist world war and which was accepted by all the socialist parties of the world. No socialist, be it noted, will dare in theory deny the necessity of making a concrete, historical appraisal of every war.

Now that war has broken out, neither the avowed opportunists nor the Kautskyites dare repudiate the Basle Manifesto or compare its demands with the conduct of the socialist parties during the war. Why? Because the Manifesto completely exposes both.

There is not a single word in the Basle Manifesto about the defence of the fatherland, or about the difference between a war of aggression and a war of defence; there is nothing in it at all about what the opportunists and Kautskyites* of Germany and of the Quadruple Alliance at all

* This does not refer to the personalities of Kautsky's followers in Germany, but to the international type of pseudo-Marxist who vacillates between opportunism and radicalism, but is in reality only a fig-leaf for opportunism.

crossroads are now dinning into the ears of the world. Nor could it have said anything of the sort, because what it does say absolutely rules out the use of such concepts. It makes a highly concrete reference to the series of political and economic conflicts which had for decades been preparing the ground for the present war, and which had become quite apparent in 1912, and which brought about the war in 1914. The Manifesto recalls the Russo-Austrian conflict for "hegemony in the Balkans"; the conflicts between Britain, France and Germany (between *all* these countries!) over their "policy of conquest in Asia Minor"; the Austro-Italian conflict over the "striving for domination" in Albania, etc. In short, the Manifesto defines all these as conflicts emanating from "capitalist imperialism". Thus, the Manifesto very clearly recognises the predatory, imperialist, reactionary, slave-driving character of the present war, i.e., a character which makes the idea of defending the fatherland theoretical nonsense and a practical absurdity. The big sharks are fighting each other to gobble up other peoples' "fatherlands". The Manifesto draws the inevitable conclusions from undisputed historical facts: the war "cannot be justified on the slightest pretext of its being in the interest of the people"; it is being prepared "for the sake of the capitalists' profits and the ambitions of dynasties". It would be a "crime" for the workers to "shoot each other down". That is what the Manifesto says.

The epoch of capitalist imperialism is one of ripe and rotten-ripe capitalism, which is about to collapse, and which is mature enough to make way for socialism. The period between 1789 and 1871 was one of progressive capitalism, when the overthrow of feudalism and absolutism, and liberation from the foreign yoke were on history's agenda. "Defence of the fatherland", i.e., defence against oppression, was permissible on these grounds, and on these *alone*. The term would be applicable even now in a war *against* the imperialist Great Powers, but it would be absurd to apply it to a war *between* the imperialist Great Powers, a war to decide who gets the biggest piece of the Balkan countries, Asia Minor, etc. It is not surprising, therefore, that the "socialists" who advocate "defence of the fatherland" in the present war shun the Basle Manifesto as a thief shuns

the scene of his crime. For the Manifesto proves them to be social-chauvinists, i.e., socialists in words, but chauvinists in deeds, who are helping "their own" bourgeoisie to rob other countries and enslave other nations. That is the very substance of chauvinism—to defend one's "own" fatherland even when its acts are aimed at enslaving other peoples' fatherlands.

Recognition that a war is being fought for national liberation implies one set of tactics; its recognition as an imperialist war, another. The Manifesto clearly points to the latter. The war, it says, "will bring on an economic and political crisis", which must be "utilised", not to lessen the crisis, not to defend the fatherland, but, on the contrary, to "rouse" the masses and "hasten the downfall of capitalist rule". It is impossible to hasten something for which historical conditions are not yet mature. The Manifesto declares that social revolution is *possible*, that the conditions for it *have matured*, and that it will break out precisely *in connection* with war. Referring to the examples of the *Paris Commune* and the *Revolution of 1905* in Russia, i.e., examples of mass strikes and of civil war, the Manifesto declares that "the ruling classes" fear "a proletarian revolution". It is sheer falsehood to claim, as Kautsky does, that the socialist attitude to the *present* war has not been defined. This question was not merely discussed, but decided in Basle, where the tactics of revolutionary proletarian mass struggle were recognised.

It is downright hypocrisy to ignore the Basle Manifesto altogether, or in its most essential parts, and to quote instead the speeches of leaders, or the resolutions of various parties, which, in the first place, *antedate* the Basle Congress, secondly, were not decisions adopted by the parties of the whole world, and thirdly, applied to various *possible* wars, but never to the present war. The point is that the epoch of national wars between the big European powers has been superseded by an epoch of imperialist wars between them, and that the Basle Manifesto had to recognise this fact officially for the first time.

It would be a mistake to regard the Basle Manifesto as an empty threat, a collection of platitudes, as so much hot air. Those whom the Manifesto exposes would like to have

it that way. But it is not true. The Manifesto is but the fruit of the great propaganda work carried on throughout the entire epoch of the Second International; it is but the summary of all that the socialists had disseminated among the masses in the hundreds of thousands of speeches, articles and manifestos in all languages. It merely reiterates what *Jules Guesde*, for example, wrote in 1899, when he castigated socialist ministerialism in the event of war: he wrote of war provoked by the "capitalist pirates" (*En Garde!*, p. 175); it merely repeats what *Kautsky* wrote in 1909 in his *Road to Power*, where he admitted that the "peaceful" epoch was over and that the epoch of wars and revolutions was on. To represent the Basle Manifesto as so much talk, or as a mistake, is to regard as mere talk, or as a mistake, everything the socialists have done in the last twenty-five years. The opportunists and the Kautskyites find the contradiction between the Manifesto and its non-application so intolerable because it lays bare the profound contradictions in the work of the Second International. The relatively "peaceful" character of the period between 1871 and 1914 served to foster opportunism first as a *mood*, then as a *trend*, until finally it formed a *group or stratum* among the labour bureaucracy and petty-bourgeois fellow-travellers. These elements were able to gain control of the labour movement only by paying lip-service to revolutionary aims and revolutionary tactics. They were able to win the confidence of the masses only by their protestations that all this "peaceful" work served to *prepare* the proletarian revolution. This contradiction was a boil which just had to burst, and burst it has. Here is the question: is it worth trying, as Kautsky and Co. are doing, to force the pus back into the body for the sake of "unity" (with the pus), or should the pus be removed as quickly and as thoroughly as possible, regardless of the pang of pain caused by the process, to help bring about the complete recovery of the body of the labour movement.

Those who voted for war credits, entered cabinets and advocated defence of the fatherland in 1914-15 have patently betrayed socialism. Only hypocrites will deny it. This betrayal must be explained.

II

It would be absurd to regard the whole question as one of personalities. What has opportunism to do with it when men like Plekhanov and Guesde, etc.?—asks Kautsky (*Die Neue Zeit*, May 28, 1915). What has opportunism to do with it when Kautsky, etc.?—replies Axelrod on behalf of the opportunists of the Quadruple Alliance (*Die Krise der Sozialdemokratie*, Zurich, 1915, p. 21). This is a complete farce. *If the crisis of the whole movement is to be explained, an examination must be made, firstly, of the economic significance of the present policy; secondly, its underlying ideas; and thirdly, its connection with the history of the various trends in the socialist movement.*

What is the economic substance of defencism in the war of 1914-15? The bourgeoisie of *all* the big powers are waging the war to divide and exploit the world, and oppress other nations. A few crumbs of the bourgeoisie's huge profits may come the way of the small group of labour bureaucrats, labour aristocrats, and petty-bourgeois fellow-travellers. Social-chauvinism and opportunism have the same class basis, namely, the alliance of a small section of privileged workers with "their" national bourgeoisie *against* the working-class masses; the alliance between the lackeys of the bourgeoisie and the bourgeoisie *against* the class the latter is exploiting.

Opportunism and social-chauvinism have the same political content, namely, class collaboration, repudiation of the dictatorship of the proletariat, repudiation of revolutionary action, unconditional acceptance of bourgeois legality, confidence in the bourgeoisie and lack of confidence in the proletariat. Social-chauvinism is the direct continuation and consummation of British liberal-labour politics, of Millerandism and Bernsteinism.

The struggle between the two main trends in the labour movement—revolutionary socialism and opportunist socialism—fills the entire period from 1889 to 1914. Even today there are two main trends on the attitude to war in every country. Let us drop the bourgeois and opportunist habit of referring to personalities. Let us take the *trends* in a number of countries. Let us take ten European countries:

Germany, Britain, Russia, Italy, Holland, Sweden, Bulgaria, Switzerland, Belgium and France. In the first eight the division into opportunist and revolutionary trends corresponds to the division into social-chauvinists and internationalists. In Germany the strongholds of social-chauvinism are *Sozialistische Monatshefte* and Legien and Co.; in Britain the Fabians and the Labour Party (the I.L.P. has always been allied with them and has supported their organ, and in this bloc it has always been weaker than the social-chauvinists, whereas three-sevenths of the B.S.P. are internationalists); in Russia this trend is represented by *Nasha Zarya* (now *Nashe Dyelo*), by the Organising Committee, and by the Duma group led by Chkheidze; in Italy it is represented by the reformists with Bissolati at their head; in Holland, by Troelstra's party; in Sweden, by the majority of the Party led by Branting; in Bulgaria, by the so-called "Shiroki" socialists; in Switzerland by Greulich and Co. In all these countries it is the revolutionary Social-Democrats who have voiced a more or less vigorous protest against social-chauvinism. France and Belgium are the two exceptions; there internationalism also exists, but is very weak.

Social-chauvinism is opportunism in its finished form. It is quite ripe for an open, frequently vulgar, alliance with the bourgeoisie and the general staffs. It is this alliance that gives it great power and a monopoly of the legal press and of deceiving the masses. *It is absurd to go on regarding opportunism as an inner-party phenomenon.* It is ridiculous to think of carrying out the Basle resolution together with David, Legien, Hyndman, Plekhanov and Webb. Unity with the social-chauvinists means unity with one's "own" national bourgeoisie, which exploits other nations; it means splitting the international proletariat. This does not mean that an immediate break with the opportunists is possible everywhere; it means only that historically this break is imminent; that it is necessary and inevitable for the revolutionary struggle of the proletariat; that history, which has led us from "peaceful" capitalism to imperialist capitalism, has paved the way for this break. *Volentem ducunt fata, nolentem trahunt.**

* The fates lead the willing, drag the unwilling.—Ed.

III

This is very well understood by the shrewd representatives of the bourgeoisie. That is why they are so lavish in their praise of the present socialist parties, headed by the "defenders of the fatherland", i.e., the defenders of imperialist plunder. That is why the social-chauvinist leaders are rewarded by their governments either with ministerial posts (in France and Britain), or with a monopoly of unhindered legal existence (in Germany and Russia). That is why in Germany, where the Social-Democratic Party was strongest and where its transformation into a national-liberal *counter-revolutionary* labour party has been most obvious, things have got to the stage where the public prosecutor qualifies the struggle between the "minority" and the "majority" as "incitement to class hatred"! That is why the greatest concern of the clever opportunists is to retain the former "unity" of the old parties, which did the bourgeoisie so many good turns in 1914 and 1915. The views held by these opportunists in all countries of the world were expounded with commendable frankness by a German Social-Democrat in an article signed "Monitor" which appeared in April 1915, in the reactionary magazine *Preussische Jahrbücher*. Monitor thinks that it would be very dangerous for the bourgeoisie if the Social-Democrats were to move *still further to the right*. "It must preserve its character as a labour party with socialist ideals; for the day it gives this up a new party will arise and adopt the programme the old party had disavowed, giving it a still more radical formulation" (*Preussische Jahrbücher*, 1915, No. 4, pp. 50-51).

Monitor hit the nail on the head. That is just what the British Liberals and the French Radicals have always wanted—phrases with a revolutionary ring to deceive the masses and induce them to place their trust in the Lloyd Georges, the Sembats, the Renaudels, the Legiens, and the Kautskys, in the men capable of preaching "defence of the fatherland" in a predatory war.

But Monitor represents only one variety of opportunism, the frank, crude, cynical variety. Others act with stealth, subtlety, and "honesty". Engels once said that for the work-

ing class "honest" opportunists were the greatest danger. Here is one example.

Kautsky wrote in *Die Neue Zeit* (November 26, 1915) as follows: "The opposition against the majority is growing; the masses are in an opposition mood. . . . After the war [only after the war?—N. L.] class antagonisms will become so sharp that radicalism will gain the upper hand among the masses. . . . After the war [only after the war?—N. L.] we shall be menaced with the desertion of the radical elements from the Party and their influx into the party of anti-parliamentary [?? meaning extra-parliamentary] mass action. . . . Thus, our Party is splitting up into two extreme camps which have nothing in common." To preserve unity, Kautsky tries to persuade the majority in the Reichstag to allow the minority to make a few radical parliamentary speeches. That means Kautsky wants to use a few radical parliamentary speeches to reconcile the revolutionary masses with the opportunists, who have "nothing in common" with revolution, who have long had the leadership of the trade unions, and now, relying on their close alliance with the bourgeoisie and the government, have also captured the leadership of the Party. What essential difference is there between this and Monitor's "programme"? There is none, save for the sugary phrases which prostitute Marxism.

At a meeting of the Reichstag group on March 18, 1915, *Wurm*, a Kautskyite, "warned" against "pulling the strings too taut. There is growing opposition among the workers' masses to the majority of the group, we must keep to the Marxist [?! probably a misprint: this should read "the Monitor"] Centre" (*Klassenkampf gegen den Krieg! Material zum Fall Liebknecht. Als Manuskript gedruckt,** p. 67). Thus we find that the revolutionary sentiment of the masses was admitted as a fact on behalf of all the Kautskyites (the so-called Centre) as early as March 1915!! But eight and a half months later, Kautsky again comes forward with the proposal to "reconcile" the militant masses with the opportunist, counter-revolutionary party—and he wants to do this with a few revolutionary-sounding phrases!!

* *The Class Struggle Against the War. Material on the Liebknecht Case.* Printed for private circulation only.—Ed.

War is often useful in exposing what is rotten and discarding the conventionalities.

Let us compare the British Fabians with the German Kautskyites. Here is what a *real* Marxist, Frederick Engels, wrote about the former on January 18, 1893: "a band of careerists who have understanding enough to realise the inevitability of the social revolution, but who could not possibly entrust this gigantic task to the raw proletariat alone. . . . Fear of the revolution is their fundamental principle" (Letters to Sorge, p. 390).

And on November 11, 1893, he wrote: "these haughty bourgeois who kindly condescend to emancipate the proletariat from above if only it would have sense enough to realise that such a raw, uneducated mass cannot liberate itself and can achieve nothing without the kindness of these clever lawyers, writers and sentimental old women" (*ibid.*, p. 401).

In theory Kautsky looks down upon the Fabians with the contempt of a Pharisee for a poor sinner, for he swears by "Marxism". But what actual difference is there between the two? Both signed the Basle Manifesto, and both treated it as Wilhelm II treated Belgian neutrality. But Marx all his life castigated those who strove to quench the revolutionary spirit of the workers.

Kautsky has put forward his new theory of "ultra-imperialism" in opposition to the revolutionary Marxists. By this he means that the "rivalries of national finance capitals" are to be superseded by the "joint exploitation of the world by international finance capital" (*Die Neue Zeit*, April 30, 1915). But he adds: "We do not as yet have sufficient data to decide whether this new phase of capitalism is possible." On the grounds of the mere assumption of a "new phase", which he does not even dare declare definitely "possible", the inventor of this "phase" rejects his own revolutionary declarations as well as the revolutionary tasks and revolutionary tactics of the proletariat—rejects them *now*, in the "phase" of a crisis, which *has already broken out*, the phase of war and the unprecedented aggravation of class antagonisms! Is this not Fabianism at its most abominable?

Axelrod, the leader of the Russian Kautskyites, says, "The centre of gravity of the problem of internationalising the

proletarian movement for emancipation is the internationalisation of everyday practice"; for example, "labour protection and insurance legislation must become the object of the workers' international organisation and action" (Axelrod, *The Crisis of Social-Democracy*, Zurich, 1915, pp. 39-40). Not only Legien, David and the Webbs, but even Lloyd George himself, and Naumann, Briand and Milyukov would quite obviously subscribe to such "internationalism". As in 1912, Axelrod is quite prepared to utter the most revolutionary phrases for the very distant future, if the future International "comes out [against the governments in the event of war] and raises a revolutionary storm". How brave we are! But when it comes to supporting and developing the incipient revolutionary ferment among the masses *now*, Axelrod says that these tactics of revolutionary mass action "would be justified to some extent if we were on the very eve of the social revolution, as was the case in Russia, for example, where the student demonstrations of 1901 heralded the approaching decisive battles against absolutism". At the present moment, however, all that is "utopia", "Bakuninism", etc. This is fully in the spirit of Kolb, David, Südekum and Legien.

What dear old Axelrod forgets is that in 1901 nobody in Russia knew, or could have known, that the first "decisive battle" would take place four years later—please note, *four* years later—and that it would be "indecisive". Nevertheless, we revolutionary Marxists alone were right at that time: we ridiculed the Krichevskys and Martynovs, who called for an immediate assault. We merely advised the workers to kick out the opportunists everywhere and to exert every effort to support, sharpen and extend the demonstrations and other mass revolutionary action. The present situation in Europe is absolutely similar. It would be absurd to call for an "immediate" assault; but it would be a shame to call oneself a Social-Democrat and not to advise the workers to break with the opportunists and exert all their efforts to strengthen, deepen, extend and sharpen the incipient revolutionary movement and demonstrations. Revolution never falls ready-made from the skies, and when revolutionary ferment starts no one can say whether and when it will lead to a "real", "genuine" revolution. Kautsky and Axelrod are

giving the workers old, shop-worn, counter-revolutionary advice. Kautsky and Axelrod are feeding the masses with hopes that the *future* International will surely be revolutionary, but they are doing this for the sole purpose of protecting, camouflaging and prettifying the *present* domination of the counter-revolutionary elements—the Legiens, Davids, Vanderveldes and Hyndmans. Is it not obvious that "unity" with Legien and Co. is the best means of preparing the "future" revolutionary International?

"It would be folly to strive to convert the world war into civil war," declares *David*, the leader of the German opportunists (*Die Sozialdemokratie und der Weltkrieg*, 1915, p. 172), in reply to the manifesto of the Central Committee of our Party, November 1, 1914. This manifesto says, *inter alia*:

"However difficult such a transformation may seem at any given moment, socialists will never relinquish systematic, persistent and undeviating preparatory work in this direction now that war has become a fact."

(This passage is also quoted by *David*, p. 171.) A month before *David's* book appeared our Party published its resolutions defining "systematic preparation" as follows: (1) refusal to vote for credits; (2) disruption of the class truce; (3) formation of illegal organisations; (4) support for solidarity manifestations in the trenches; (5) support for all revolutionary mass action.

David is almost as brave as *Axelrod*. In 1912, he did not think that reference to the Paris Commune in anticipation of the war was "folly".

Plekhanov, a typical representative of the Entente social-chauvinists, takes the same view of revolutionary tactics as *David*. He calls them a "farcical dream". But listen to *Kolb*, an avowed opportunist, who wrote: "The consequence of the tactics of *Liebknicht's* followers would be that the struggle within the German nation would be brought up to boiling point" (*Die Sozialdemokratie am Scheidewege*, p. 50).

But what is a struggle brought up to boiling point if not civil war?

If our Central Committee's tactics, which broadly coincide with those of the Zimmerwald Left, were "folly", "dreams", "adventurism", "Bakuninism"—as *David*, *Plekha-*

nov, Axelrod, Kautsky and others have asserted—they could never lead to a “struggle within a nation”, let alone to a struggle brought up to boiling point. Nowhere in the world have anarchist phrases brought about a struggle within a nation. But the facts indicate that precisely in 1915, as a result of the crisis produced by the war, revolutionary ferment among the masses is on the increase, and there is a spread of strikes and political demonstrations in Russia, strikes in Italy and in Britain, and hunger demonstrations and political demonstrations in Germany. Are these not the beginnings of revolutionary mass struggles?

*The sum and substance of Social-Democracy's practical programme in this war is to support, develop, extend and sharpen mass revolutionary action, and to set up illegal organisations, for without them there is no way of telling the truth to the masses of people even in the “free” countries. The rest is either lies or mere verbiage, whatever its trappings of opportunist or pacifist theory.**

When we are told that these “Russian tactics” (David's expression) are not suitable for Europe, we usually reply by pointing to the facts. On October 30, a delegation of Berlin women comrades called on the Party's Presidium in Berlin, and stated that “now that we have a large organising apparatus it is much easier to distribute illegal pamphlets and leaflets and to organise ‘banned meetings’ than it was under the Anti-Socialist Law. . . . Ways and means are not lacking, but the will evidently is” (*Berner Tagwacht*, 1915, No. 271).

Had these bad comrades been led astray by the Russian “sectarians”, etc.? Is it these comrades who represent the real masses, or is it Legien and Kautsky? Legien, who in his report on January 27, 1915, fumed against the “anarchistic” idea of forming underground organisations; or Kautsky, who has become such a counter-revolutionary that on November

* At the International Women's Congress held in Berne in March 1915, the representatives of the Central Committee of our Party urged that it was absolutely necessary to set up illegal organisations. This was rejected. The British women laughed at this proposal and praised British “liberty”. But a few months later British newspapers, like the *Labour Leader*, reached us with blank spaces, and then came the news of police raids, confiscation of pamphlets, arrests, and Draconian sentences imposed on comrades who had spoken in Britain about peace, nothing but peace!

26, four days before the 10,000-strong demonstration in Berlin, he denounced street demonstrations as "adventurism"!!

We've had enough of empty talk, and of prostituted "Marxism" à la Kautsky! After twenty-five years of the Second International, after the Basle Manifesto, the workers will no longer believe fine words. Opportunism is rotten-ripe; it has been transformed into social-chauvinism and has definitely deserted to the bourgeois camp. It has severed its spiritual and political ties with Social-Democracy. It will also break off its organisational ties. The workers are already demanding "illegal" pamphlets and "banned" meetings, i.e., underground organisations to support the revolutionary mass movement. Only when "war against war" is conducted on these lines does it cease to be empty talk and becomes Social-Democratic work. In spite of all difficulties, set-backs, mistakes, delusions and interruptions, this work will lead humanity to the victorious proletarian revolution.

Urbote No. 1, January 1916

Collected Works, Vol. 22,
pp. 108-20

From A Caricature of Marxism and Imperialist Economism

"No one can discredit revolutionary Social-Democracy as long as it does not discredit itself." That maxim always comes to mind, and must always be borne in mind, when any major theoretical or tactical proposition of Marxism is victorious, or even placed on the order of the day, and when, *besides* outright and resolute opponents, it is assailed by friends who hopelessly discredit and disparage it and turn it into a caricature. That has happened time and again in the history of the Russian Social-Democratic movement. In the early nineties, the victory of Marxism in the revolutionary movement was attended by the emergence of a caricature of Marxism in the shape of Economism, or "strikeism". The Iskrists would not have been able to uphold the fundamentals of proletarian theory and policy, either against petty-bourgeois Narodism or bourgeois liberalism, without long years of struggle against Economism. It was the same with Bolshevism, which triumphed in the mass labour movement in 1905 due, among other things, to correct application of the boycott of the tsarist Duma* slogan in the autumn of 1905, when the key battles of the Russian revolution were being fought. Bolshevism had to face—and overcome by struggle—another caricature in 1908-10, when Alexinsky and others noisily opposed participation in the Third Duma.

It is the same today too. Recognition of the *present* war as imperialist and emphasis on *its* close connection with the

* The boycott of the Bulygin Duma in 1905.—*Ed.*

imperialist era of capitalism encounters not only resolute opponents, but also irresolute friends, for whom the word "imperialism" has become all the rage. Having memorised the word, they are offering the workers hopelessly confused theories and reviving many of the old mistakes of the old Economism. Capitalism has triumphed—therefore there is no need to bother with political problems, the old Economists reasoned in 1894-1901, falling into rejection of the political struggle in Russia. Imperialism has triumphed—therefore there is no need to bother with the problems of political democracy, reason the present-day imperialist Economists. P. Kievsky's article, printed above, merits attention as a sample of these sentiments, as one such caricature of Marxism, as the first attempt to provide anything like an integral literary exposition of the vacillation that has been apparent in certain circles of our Party abroad since early 1915.

If imperialist Economism were to spread among the Marxists, who in the present great crisis of socialism have resolutely come out against social-chauvinism and for revolutionary internationalism, that would be a very grave blow to our trend—and to our Party. For it would discredit it from within, from its own ranks, would make it a vehicle of caricatured Marxism. It is therefore necessary to thoroughly discuss at least the most important of P. Kievsky's numerous errors, regardless of how "uninteresting" this may be, and regardless of the fact, also, that all too often we shall have to tediously explain elementary truths which the thoughtful and attentive reader has learned and understood long since from our literature of 1914 and 1915.

We shall begin with the "central" point of P. Kievsky's disquisitions in order to immediately bring to the reader the very "substance" of this new trend of imperialist Economism.

1. The Marxist Attitude Towards War and "Defence of the Fatherland"

P. Kievsky is convinced, and wants to convince his reader, that he "disagrees" only with §9 of our Party Programme dealing with national self-determination. He is very angry and tries to refute the charge that on the question of democ-

racy he is departing from the fundamentals of Marxism *in general*, that he has "betrayed" (the angry quotation marks are P. Kievsky's) Marxism on basic issues. But the point is that the moment our author begins to discuss his allegedly partial disagreement on an individual issue, the moment he adduces his arguments, considerations, etc., he immediately reveals that he is deviating from Marxism all along the line. Take §b (Section 2) of his article. "This demand [i.e., national self-determination] directly (!!) leads to social-patriotism," our author proclaims, explaining that the "treasonous" slogan of fatherland defence follows "quite (!) logically (!) from the right of nations to self-determination"... In his opinion, self-determination implies "sanctioning the treason of the French and Belgian social-patriots, who are defending this independence [the national independence of France and Belgium] with arms in hand. They are *doing* what the supporters of 'self-determination' only advocate..." "Defence of the fatherland belongs to the arsenal of our worst enemies..." "We categorically refuse to understand how one can *simultaneously* be against defence of the fatherland and for self-determination, against the fatherland and for it."

That's P. Kievsky. He obviously has not understood our resolutions against the fatherland defence slogan in the present war. It is therefore necessary again to explain the meaning of what is so clearly set out in our resolutions.

The resolution our Party adopted at its Berne Conference in March 1915, "On the Defence of the Fatherland Slogan", begins with the words: "*The present war is, in substance*"...

That the resolution deals with the *present* war could not have been put more plainly. The words "in substance" indicate that we must distinguish between the apparent and the real, between appearance and substance, between the word and the deed. The purpose of all talk about defence of the fatherland in this war is mendaciously to present as national the imperialist war of 1914-16, waged for the division of colonies, the plunder of foreign lands, etc. And to obviate even the slightest possibility of distorting our views, we added to the resolution a special paragraph on "*genuinely national wars*", which "took place *especially* (especially does not mean exclusively!) between 1789 and 1871".

The resolution explains that the "basis" of these "genuinely" national wars was a "long process of mass national movements, of a struggle against absolutism and feudalism, the overthrow of national oppression". . . .

Clear, it would seem. The present imperialist war stems from the general conditions of the imperialist era and is not accidental, not an exception, not a deviation from the general and typical. Talk of defence of the fatherland is therefore a deception of the people, for this war is *not* a national war. In a *genuinely* national war the words "defence of the fatherland" are *not* a deception and *we are not opposed to it*. Such (genuinely national) wars took place "especially" in 1789-1871, and our resolution, while not denying by a single word that they are possible now too, explains how we should distinguish a genuinely national from an imperialist war covered by deceptive national slogans. Specifically, in order to distinguish the two we must examine whether the "basis" of the war is a "long process of mass national movements", the "overthrow of national oppression".

The resolution on "pacifism" expressly states: "Social-Democrats cannot overlook the positive significance of revolutionary wars, i.e., not imperialist wars, but such as were conducted, for instance [note: "for instance"], between 1789 and 1871 with the aim of doing away with national oppression. . . ." Could our 1915 Party resolution speak of the national wars waged from 1789 to 1871 and say that we do not deny the positive significance of such wars if they were not considered possible today too? Certainly not.

A commentary, or popular explanation, of our Party resolutions is given in the Lenin and Zinoviev pamphlet *Socialism and War*. It plainly states, on page 5, that "socialists have regarded wars for the defence of the fatherland, or defensive wars, as legitimate, progressive and just" *only* in the sense of "overthrowing alien oppression". It cites an example: Persia against Russia, "etc.", and says: "These would be just, and defensive wars, irrespective of who would be the first to attack; any socialist would wish the oppressed, dependent and unequal states victory over the oppressor, slave-holding and predatory 'Great' Powers."

The pamphlet appeared in August 1915 and there are German and French translations. P. Kievsky is fully aware of its

contents. And never, on no occasion, has he or anyone else challenged the resolution on the defence of the fatherland slogan, or the resolution on pacifism, or their interpretation in the pamphlet. Never, not once! We are therefore entitled to ask: are we slandering P. Kievsky when we say that he has absolutely failed to understand Marxism if, beginning with March 1915, he has not challenged our Party's views on the war, whereas now, in August 1916, in an article on self-determination, i.e., on a supposedly partial issue, he reveals an amazing lack of understanding of a *general* issue?

P. Kievsky says that the fatherland defence slogan is "treasonous". We can confidently assure him that *every* slogan is and always will be "treasonous" for those who mechanically repeat it without understanding its meaning, without giving it proper thought, for those who merely memorise the words without analysing their implications.

What, generally speaking, is "defence of the fatherland"? Is it a scientific concept relating to economics, politics, etc.? No. It is a much bandied about current expression, sometimes simply a philistine phrase, intended to *justify the war*. Nothing more. Absolutely nothing! The term "treasonous" can apply only in the sense that the philistine is capable of justifying *any* war by pleading "we are defending our fatherland", whereas Marxism, which does not degrade itself by stooping to the philistine's level, requires an historical analysis of each war in order to determine whether or not *that particular* war can be considered progressive, whether it serves the interests of democracy and the proletariat and, in *that sense*, is legitimate, just, etc.

The defence of the fatherland slogan is all too often unconscious philistine justification of war and reveals inability to analyse the meaning and implications of a particular war and see it in historical perspective.

Marxism makes that analysis and says: *if* the "substance" of a war is, for example, the overthrow of alien oppression (which was especially typical of Europe in 1789-1871), then such a war is progressive as far as the oppressed state or nation is concerned. *If*, however, the "substance" of a war is redivision of colonies, division of booty, plunder of foreign lands (and such is the war of 1914-16), then all talk of defending the fatherland is "sheer deception of the people".

How, then, can we disclose and define the "substance" of a war? War is the continuation of policy. Consequently, we must examine the policy pursued prior to the war, the policy that led to and brought about the war. If it was an imperialist policy, i.e., one designed to safeguard the interests of finance capital and rob and oppress colonies and foreign countries, then the war stemming from that policy is imperialist. If it was a national liberation policy, i.e., one expressive of the mass movement against national oppression, then the war stemming from that policy is a war of national liberation.

The philistine does not realise that war is "the continuation of policy", and consequently limits himself to the formula that "the enemy has attacked us", "the enemy has invaded my country", without stopping to think *what issues* are at stake in the war, *which* classes are waging it, and with *what* political objects. Kievsky stoops right down to the level of such a philistine when he declares that Belgium has been occupied by the Germans, and hence, from the point of view of self-determination, the "Belgian social-patriots are right", or: the Germans have occupied part of France, hence, "Guesde can be satisfied", for "what is involved is territory populated by his nation" (and not by an alien nation).

For the philistine the important thing is *where* the armies stand, who is winning *at the moment*. For the Marxist the important thing is *what issues* are at stake in *this* war, during which first one, then the other army may be on top.

What is the present war being fought over? The answer is given in our resolution (based on the *policy* the belligerent powers pursued for *decades* prior to the war). England, France and Russia are fighting to keep the colonies they have seized, to be able to rob Turkey, etc. Germany is fighting to take over these colonies and to be able herself to rob Turkey, etc. Let us suppose even that the Germans take Paris or St. Petersburg. Would that change the nature of the present war? Not at all. The Germans' purpose—and more important, the policy that would bring it to realisation if they were to win—is to seize the colonies, establish domination over Turkey, annex areas populated by other nations, for instance, Poland, etc. It is definitely not to bring the French or the Russians under foreign domination. The real essence of

the present war is not national but imperialist. In other words, it is not being fought to enable one side to overthrow national oppression, which the other side is trying to maintain. It is a war between two groups of oppressors, between two freebooters over the division of their booty, over who shall rob Turkey and the colonies.

In short: a war *between* imperialist Great Powers (i.e., powers that oppress a whole number of nations and enmesh them in dependence on finance capital, etc.), or *in alliance* with the Great Powers, is an imperialist war. Such is the war of 1914-16. And in *this* war "defence of the fatherland" is a deception, an attempt to justify the war.

A war *against* imperialist, i.e., oppressing, powers by oppressed (for example, colonial) nations is a genuine national war. It is possible today too. "Defence of the fatherland" in a war waged by an oppressed nation against a foreign oppressor is not a deception. Socialists are *not* opposed to "defence of the fatherland" in *such* a war.

National self-determination is the same as the struggle for complete national liberation, for complete independence, against annexation, and socialists *cannot*—without ceasing to be socialists—reject *such* a struggle in whatever form, right down to an uprising or war.

P. Kievsky thinks he is arguing against Plekhanov: it was Plekhanov who pointed to the link between self-determination and defence of the fatherland! P. Kievsky *believed* Plekhanov that the link was *really of the kind* Plekhanov made it out to be. And having believed him, Kievsky took fright and decided that he must reject self-determination so as not to fall into Plekhanov's conclusions. . . . There is great trust in Plekhanov, and great fright, but there is no trace of *thought* about the substance of Plekhanov's mistake!

The social-charvinists plead self-determination in order to present this war as a national war. There is only one correct way of combating them: we must show that the war is being fought not to liberate nations, but to determine which of the great robbers will oppress *more* nations. To fall into negation of wars *really* waged for liberating nations is to present the worst possible caricature of Marxism. Plekhanov and the French social-charvinists harp on the republic in France in order to justify its "defence" against the German monarchy.

If we were to follow P. Kievsky's line of reasoning, we would have to oppose either the republic or a war *really* fought to preserve the republic! The German social-chauvinists point to universal suffrage and compulsory primary education in their country to justify its "defence" against tsarism. If we were to follow P. Kievsky's line of reasoning, we would have to oppose either universal suffrage and compulsory primary education or a war *really* fought to safeguard political freedom against attempts to abolish it!

Up to the 1914-16 war Karl Kautsky was a Marxist, and many of his major writings and statements will always remain models of Marxism. On August 26, 1910, he wrote in *Die Neue Zeit*, in reference to the imminent war:

"In a war between Germany and England the issue is not democracy, but world domination, i.e., exploitation of the world. That is not an issue on which Social-Democrats can side with the exploiters of their nation" (*Neue Zeit*, 28. Jahrg., Bd. 2, S. 776).

There you have an excellent Marxist formulation, one that fully coincides with our own and fully exposes the *present-day* Kautsky, who has turned from Marxism to defence of social-chauvinism. It is a formulation (we shall have occasion to revert to it in other articles) that clearly brings out the principles underlying the Marxist attitude towards war. War is the continuation of policy. Hence, once there is a struggle for democracy, a war for democracy is *possible*. National self-determination is but one of the democratic demands and does not, in principle, differ from other democratic demands. "World domination" is, to put it briefly, the substance of imperialist policy, of which imperialist war is the continuation. Rejection of "defence of the fatherland" in a democratic war, i.e., rejecting participation in such a war, is an absurdity that has nothing in common with Marxism. To embellish imperialist war by applying to it the concept of "defence of the fatherland", i.e., by presenting it as a democratic war, is to deceive the workers and side with the reactionary bourgeoisie.

2. "Our Understanding of the New Era"

The heading is P. Kievsky's. He constantly speaks of a "new era", but here, too, unfortunately his arguments are erroneous.

Our Party resolutions speak of the present war as stemming from the general conditions of the imperialist era. We give a correct Marxist definition of the relation between the "era" and the "present war": Marxism requires a concrete assessment of each separate war. To understand why an imperialist war, i.e., a war thoroughly reactionary and anti-democratic in its political implications, could, and inevitably did, break out between the Great Powers, many of whom stood at the head of the struggle for democracy in 1789-1871—to understand this we must understand the general conditions of the imperialist era, i.e., the transformation of capitalism in the advanced countries into imperialism.

P. Kievsky has flagrantly distorted the relation between the "era" and the "present war". In his reasoning, to consider the matter *concretely* means to examine the "era". That is precisely where he is wrong.

The era 1789-1871 was of special significance for Europe. That is irrefutable. We cannot understand a single national liberation war, and such wars were especially typical of that period, unless we understand the general conditions of the period. Does that mean that *all* wars of that period were national liberation wars? Certainly not. To hold that view is to reduce the whole thing to an absurdity and apply a ridiculous stereotype in place of a concrete analysis of each separate war. There were also colonial wars in 1789-1871, and wars between reactionary empires that oppressed many nations.

Advanced European (and American) capitalism has entered a new era of imperialism. Does it follow from that that only imperialist wars are now possible? Any such contention would be absurd. It would reveal inability to distinguish a given concrete phenomenon from the sum total of variegated phenomena possible in a given era. An era is called an era precisely because it encompasses the sum total of variegated phenomena and wars, typical and untypical, big and small, some peculiar to advanced countries, others to backward countries. To brush aside these concrete questions by resorting to general phrases about the "era", as Kievsky does, is to abuse the very concept "era". And to prove that, we shall cite one example out of many. But first it should be noted that *one* group of Lefts, namely, the German *Internationa-*

tionale group, has advanced this manifestly erroneous proposition in §5 of its theses, published in No. 3 of the *Bulletin of the Berne Executive Committee* (February 29, 1916): "National wars are no longer possible in the era of this unbridled imperialism." We analysed that statement in *Sbornik Sotsial-Demokrata*. Here we need merely note that though everyone who has followed the internationalist movement is long acquainted with this theoretical proposition (we opposed it way back in the spring of 1916 at the extended meeting of the Berne Executive Committee), not a single group has repeated or accepted it. And there is not a single word in the spirit of this or any similar proposition in P. Kievsky's article, written in August 1916.

That should be noted, and for the following reason: if this or a similar theoretical proposition were advanced, then we could speak of theoretical divergencies. But since no such proposition has been advanced, we are constrained to say: what we have is not a different interpretation of the concept "era", not a theoretical divergency, but merely a carelessly uttered phrase, merely abuse of the word "era".

Here is an example. P. Kievsky starts his article by asking: "Is not this (self-determination) the same as the right to receive free of charge 10,000 acres of land on Mars? The question can be answered only in the most concrete manner, only in context with the nature of the present era. The right of nations to self-determination is one thing in the era of the formation of national states, as the best form of developing the productive forces at their then existing level, but it is quite another thing now that this form, the national state, fetters the development of the productive forces. A vast distance separates the era of the establishment of capitalism and the national state from the era of the collapse of the national state and the eve of the collapse of capitalism itself. To discuss things in 'general', out of context with time and space, does not befit a Marxist."

There you have a sample of caricaturing the concept "imperialist era". And its caricature must be fought precisely because it is a new and important concept! What do we mean when we say that national states have become fetters, etc.? We have in mind the advanced capitalist countries, above all Germany, France, England, whose participation in the present war has been the chief factor in making it an imperialist war. In these countries, which hitherto have been in the van of mankind, particularly in 1789-1871, the

process of forming national states has been consummated. In *these* countries the national movement is a thing of an irrevocable past, and it would be an absurd reactionary utopia to try to revive it. The national movement of the French, English, Germans has long been completed. In *these* countries history's next step is a different one: liberated nations have become transformed into oppressor nations, into nations of imperialist rapine, nations that are going through the "eve of the collapse of capitalism".

But what of other nations?

P. Kievsky repeats, like a rule learned by rote, that Marxists should approach things "concretely", but he does *not* apply that rule. In our theses, on the other hand, we deliberately gave an example of a concrete approach, and Kievsky did not wish to point out our mistake, if he found one.

Our theses* (§6) state that to be concrete not less than *three* different types of countries must be distinguished when dealing with self-determination. (It was clearly impossible to discuss each separate country in general theses.) First type: the advanced countries of Western Europe (and America), where the national movement is a thing of the *past*. Second type: Eastern Europe, where it is a thing of the *present*. Third type: semi-colonies and colonies, where it is largely a thing of the *future*.

Is this correct or not? *This* is what P. Kievsky should have levelled his criticism at. But he does not see the *essence* of the theoretical problems! He fails to see that unless he refutes the above-mentioned proposition (in §6) of our theses—and it cannot be refuted because it is correct—his disquisitions about the "era" resemble a man "brandishing" his sword but striking no blows.

"In contrast to V. Ilyin's opinion," he writes at the end of his article, "we assume that for the majority (!) of Western (!) countries the national problem has not been settled. . ."

And so, the national movements of the French, Spaniards, English, Dutch, Germans and Italians were not consummated in the seventeenth, eighteenth and nineteenth cen-

* This refers to Lenin's theses: "The Socialist Revolution and the Right of Nations to Self-Determination".—*Ed.*

tures, and earlier? At the beginning of the article the concept "era of imperialism" is distorted to make it appear that the national movement has been consummated in general, and not only in the advanced Western countries. At the end of the same article the "national problem" is declared "not settled" in *precisely* the Western countries!! Is that not a muddle?

In the Western countries the national movement is a thing of the distant past. In England, France, Germany, etc., the "fatherland" is a dead letter, it has played its historical role, *i.e.*, the national movement cannot yield here anything progressive, anything that will elevate new masses to a new economic and political life. History's next step here is not transition from feudalism or from patriarchal savagery to national progress, to a cultured and politically free fatherland, but transition from a "fatherland" that has outlived its day, that is capitalistically overripe, to socialism.

The position is different in Eastern Europe. As far as the Ukrainians and Byelorussians, for instance, are concerned, only a Martian dreamer could deny that the national movement has not yet been consummated there, that the awakening of the masses to the full use of their mother tongue and literature (and this is an absolute condition and concomitant of the full development of capitalism, of the full penetration of exchange to the very last peasant family) is *still* going on there. The "fatherland" is historically not yet quite a dead letter there. There the "defence of the fatherland" can *still* be defence of democracy, of one's native language, of political liberty against oppressor nations, against medievalism, whereas the English, French, Germans and Italians lie when they speak of defending their fatherland in the present war, because actually what they are defending is *not* their native language, *not* their right to national development, but their rights as slave-holders, their colonies, the foreign "spheres of influence" of their finance capital, etc.

In the semi-colonies and colonies the national movement is, historically, still younger than in Eastern Europe.

What do the words "advanced countries" and imperialist era refer to? In *what* lies the "special" position of Russia (heading of §e in the second chapter of Kievsky's article), and not only Russia? *Where* is the national liberation move-

ment a false phrase and *where* is it a living and progressive reality? Kievsky reveals no understanding on any of these points.

6. The Other Political Issues Raised and Distorted by P. Kievsky

Liberation of the colonies, we stated in our theses, means self-determination of nations. Europeans often forget that colonial peoples *too* are nations, but to tolerate this "forgetfulness" is to tolerate chauvinism.

P. Kievsky "objects":

In the pure type of colonies, "there is *no* proletariat in the proper sense of the term" (end of §r, Chapter II). "For whom, then, is the 'self-determination' slogan meant? For the colonial bourgeoisie? For the fellahs? For the peasants? Certainly not. It is absurd for *socialists* [Kievsky's italics] to demand self-determination for the colonies, for it is absurd in general to advance the slogans of a workers' party for countries where there are no workers."

P. Kievsky's anger and his denunciation of our view as "absurd" notwithstanding, we make bold to submit that his arguments are erroneous. Only the late and unlamented Economists believed that the "slogans of a workers' party" are issued *only* for workers.* No, these slogans are issued for the whole of the labouring population, for the entire people. The democratic part of our programme—P. Kievsky has given no thought to its significance "in general"—is addressed specifically to the whole people and that is why in it we speak of the "people".**

The colonial and semi-colonial nations, we said, account for 1,000 million people, and P. Kievsky has not taken the trouble to refute that concrete statement. Of these 1,000 million, more than 700 million (China, India, Persia, Egypt)

* P. Kievsky would do well to reread what A. Martynov and Co. wrote in 1899-1901. He would find many of his "own" arguments there.

** Some curious opponents of "self-determination of nations" try to refute our views with the argument that "nations" are divided into classes! Our customary reply to these caricature Marxists is that the democratic part of our programme speaks of "government by the people".

live in countries where *there are* workers. But even with regard to colonial countries where there are no workers, only slave-owners and slaves, etc., the demand for "self-determination", far from being *absurd*, is *obligatory* for every Marxist. And if he gave the matter a little thought, Kievsky would probably realise this, and also that "self-determination" is always advanced "for" *two* nations: the oppressed and the *oppressing*.

Another of P. Kievsky's "objections":

"For that reason we limit ourselves, in respect to the colonies, to a negative slogan, i.e., to the demand socialists present to their governments--'get out of the colonies!' Unachievable within the framework of capitalism, this demand serves to intensify the struggle against imperialism, but does not contradict the trend of development, for a socialist society will not possess colonies."

The author's inability, or reluctance, to give the slightest thought to the theoretical contents of political slogans is simply amazing! Are we to believe that the use of a propaganda phrase instead of a theoretically precise political term alters matters? To say "get out of the colonies" is to evade a theoretical analysis and hide behind propaganda phrases! For every one of our Party propagandists, in referring to the Ukraine, Poland, Finland, etc., is fully entitled to demand of the tsarist government (his "own government"): "get out of Finland", etc. However, the intelligent propagandist will understand that we must not advance either positive or negative slogans for the sole purpose of "intensifying" the struggle. Only men of the Alexinsky type could insist that the "negative" slogan "get out of the Black-Hundred Duma" was justified by the desire to "intensify" the struggle against a certain evil.

Intensification of the struggle is an empty phrase of the subjectivists, who forget the Marxist requirement that every slogan be justified by a precise analysis of *economic* realities, the *political* situation and the *political* significance of the slogan. It is embarrassing to have to drive this home, but what can one do?

We know the Alexinsky habit of cutting short a theoretical discussion of a theoretical question by propaganda outcries. It is a bad habit. The slogan "get out of the colonies" has one and only one political and economic content:

freedom of secession for the colonial nations, freedom to establish a separate state! If, as P. Kievsky believes, the *general* laws of imperialism prevent the self-determination of nations and make it a utopia, illusion, etc., etc., then how can one, without stopping to think, make an exception from these general laws for *most* of the nations of the world? Obviously, P. Kievsky's "theory" is a caricature of theory.

Commodity production and capitalism, and the connecting threads of finance capital, exist in the vast majority of colonial countries. How, then, can we urge the imperialist countries, their governments, to "get out of the colonies" if, *from the standpoint* of commodity production, capitalism and imperialism, this is an "unscientific" and "utopian" demand, "refuted" *even* by Lensch, Cunow and the rest?

There is not even a shadow of *thought* in the author's argumentation!

He has given no thought to the fact that liberation of the colonies is "unrealisable" *only* in the sense of being "unrealisable without a series of revolutions". He has given no thought to the fact that it is realisable *in conjunction* with a socialist revolution in Europe. He has given no thought to the fact that a "socialist society will not possess" *not only* colonies, but subject nations *in general*. He has given no thought to the fact that, on the question under discussion, there is *no* economic or political difference between Russia's "possession" of Poland or Turkestan. He has given no thought to the fact that a "socialist society" will wish to "get out of the colonies" *only* in the sense of granting them the free *right* to secede, but definitely *not* in the sense of *recommending secession*.

And for this differentiation between the right to secede and the recommendation to secede, P. Kievsky condemns us as "jugglers", and to "scientifically substantiate" that verdict in the eyes of the workers, he writes:

"What is a worker to think when he asks a propagandist how the proletariat should regard *samostijnos!* [political independence for the Ukraine], and gets this answer: socialists are working for the right to secede, but their propaganda is against secession?"

I believe I can give a fairly accurate reply to that question, namely: every sensible worker will *think* that Kievsky is *not capable of thinking*.

Every sensible worker will "think": here we have P. Kievsky telling us workers to shout "get out of the colonies". In other words, we Great-Russian workers must demand from our government that it get out of Mongolia, Turkestan, Persia; English workers must demand that the English Government get out of Egypt, India, Persia, etc. But does this mean that *we* proletarians *wish* to separate ourselves from the Egyptian workers and fellahs, from the Mongolian, Turkestan or Indian workers and peasants? Does it mean that *we* advise the labouring masses of the colonies to "separate" from the class-conscious European proletariat? Nothing of the kind. Now, as always, we stand and shall continue to stand for the closest association and merging of the class-conscious workers of the advanced countries with the workers, peasants and slaves of *all* the oppressed countries. We have always advised and shall continue to advise all the oppressed classes in all the oppressed countries, the colonies included, *not* to separate from us, but to form the closest possible ties and merge with us.

We demand from our governments that they quit the colonies, or, to put it in precise political terms rather than in agitational outcries—that they *grant* the colonies full freedom of secession, the genuine *right to self-determination*, and we ourselves are sure to implement this right, and grant this freedom, as soon as we capture power. We demand this from existing governments, and will *do* this when we are the government, *not* in order to "recommend" secession, but, on the contrary, in order to facilitate and accelerate the *democratic* association and merging of nations. We shall exert every effort to foster association and merger with the Mongolians, Persians, Indians, Egyptians. We believe it is our duty and *in our interest* to do this, for otherwise socialism in Europe will *not be secure*. We shall endeavour to render these nations, more backward and oppressed than we are, "disinterested cultural assistance", to borrow the happy expression of the Polish Social-Democrats. In other words, we will help them pass to the use of machinery, to the lightening of labour, to democracy, to socialism.

If we demand freedom of secession for the Mongolians, Persians, Egyptians and *all* other oppressed and unequal nations without exception, we do so not because *we favour*

secession, but *only* because we stand for *free, voluntary* association and merging as distinct from forcible association. That is the *only* reason!

And in this respect the *only* difference between the Mongolian or Egyptian peasants and workers and their Polish or Finnish counterparts is, in our view, that the latter are more developed, more experienced politically than the Great Russians, more economically prepared, etc., and for that reason will in all likelihood *very soon* convince their peoples that it is unwise to extend their present legitimate hatred of the Great Russians, for their role of hangman, to the *socialist* workers and to a socialist Russia. They will convince them that economic expediency and internationalist and democratic instinct and consciousness demand the earliest association of all nations and their merging in a socialist society. And since the Poles and Finns are highly cultured people, they will, in all probability, very soon come to see the correctness of this attitude, and the possible secession of Poland and Finland after the triumph of socialism will therefore be only of short duration. The incomparably less cultured fellahs, Mongolians and Persians might secede for a longer period, but we shall try to shorten it by disinterested cultural assistance as indicated above.

There is *no* other difference in our attitude to the Poles and Mongolians, nor can there be. There is *no* "contradiction", nor can there be, between our propaganda of freedom of secession and our firm resolve to implement that freedom when *we* are the government, and our propaganda of association and merging of nations. That is what, we feel sure, every sensible worker, every genuine socialist and internationalist will "think" of our controversy with P. Kievsky.*

* Evidently Kievsky simply *repeated* the slogan "get out of the colonies", advanced by certain German and Dutch Marxists, without considering not only its theoretical content and implications, but also the specific features of Russia. It is pardonable—to a certain extent—for a Dutch or German Marxist to confine himself to the slogan "get out of the colonies". For, first, the *typical* form of national oppression, in the case of most *West-European* countries, is oppression of the colonies, and, second, the very term "colony" has an especially clear, graphic and vital meaning for *West-European* countries.

Running through the article is P. Kievsky's basic doubt: why advocate and, when we are in power, implement the freedom of nations to *secede*, considering that the trend of development is towards the *merging* of nations? For the same reason—we reply—that we advocate and, when in power, will implement the dictatorship of the proletariat, though the entire trend of development is towards abolition of coercive domination of one part of society over another. Dictatorship is domination of one part of society over the rest of society, and domination, moreover, that rests directly on coercion. Dictatorship of the proletariat, the only consistently revolutionary class, is necessary to overthrow the bourgeoisie and repel its attempts at counter-revolution. The question of proletarian dictatorship is of such overriding importance that he who denies the need for such dictatorship, or recognises it only in words, cannot be a member of the Social-Democratic Party. However, it cannot be denied that in individual cases, by way of exception, for instance, in some small country after the social revolution has been accomplished in a neighbouring big country, peaceful surrender of power by the bourgeoisie is *possible*, if it is convinced that resistance is hopeless and if it prefers to save its skin. It is much more likely, of course, that even in small states socialism will not be achieved without civil war, and for that reason the *only* programme of international Social-Democracy must be recognition of civil war, though violence is, of course, alien to our ideals. The same, *mutatis mutandis* (with the *necessary* alterations), is applicable to nations. We favour their merger, but *now* there can be no transition from forcible merger and annexation to voluntary merger without freedom of secession. We recognise—and quite rightly—the predominance of the economic factor, but to interpret it *à la* P. Kievsky is to make a caricature of Marx-

But what of Russia? Its peculiarity lies precisely in the fact that the difference between "our" "colonies" and "our" oppressed nations is not clear, not concrete and not vitally felt!

For a Marxist writing in, say, German it might be pardonable to overlook *this* peculiarity of Russia; for Kievsky it is unpardonable. The sheer absurdity of trying to discover some serious difference between oppressed nations and colonies in the case of Russia should be especially clear to a Russian socialist who wants not simply to *repeat*, but to *think*.

ism. Even the trusts and banks of modern imperialism, though inevitable everywhere as part of developed capitalism, differ in their concrete aspects from country to country. There is a still greater difference, despite homogeneity in essentials, between political forms in the advanced imperialist countries—America, England, France, Germany. The same variety will manifest itself also in the path mankind will follow from the imperialism of today to the socialist revolution of tomorrow. All nations will arrive at socialism—this is inevitable, but all will do so in not exactly the same way, each will contribute something of its own to some form of democracy, to some variety of the dictatorship of the proletariat, to the varying rate of socialist transformations in the different aspects of social life. There is nothing more primitive from the viewpoint of theory, or more ridiculous from that of practice, than to paint, "in the name of historical materialism", this aspect of the future in a monotonous grey. The result will be nothing more than Suzdal daubing. And even if reality were to show that *prior* to the first victory of the socialist proletariat only 1/500 of the nations now oppressed will win emancipation and secede, that *prior* to the final victory of the socialist proletariat the world over (i.e., during all the vicissitudes of the socialist revolution) also only 1/500 of the oppressed nations will secede for a very short time—even in that event we would be correct, both from the theoretical and practical political standpoint, in advising the workers, already now, not to permit into their Social-Democratic parties those socialists of the oppressor nations who do not recognise and do not advocate freedom of secession for *all* oppressed nations. For the fact is that we do not know, and cannot know, how many of the oppressed nations will in practice require secession in order to contribute something of their own to the different *forms* of democracy, the different *forms* of transition to socialism. And that the negation of freedom of secession now is theoretically false from beginning to end and in practice amounts to servility to the chauvinists of the oppressing nations—this we know, see and feel daily.

"We emphasise," P. Kievsky writes in a footnote to the passage quoted above, "that we fully support the demand 'against forcible annexation'...."

But he makes no reply, not even by a single word, to our perfectly clear statement that this "demand" is tantamount to recognising self-determination, that there can be no correct definition of the concept "annexation" unless it is seen in context with self-determination. Presumably Kievsky believes that in a discussion it is enough to present one's arguments and demands without any supporting evidence!

He continues: "... We fully accept, in their *negative* formulation, a number of demands that tend to sharpen proletarian consciousness against imperialism, but there is absolutely no possibility of working out corresponding *positive* formulations on the basis of the existing system. Against war, yes, but not for a democratic peace. . . ."

Wrong—wrong from the first word to the last. Kievsky has read our resolution on "Pacifism and the Peace Slogan" (in the pamphlet *Socialism and War*, pp. 44-45) and even approved it, I believe. But obviously he did not understand it. We are for a democratic peace, only we warn the workers against the deception that such a peace is possible under the present, bourgeois governments "without a series of revolutions", as the resolution points out. We denounced as a deception of the workers the "abstract" advocacy of peace, i.e., one that does *not* take into account the real class nature, or, specifically, the imperialist nature of the *present* governments in the belligerent countries. We definitely stated in the *Sotsial-Demokrat* (No. 47) theses that if the revolution places our Party in power during the present war, it will immediately propose a democratic peace to all the warring countries.

Yet, anxious to convince himself and others that he is opposed "only" to self-determination and not to democracy in general, P. Kievsky ends up by asserting that we are "not for a democratic peace". Curious logic!

There is no need to dwell on all the other examples he cites, and no sense in wasting space on refuting them, for they are on the same level of naïve and fallacious logic and can only make the reader smile. There is not, nor can there be, such a thing as a "negative" Social-Democratic slogan that serves only to "sharpen proletarian consciousness against imperialism" without at the same time offering a positive answer to the question of *how* Social-Democracy will solve the problem when it assumes power. A "negative"

slogan unconnected with a definite positive solution will not "sharpen", but dull consciousness, for such a slogan is a hollow phrase, mere shouting, meaningless declamation.

P. Kievsky does not understand the difference between "negative" slogans that stigmatise *political* evils and *economic* evils. The difference lies in the fact that certain economic evils are part of capitalism as such, whatever the political superstructure, and that it is *impossible* to eliminate them economically without eliminating capitalism itself. Not a single instance can be cited to disprove this. On the other hand, political evils represent a departure from democracy which, economically, is fully possible "on the basis of the existing system", i.e., capitalism, and by way of exception is being implemented under capitalism—certain aspects in one country, other aspects in another. Again, what the author fails to understand is precisely the fundamental conditions necessary for the implementation of democracy in general!

The same applies to the question of divorce. The reader will recall that it was first posed by Rosa Luxemburg in the discussion on the *national* question. She expressed the perfectly justified opinion that if we uphold autonomy within a state (for a definite region, area, etc.), we must, as centralist Social-Democrats, insist that all major national issues—and *divorce* legislation is one of them—should come within the jurisdiction of the central government and central parliament. This example clearly demonstrates that one cannot be a democrat and socialist without demanding full freedom of divorce now, because the lack of such freedom is additional oppression of the oppressed sex—though it should not be difficult to realise that recognition of the *freedom* to leave one's husband is not an *invitation* to all wives to do so!

P. Kievsky "objects":

"What would this right [of divorce] be like if in *such* cases [when the wife *wants* to leave the husband] she could *not* exercise her right? Or if its exercise depended on the will of *third* parties, or, worse still, on the will of claimants to her affections? Would we advocate the proclamation of *such* a right? Of course not!"

That objection reveals complete failure to understand the relation between democracy *in general* and capitalism.

The conditions that make it impossible for the oppressed classes to "exercise" their democratic rights are not the exception under capitalism; they are typical of the system. In most cases the right of divorce will remain unrealisable under capitalism, for the oppressed sex is subjugated economically. No matter how much democracy there is under capitalism, the woman remains a "domestic slave", a slave locked up in the bedroom, nursery, kitchen. The right to elect their "own" people's judges, officials, school-teachers, jurymen, etc., is likewise in most cases unrealisable under capitalism precisely because of the economic subjection of the workers and peasants. The same applies to the democratic republic: our programme defines it as "government by the people", though all Social-Democrats know perfectly well that under capitalism, even in the most democratic republic, there is bound to be bribery of officials by the bourgeoisie and an alliance of stock exchange and the government.

Only those who cannot think straight or have no knowledge of Marxism will conclude: so there is no point in having a republic, no point in freedom of divorce, no point in democracy, no point in self-determination of nations! But Marxists know that democracy does *not* abolish class oppression. It only makes the class struggle more direct, wider, more open and pronounced, and that is what we need. The fuller the freedom of divorce, the clearer will women see that the source of their "domestic slavery" is capitalism, not lack of rights. The more democratic the system of government, the clearer will the workers see that the root evil is capitalism, not lack of rights. The fuller national equality (and it is *not* complete without freedom of secession), the clearer will the workers of the oppressed nations see that the cause of their oppression is capitalism, not lack of rights, etc.

It must be said again and again: It is embarrassing to have to drive home the ABC of Marxism, but what is one to do if P. Kievsky does not know it?

He discusses divorce in much the same way as one of the secretaries of the Organising Committee abroad, Semkovsky, discussed it, if I remember rightly, in the *Paris Golos*. His line of reasoning was that freedom of divorce is

not, it is true, an invitation to all wives to leave their husbands, but if it is proved that all other husbands are better than yours, madame, then it amounts to one and the same thing!!

In taking that line of argument Semkovsky forgot that crank thinking is not a violation of socialist or democratic principles. If Semkovsky were to tell a woman that all other husbands were better than hers, no one would regard this as violation of democratic principles. At most people would say: There are bound to be big cranks in a big party! But if Semkovsky were to take it into his head to defend as a democrat a person who opposed freedom of divorce and appealed to the courts, the police or the church to prevent his wife leaving him, we feel sure that *even* most of Semkovsky's colleagues on the Secretariat Abroad, though they are sorry socialists, would refuse to support him!

Both Semkovsky and P. Kievsky, in their "discussion" of divorce, fail to understand the issue and avoid its substance, namely, that under capitalism the right of divorce, as *all* other democratic rights without exception, is conditional, restricted, formal, narrow and extremely difficult of realisation. Yet no self-respecting Social-Democrat will consider anyone opposing the right of divorce a democrat, let alone a socialist. That is the crux of the matter. *All* "democracy" consists in the proclamation and realisation of "rights" which under capitalism are realisable only to a very small degree and only relatively. But without the proclamation of these rights, without a struggle to introduce them now, immediately, without training the masses in the spirit of this struggle, socialism is *impossible*.

Having failed to understand that, Kievsky bypasses the central question, that belongs to his special subject, namely, *how* will we Social-Democrats abolish national oppression? He shunts the question aside with phrases about the world being "drenched in blood", etc. (though this has no bearing on the matter under discussion). This leaves only one single argument: the socialist revolution will solve everything! Or, the argument sometimes advanced by people who share his views: self-determination is impossible under capitalism and superfluous under socialism.

From the theoretical standpoint that view is nonsensical;

from the practical political standpoint it is chauvinistic. It fails to appreciate the significance of democracy. For socialism is impossible without democracy because: (1) the proletariat cannot perform the socialist revolution unless it prepares for it by the struggle for democracy; (2) victorious socialism cannot consolidate its victory and bring humanity to the withering away of the state without implementing full democracy. To claim that self-determination is superfluous under socialism is therefore just as nonsensical and just as hopelessly confusing as to claim that democracy is superfluous under socialism.

Self-determination is *no more* impossible under capitalism, and *just* as superfluous under socialism, as democracy generally.

The economic revolution will create the necessary prerequisites for eliminating *all* types of political oppression. Precisely for that reason it is illogical and incorrect to reduce everything to the economic revolution, for the question is: *how* to eliminate national oppression? It cannot be eliminated without an economic revolution. That is incontestable. But to *limit* ourselves to this is to lapse into absurd and wretched imperialist Economism.

We must carry out national *equality*; proclaim, formulate and implement equal "rights" for all nations. *Everyone* agrees with that save, perhaps, P. Kievsky. But this poses a question which P. Kievsky avoids: is not negation of the *right* to form a national state negation of equality?

Of course it is. And consistent, *i.e.*, socialist, democrats proclaim, formulate and will implement this right, without which there is no path to complete, voluntary rapprochement and merging of nations.

Written in August-October
1916

Collected Works, Vol. 23,
pp. 28-40, 63-75

Imperialism and the Split in Socialism

Is there any connection between imperialism and the monstrous and disgusting victory opportunism (in the form of social-chauvinism) has gained over the labour movement in Europe?

This is the fundamental question of modern socialism. And having in our Party literature fully established, first, the imperialist character of our era and of the present war, and, second, the inseparable historical connection between social-chauvinism and opportunism, as well as the intrinsic similarity of their political ideology, we can and must proceed to analyse this fundamental question.

We have to begin with as precise and full a definition of imperialism as possible. Imperialism is a specific historical stage of capitalism. Its specific character is three-fold: imperialism is (1) monopoly capitalism; (2) parasitic, or decaying capitalism; (3) moribund capitalism. The supplanting of free competition by monopoly is the fundamental economic feature, the *quintessence* of imperialism. Monopoly manifests itself in five principal forms: (1) cartels, syndicates and trusts—the concentration of production has reached a degree which gives rise to these monopolistic associations of capitalists; (2) the monopolistic position of the big banks—three, four or five giant banks manipulate the whole economic life of America, France, Germany; (3) seizure of the sources of *raw material* by the trusts and the financial oligarchy (finance capital is monopoly industrial capital merged with bank capital); (4) the (economic) partition of the

world by the international cartels has *begun*. There are already over *one hundred* such international cartels, which command the *entire* world market and divide it "amicably" among themselves—until war *redivides* it. The export of capital, as distinct from the export of commodities under non-monopoly capitalism, is a highly characteristic phenomenon and is closely linked with the economic and territorial-political partition of the world; (5) the territorial partition of the world (colonies) is *completed*.

Imperialism, as the highest stage of capitalism in America and Europe, and later in Asia, took final shape in the period 1898-1914. The Spanish-American War (1898), the Anglo-Boer War (1899-1902), the Russo-Japanese War (1904-05) and the economic crisis in Europe in 1900 are the chief historical landmarks in the new era of world history.

The fact that imperialism is parasitic or decaying capitalism is manifested first of all in the tendency to decay, which is characteristic of *every* monopoly under the system of private ownership of the means of production. The difference between the democratic-republican and the reactionary-monarchist imperialist bourgeoisie is obliterated precisely because they are both rotting alive (which by no means precludes an extraordinarily rapid development of capitalism in individual branches of industry, in individual countries, and in individual periods). Secondly, the decay of capitalism is manifested in the creation of a huge stratum of *rentiers*, capitalists who live by "clipping coupons". In each of the four leading imperialist countries—England, U.S.A., France and Germany—capital in securities amounts to 100,000 or 150,000 *million* francs, from which each country derives an annual income of no less than five to eight thousand million. Thirdly, export of capital is parasitism raised to a high pitch. Fourthly, "finance capital strives for domination, not freedom". Political reaction *all along* the line is a characteristic feature of imperialism. Corruption, bribery on a huge scale and all kinds of fraud. Fifthly, the exploitation of oppressed nations—which is inseparably connected with annexations—and especially the exploitation of colonies by a handful of "Great" Powers, increasingly transforms the "civilised" world into a parasite on the body of hundreds of millions in the uncivilised nations. The Ro-

man proletarian lived at the expense of society. Modern society lives at the expense of the modern proletarian. Marx specially stressed this profound observation of Sismondi. Imperialism somewhat changes the situation. A privileged upper stratum of the proletariat in the imperialist countries lives partly at the expense of hundreds of millions in the uncivilised nations.

It is clear why imperialism is *moribund* capitalism, capitalism in *transition* to socialism: monopoly, which grows out of capitalism, is *already* dying capitalism, the beginning of its transition to socialism. The tremendous *socialisation* of labour by imperialism (what its apologists—the bourgeois economists—call “interlocking”) produces the same result.

Advancing this definition of imperialism brings us into complete contradiction to K. Kautsky, who refuses to regard imperialism as a “phase of capitalism” and defines it as a *policy* “preferred” by finance capital, a tendency of “industrial” countries to annex “agrarian” countries.* Kautsky’s definition is thoroughly false from the theoretical standpoint. What distinguishes imperialism is the rule *not* of industrial capital, but of finance capital, the striving to annex *not* agrarian countries, particularly, but *every kind* of country. Kautsky *divorces* imperialist politics from imperialist economics, he divorces monopoly in politics from monopoly in economics in order to pave the way for his vulgar bourgeois reformism, such as “disarmament”, “ultra-imperialism” and similar nonsense. The whole purpose and significance of this theoretical falsity is to obscure the *most profound* contradictions of imperialism and thus justify the theory of “unity” with the apologists of imperialism, the outright social-chauvinists and opportunists.

We have dealt at sufficient length with Kautsky’s break with Marxism on this point in *Sotsial-Demokrat* and *Kommunist*. Our Russian Kautskyites, the supporters of the Organising Committee (O.C.),** headed by Axelrod and

* “Imperialism is a product of highly developed industrial capitalism. It consists in the striving of every industrial capitalist nation to subjugate and annex ever larger *agrarian* territories, irrespective of the nations that inhabit them” (Kautsky in *Die Neue Zeit*, September 11, 1914).

** Mensheviks (O. C.—Menshevik Organising Committee).—Ed.

Spectator, including even Martov, and to a large degree Trotsky, preferred to maintain a discreet silence on the question of Kautskyism as a trend. They did not dare defend Kautsky's war-time writings, confining themselves simply to praising Kautsky (Axelrod in his German pamphlet, which the Organising Committee has promised to publish in Russian) or to quoting Kautsky's private letters (Spectator), in which he says he belongs to the opposition and jesuitically tries to nullify his chauvinist declarations.

It should be noted that Kautsky's "conception" of imperialism—which is tantamount to embellishing imperialism—is a retrogression not only compared with Hilferding's *Finance Capital* (no matter how assiduously Hilferding now defends Kautsky and "unity" with the social-chauvinists!) but also compared with the *social-liberal* J. A. Hobson. This English economist, who in no way claims to be a Marxist, defines imperialism, and reveals its contradictions, much more profoundly in a book published in 1902*. This is what Hobson (in whose book may be found nearly all Kautsky's pacifist and "conciliatory" banalities) wrote on the highly important question of the parasitic nature of imperialism:

Two sets of circumstances, in Hobson's opinion, weakened the power of the old empires: (1) "economic parasitism", and (2) formation of armies from dependent peoples. "There is first the habit of economic parasitism, by which the ruling state has used its provinces, colonies, and dependencies in order to enrich its ruling class and to bribe its lower classes into acquiescence". Concerning the second circumstance, Hobson writes:

"One of the strangest symptoms of the blindness of imperialism [this song about the "blindness" of imperialists comes more appropriately from the social-liberal Hobson than from the "Marxist" Kautsky] is the reckless indifference with which Great Britain, France, and other imperial nations are embarking on this perilous dependence. Great Britain has gone farthest. Most of the fighting by which we have won our Indian Empire has been done by natives; in India, as more recently in Egypt, great standing armies are placed under British commanders; almost all the fighting associated with our African dominions, except in the southern part, has been done for us by natives."

* J. A. Hobson, *Imperialism*, London, 1902.

The prospect of partitioning China elicited from Hobson the following economic appraisal:

"The greater part of Western Europe might then assume the appearance and character already exhibited by tracts of country in the South of England, in the Riviera, and in the tourist-ridden or residential parts of Italy and Switzerland, little clusters of wealthy aristocrats drawing dividends and pensions from the Far East, with a somewhat larger group of professional retainers and tradesmen and a larger body of personal servants and workers in the transport trade and in the final stages of production of the more perishable goods: all the main arterial industries would have disappeared, the staple foods and semi-manufactures flowing in as tribute from Asia and Africa. . . . We have foreshadowed the possibility of even a larger alliance of Western states, a European federation of Great Powers which, so far from forwarding the cause of world civilisation, might introduce the gigantic peril of a Western parasitism, a group of advanced industrial nations, whose upper classes drew vast tribute from Asia and Africa, with which they supported great tame masses of retainers, no longer engaged in the staple industries of agriculture and manufacture, but kept in the performance of personal or minor industrial services under the control of a new financial aristocracy. Let those who would scout such a theory (he should have said: prospect) as undeserving of consideration examine the economic and social condition of districts in Southern England today which are already reduced to this condition, and reflect upon the vast extension of such a system which might be rendered feasible by the subjection of China to the economic control of similar groups of financiers, investors (rentiers) and political and business officials, draining the greatest potential reservoir of profit the world has ever known, in order to consume it in Europe. The situation is far too complex, the play of world forces far too incalculable, to render this or any other single interpretation of the future very probable; but the influences which govern the imperialism of Western Europe today are moving in this direction, and, unless counteracted or diverted, make towards such a consummation."

Hobson, the social-liberal, fails to see that this "counter-action" can be offered *only* by the revolutionary proletariat and *only* in the form of a social revolution. But then he is a social-liberal! Nevertheless, as early as 1902 he had an excellent insight into the meaning and significance of a "United States of Europe" (he it said for the benefit of Trotsky the Kautskyite!) and of all that is now being glossed over by the *hypocritical Kautskyites* of various countries, namely, that the *opportunists* (social-chauvinists) are working hand in glove with the imperialist bourgeoisie *precisely* towards creating an imperialist Europe on the backs of Asia and Africa, and that objectively the *opportunists* are a section of the petty bourgeoisie and of certain strata of the working

class who *have been bribed* out of imperialist superprofits and converted into *watchdogs* of capitalism and *corrupters* of the labour movement.

Both in articles and in the resolutions of our Party, we have repeatedly pointed to this most profound connection, the economic connection, between the imperialist bourgeoisie and the opportunism which has triumphed (for long?) in the labour movement. And from this, incidentally, we concluded that a split with the social-chauvinists was inevitable. Our Kautskyites preferred to evade the question! Martov, for instance, uttered in his lectures a sophistry which in the *Bulletin of the Organising Committee, Secretariat Abroad* (No. 4, April 10, 1916) is expressed as follows:

"... The cause of revolutionary Social-Democracy would be in a sad, indeed hopeless, plight if those groups of workers who in mental development approach most closely to the 'intelligentsia' and who are the most highly skilled fatally drifted away from it towards opportunism..."

By means of the silly word "fatally" and a certain sleight-of-hand, the *fact is evaded* that *certain* groups of workers *have already drifted away* to opportunism and to the imperialist bourgeoisie! And that is the very fact the sophists of the O.C. want to *evade*! They confine themselves to the "official optimism" the Kautskyite Hilferding and many others now flaunt: objective conditions guarantee the unity of the proletariat and the victory of the revolutionary trend! We, forsooth, are "optimists" with regard to the proletariat!

But in reality all these Kautskyites—Hilferding, the O.C. supporters, Martov and Co.—are *optimists* ... with regard to *opportunism*. That is the whole point!

The proletariat is the child of capitalism—of world capitalism, and not only of European capitalism, or of imperialist capitalism. On a world scale, fifty years sooner or fifty years later—measured on a *world* scale this is a minor point—the "proletariat" of course "will be" united, and revolutionary Social-Democracy will "inevitably" be victorious within it. But that is not the point. Messrs. Kautskyites. The point is that at the present time, in the imperialist countries of Europe, *you are fawning* on the opportunists, who are *alien* to the proletariat as a class, who are the servants, the agents of the bourgeoisie and the vehicles of its

influence, and *unless* the labour movement *rids* itself of them, it will remain a *bourgeois labour movement*. By advocating "unity" with the opportunists, with the Legiens and Davids, the Plekhanovs, the Chkhenkelis and Potresovs, etc., you are, objectively, defending the *enslavement* of the workers by the imperialist bourgeoisie with the aid of its best agents in the labour movement. The victory of revolutionary Social-Democracy on a world scale is absolutely inevitable, only it is moving and will move, is proceeding and will proceed, *against* you, it will be a victory *over* you.

These two trends, one might even say *two parties*, in the present-day labour movement, which in 1914-16 so obviously parted ways all over the world, were *traced* by Engels and Marx in England throughout the course of *decades*, roughly from 1858 to 1892.

Neither Marx nor Engels lived to see the imperialist epoch of world capitalism, which began not earlier than 1898-1900. But it has been a peculiar feature of England that even in the middle of the nineteenth century she already revealed at least two major distinguishing features of imperialism: (1) vast colonies, and (2) monopoly profit (due to her monopoly position in the world market). In both respects England at that time was an exception among capitalist countries, and Engels and Marx, analysing this exception, quite clearly and definitely indicated its *connection* with the (temporary) victory of opportunism in the English labour movement.

In a letter to Marx, dated October 7, 1858, Engels wrote: "The English proletariat is actually becoming more and more bourgeois, so that this most bourgeois of all nations is apparently aiming ultimately at the possession of a bourgeois aristocracy and a bourgeois proletariat *alongside* the bourgeoisie. For a nation which exploits the whole world this is of course to a certain extent justifiable." In a letter to Sorge, dated September 21, 1872, Engels informs him that Hales kicked up a big row in the Federal Council of the International and secured a vote of censure of Marx for saying that "the English labour leaders had sold themselves". Marx wrote to Sorge on August 4, 1874: "As to the urban workers here (in England), it is a pity that the whole pack of leaders did not get into Parliament. This would be

the surest way of getting rid of the whole lot." In a letter to Marx, dated August 11, 1881, Engels speaks about "those very worst English trade unions which allow themselves to be led by men sold to, or at least paid by, the bourgeoisie". In a letter to Kautsky, dated September 12, 1882, Engels wrote: "You ask me what the English workers think about colonial policy. Well, exactly the same as they think about politics in general. There is no workers' party here, there are only Conservatives and Liberal-Radicals, and the workers gaily share the feast of England's monopoly of the world market and the colonies."

On December 7, 1889, Engels wrote to Sorge: "The most repulsive thing here [in England] is the bourgeois 'respectability', which has grown deep into the bones of the workers. . . . Even Tom Mann, whom I regard as the best of the lot, is fond of mentioning that he will be lunching with the Lord Mayor. If one compares this with the French, one realises what a revolution is good for, after all." In a letter, dated April 19, 1890: "But *under* the surface the movement [of the working class in England] is going on, is embracing ever wider sections and mostly just among the hitherto stagnant *lowest* [Engels's italics] strata. The day is no longer far off when this mass *will* suddenly *find itself*, when it will dawn upon it that it itself is this colossal mass in motion." On March 4, 1891: "The failure of the collapsed Dockers' Union; the 'old' conservative trade unions, *rich* and therefore cowardly, remain lone on the field. . . ." September 14, 1891: at the Newcastle Trade Union Congress the old unionists, opponents of the eight-hour day, were defeated "and the bourgeois papers recognise the defeat of the *bourgeois labour party*" (Engels's italics throughout). . . .

That these ideas, which were repeated by Engels over the course of decades, were also expressed by him publicly, in the press, is proved by his preface to the second edition of *The Condition of the Working Class in England*, 1892. Here he speaks of an "aristocracy among the working class", of a "privileged minority of the workers", in contradistinction to the "great mass of working people". "A small, privileged, protected minority" of the working class alone was "permanently benefited" by the privileged position of England in 1848-68, whereas "the great bulk of them experienced at best

but a temporary improvement". . . . "With the break-down of that [England's industrial] monopoly, the English working class will lose that privileged position. . . ." The members of the "new" unions, the unions of the unskilled workers, "had this immense advantage, that their minds were virgin soil, entirely free from the inherited 'respectable' bourgeois prejudices which hampered the brains of the better situated 'old unionists'". . . . "The so-called workers' representatives" in England are people "who are forgiven their being members of the working class because they themselves would like to drown their quality of being workers in the ocean of their liberalism". . . .

We have deliberately quoted the direct statements of Marx and Engels at rather great length in order that the reader may study them *as a whole*. And they should be studied, they are worth carefully pondering over. For they are the *pivot* of the tactics in the labour movement that are dictated by the objective conditions of the imperialist era.

Here, too, Kautsky has tried to "befog the issue" and substitute for Marxism sentimental conciliation with the opportunists. Arguing against the avowed and naïve social-imperialists (men like Lensch) who justify Germany's participation in the war as a means of destroying England's monopoly, Kautsky "*corrects*" this obvious falsehood by another equally obvious falsehood. Instead of a cynical falsehood he employs a suave falsehood! The *industrial* monopoly of England, he says, has long ago been broken, has long ago been destroyed, and there is nothing left to destroy.

Why is this argument false?

Because, firstly, it overlooks England's *colonial* monopoly. Yet Engels, as we have seen, pointed to this very clearly as early as 1882, thirty-four years ago! Although England's industrial monopoly may have been destroyed, her colonial monopoly not only remains, but has become extremely accentuated, for the whole world is already divided up! By means of this suave lie Kautsky smuggles in the bourgeois-pacifist and opportunist-philistine idea that "there is nothing to fight about". On the contrary, not only have the *capitalists* something to fight about now, but they *cannot help* fighting if they want to preserve capitalism, for without a forcible redivision of colonies the *new* imperialist countries

cannot obtain the privileges enjoyed by the older (*and weaker*) imperialist powers.

Secondly, why does England's monopoly explain the (temporary) victory of opportunism in England? Because monopoly yields *superprofits*, i.e., a surplus of profits over and above the capitalist profits that are normal and customary all over the world. The capitalists *can* devote a part (and not a small one, at that!) of these superprofits to bribe *their own* workers, to create something like an alliance (recall the celebrated "alliances" described by the Webbs of English trade unions and employers) between the workers of the given nation and their capitalists *against* the other countries. England's industrial monopoly was already destroyed by the end of the nineteenth century. That is beyond dispute. But *how* did this destruction take place? Did *all* monopoly disappear?

If that were so, Kautsky's "theory" of conciliation (with the opportunists) would to a certain extent be justified. But it is *not* so, and that is just the point. Imperialism is monopoly capitalism. Every cartel, trust, syndicate, every giant bank is a monopoly. Superprofits have not disappeared; they still remain. The exploitation of *all* other countries by one privileged, financially wealthy country remains and has become more intense. A handful of wealthy countries—there are only four of them, if we mean independent, really gigantic, "modern" wealth: England, France, the United States and Germany—have developed monopoly to vast proportions, they obtain *superprofits* running into hundreds, if not thousands, of millions, they "ride on the backs" of hundreds and hundreds of millions of people in other countries and fight among themselves for the division of the particularly rich, particularly fat and particularly easy spoils.

This, in fact, is the economic and political essence of imperialism, the profound contradictions of which Kautsky glosses over instead of exposing.

The bourgeoisie of an imperialist "Great" Power *can economically* bribe the upper strata of "its" workers by spending on this a hundred million or so francs a year, for its *superprofits* most likely amount to about a thousand million. And how this little sop is divided among the labour minis-

ters, "labour representatives" (remember Engels's splendid analysis of the term), labour members of war industries committees, labour officials, workers belonging to the narrow craft unions, office employees, etc., etc., is a secondary question.

Between 1848 and 1868, and to a certain extent even later, only England enjoyed a monopoly: *that is why* opportunism could prevail there for decades. *No* other countries possessed either very rich colonies or an industrial monopoly.

The last third of the nineteenth century saw the transition to the new, imperialist era. Finance capital *not* of one, but of several, though very few, Great Powers enjoys a monopoly. (In Japan and Russia the monopoly of military power, vast territories, or special facilities for robbing minority nationalities, China, etc., partly supplements, partly takes the place of, the monopoly of modern, up-to-date finance capital.) This difference explains why England's monopoly position *could* remain *unchallenged* for decades. The monopoly of modern finance capital is being frantically challenged; the era of imperialist wars has begun. It was possible in those days to bribe and corrupt the working class of *one* country for decades. This is now improbable, if not impossible. But on the other hand, *every* imperialist "Great" Power can and does bribe *smaller strata* (than in England in 1848-68) of the "labour aristocracy". Formerly a "*bourgeois labour party*", to use Engels's remarkably profound expression, could arise only in one country, because it alone enjoyed a monopoly, but, on the other hand, it could exist for a long time. Now a "*bourgeois labour party*" is *inevitable* and typical in *all* imperialist countries; but in view of the desperate struggle they are waging for the division of spoils, it is improbable that such a party can prevail for long in a number of countries. For the trusts, the financial oligarchy, high prices, etc., while *enabling* the bribery of a handful in the top layers, are increasingly oppressing, crushing, ruining and torturing the *mass* of the proletariat and the semi-proletariat.

On the one hand, there is the tendency of the bourgeoisie and the opportunists to convert a handful of very rich and privileged nations into "eternal" parasites on the body of the rest of mankind, to "rest on the laurels" of the ex-

ploitation of Negroes, Indians, etc., keeping them in subjection with the aid of the excellent weapons of extermination provided by modern militarism. On the other hand, there is the tendency of the *masses*, who are more oppressed than before and who bear the whole brunt of imperialist wars, to cast off this yoke and to overthrow the bourgeoisie. It is in the struggle between these two tendencies that the history of the labour movement will now inevitably develop. For the first tendency is not accidental; it is "substantiated" economically. In *all* countries the bourgeoisie has already begotten, fostered and secured for itself "bourgeois labour parties" of social-chauvinists. The difference between a definitely formed party, like Bissolati's in Italy, for example, which is fully social-imperialist, and, say, the semi-formed near-party of the Potresovs, Gvozdyovs, Bulkins, Chkheidzes, Skobelevs and Co., is an immaterial difference. The important thing is that, economically, the desertion of a stratum of the labour aristocracy to the bourgeoisie has matured and become an accomplished fact; and this economic fact, this shift in class relations, will find political form, in one shape or another, without any particular "difficulty".

On the economic basis referred to above, the political institutions of modern capitalism—press, parliament, associations, congresses, etc.—have created *political* privileges and sops for the respectful, meek, reformist and patriotic office employees and workers, corresponding to the economic privileges and sops. Lucrative and soft jobs in the government or on the war industries committees, in parliament and on diverse committees, on the editorial staffs of "respectable", legally published newspapers or on the management councils of no less respectable and "bourgeois law-abiding" trade unions—this is the bait by which the imperialist bourgeoisie attracts and rewards the representatives and supporters of the "bourgeois labour parties".

The mechanics of political democracy works in the same direction. Nothing in our times can be done without elections; nothing can be done without the masses. And in this era of printing and parliamentarism it is *impossible* to gain the following of the masses without a widely ramified, systematically managed, well-equipped system of flattery, lies, fraud, juggling with fashionable and popular catchwords, and pro-

misgiving all manner of reforms and blessings to the workers right and left—as long as they renounce the revolutionary struggle for the overthrow of the bourgeoisie. I would call this system Lloyd-Georgism, after the English Minister Lloyd George, one of the foremost and most dexterous representatives of this system in the classic land of the “bourgeois labour party”. A first-class bourgeois manipulator, an astute politician, a popular orator who will deliver any speeches you like, even r-r-revolutionary ones, to a labour audience, and a man who is capable of obtaining sizable sops for docile workers in the shape of social reforms (insurance, etc.), Lloyd George serves the bourgeoisie splendidly,* and serves it precisely *among* the workers, brings its influence *precisely* to the proletariat, to where the bourgeoisie needs it most and where it finds most difficult to subject the masses morally.

And is there such a great difference between Lloyd George and the Scheidemanns, Legiens, Hendersons and Hyndmans, Plekhanovs, Renaudels and Co.? Of the latter, it may be objected, some will return to the revolutionary socialism of Marx. This is possible, but it is an insignificant difference in degree, if the question is regarded from its political, i.e., its mass aspect. Certain individuals among the present social-chauvinist leaders may return to the proletariat. But the social-chauvinist or (what is the same thing) opportunist *trend* can neither disappear nor “return” to the revolutionary proletariat. Wherever Marxism is popular among the workers, this political trend, this “bourgeois labour party”, will swear by the name of Marx. It cannot be prohibited from doing this, just as a trading firm cannot be prohibited from using any particular label, sign or advertisement. It has always been the case in history that after the death of revolutionary leaders who were popular among the oppressed classes, their enemies have attempted to appropriate their names so as to deceive the oppressed classes.

The fact is that “bourgeois labour parties”, as a political

* I recently read an article in an English magazine by a Tory, a political opponent of Lloyd George, entitled “Lloyd George from the Standpoint of a Tory”. The war opened the eyes of this opponent and made him realise what an excellent servant of the bourgeoisie this Lloyd George is! The Tories have made peace with him!

phenomenon, have already been formed in *all* the foremost capitalist countries, and that unless a determined and relentless struggle is waged all along the line against these parties—or groups, trends, etc., it is all the same—there can be no question of a struggle against imperialism, or of Marxism, or of a socialist labour movement. The Chkheidze faction, *Nashe Dyelo* and *Golos Truda* in Russia, and the O.C. supporters abroad are nothing but varieties of one *such* party. There is not the slightest reason for thinking that these parties will disappear *before* the social revolution. On the contrary, the nearer the revolution approaches, the more strongly it flares up and the more sudden and violent the transitions and leaps in its progress, the greater will be the part the struggle of the revolutionary mass stream against the opportunist petty-bourgeois stream will play in the labour movement. Kautskyism is not an independent trend, because it has no roots either in the masses or in the privileged stratum which has deserted to the bourgeoisie. But the danger of Kautskyism lies in the fact that, utilising the ideology of the past, it endeavours to reconcile the proletariat with the “bourgeois labour party”, to preserve the unity of the proletariat with that party and thereby enhance the latter’s prestige. The masses no longer follow the avowed social-chauvinists: Lloyd George has been hissed down at workers’ meetings in England; Hyndman has left the party; the Renaudels and Scheidemanns, the Potresovs and Gvozdyovs are protected by the police. The Kautskyites’ masked defence of the social-chauvinists is much more dangerous.

One of the most common sophistries of Kautskyism is its reference to the “masses”. We do not want, they say, to break away from the masses and mass organisations! But just think how Engels put the question. In the nineteenth century the “mass organisations” of the English trade unions were on the side of the bourgeois labour party. Marx and Engels did not reconcile themselves to it on this ground; they exposed it. They did not forget, firstly, that the trade union organisations directly embraced a *minority of the proletariat*. In England then, as in Germany now, not more than one-fifth of the proletariat was organised. No one can seriously think it possible to organise the majority of the proletariat under capitalism. Secondly—and this is the main point—it is not

so much a question of the size of an organisation, as of the real, objective significance of its policy: does its policy represent the masses, does it serve them, i.e., does it aim at their liberation from capitalism, or does it represent the interests of the minority, the minority's reconciliation with capitalism? The latter was true of England in the nineteenth century, and it is true of Germany, etc., now.

Engels draws a distinction between the "bourgeois labour party" of the *old* trade unions—the privileged minority—and the "*lowest mass*", the real majority, and appeals to the latter, who are *not* infected by "bourgeois respectability". This is the essence of Marxist tactics!

Neither we nor anyone else can calculate precisely what portion of the proletariat is following and will follow the social-chauvinists and opportunists. This will be revealed only by the struggle, it will be definitely decided only by the socialist revolution. But we know for certain that the "defenders of the fatherland" in the imperialist war *represent* only a minority. And it is therefore our duty, if we wish to remain socialists, to go down *lower* and *deeper*, to the real masses; this is the whole meaning and the whole purport of the struggle against opportunism. By exposing the fact that the opportunists and social-chauvinists are in reality betraying and selling the interests of the masses, that they are defending the temporary privileges of a minority of the workers, that they are the vehicles of bourgeois ideas and influences, that they are really allies and agents of the bourgeoisie, we teach the masses to appreciate their true political interests, to fight for socialism and for the revolution through all the long and painful vicissitudes of imperialist wars and imperialist armistices.

The only Marxist line in the world labour movement is to explain to the masses the inevitability and necessity of breaking with opportunism, to educate them for revolution by waging a relentless struggle against opportunism, to utilise the experiences of the war to expose, not conceal, the utter vileness of national-liberal labour politics.

In the next article, we shall try to sum up the principal features that distinguish this line from Kautskyism.

Letters on Tactics

Foreword

On April 4, 1917, I had occasion to make a report on the subject indicated in the title, first, at a meeting of Bolsheviks in Petrograd. These were delegates to the All-Russia Conference of Soviets of Workers' and Soldiers' Deputies, who had to leave for their homes and therefore could not allow me to postpone it. After the meeting, the chairman, Comrade G. Zinoviev, asked me on behalf of the whole assembly to repeat my report immediately at a joint meeting of Bolshevik and Menshevik delegates, who wished to discuss the question of unifying the Russian Social-Democratic Labour Party.

Difficult though it was for me immediately to repeat my report, I felt that I had no right to refuse once this was demanded of me by my comrades-in-ideas as well as by the Mensheviks, who, because of their impending departure, really could not grant me a delay.

In making my report, I read the theses which were published in No. 26 of *Pravda*, on April 7, 1917.*

Both the theses and my report gave rise to differences of opinion among the Bolsheviks themselves and the editors of *Pravda*. After a number of consultations, we unanimously concluded that it would be advisable openly to discuss our differences, and thus provide material for the All-Russia Conference of our Party (the Russian Social-Democratic

* I reprint these theses together with the brief comment from the same issue of *Pravda* as an appendix to this letter.

Labour Party, united under the Central Committee) which is to meet in Petrograd on April 20, 1917.

Complying with this decision concerning a discussion, I am publishing the following *letters* in which I do not claim to have made an *exhaustive* study of the question, but wish merely to outline the principal arguments, which are especially essential for the *practical* tasks of the working-class movement.

First Letter

Assessment of the Present Situation

Marxism requires of us a strictly exact and objectively verifiable analysis of the relations of classes and of the concrete features peculiar to each historical situation. We Bolsheviks have always tried to meet this requirement, which is absolutely essential for giving a scientific foundation to policy.

"Our theory is not a dogma, but a guide to action,"* Marx and Engels always said, rightly ridiculing the mere memorising and repetition of "formulas", that at best are capable only of marking out *general* tasks, which are necessarily modifiable by the *concrete* economic and political conditions of each particular *period* of the historical process.

What, then, are the clearly established objective *facts* which the party of the revolutionary proletariat must now be guided by in defining the tasks and forms of its activity?

Both in my first *Letter from Afar* ("The First Stage of the First Revolution") published in *Pravda* Nos. 14 and 15, March 21 and 22, 1917, and in my theses, I define "the specific feature of the present situation in Russia" as a period of *transition* from the first stage of the revolution to the second. I therefore considered the basic slogan, the "task of the day" at *this* moment to be: "Workers, you have performed miracles of proletarian heroism, the heroism of the people, in the civil war against tsarism. You must perform miracles of organisation, organisation of the proletariat and of the whole

* F. Engels's letter to F. A. Sorge of November 29, 1886.—*Ed.*

people, to prepare the way for your victory in the second stage of the revolution" (*Pravda* No. 15).

What, then, is the first stage?

It is the passing of state power to the bourgeoisie.

Before the February-March revolution of 1917, state power in Russia was in the hands of one old class, namely, the feudal landed nobility, headed by Nicholas Romanov.

After the revolution, the power is in the hands of a *different* class, a new class, namely, the *bourgeoisie*.

The passing of state power from one *class* to another is the first, the principal, the basic sign of a *revolution*, both in the strictly scientific and in the practical political meaning of that term.

To this extent, the bourgeois, or the bourgeois-democratic, revolution in Russia is *completed*.

But at this point we hear a clamour of protest from people who readily call themselves "old Bolsheviks". Didn't we always maintain, they say, that the bourgeois-democratic revolution is completed only by the "revolutionary-democratic dictatorship of the proletariat and the peasantry"? Is the agrarian revolution, which is also a bourgeois-democratic revolution, completed? Is it not a fact, on the contrary, that it has *not even started*?

My answer is: The Bolshevik slogans and ideas *on the whole* have been confirmed by history; but *concretely* things have worked out *differently*; they are more original, more peculiar, more variegated than anyone could have expected.

To ignore or overlook this fact would mean taking after those "old Bolsheviks" who more than once already have played so regrettable a role in the history of our Party by reiterating formulas senselessly *learned by rote* instead of *studying* the specific features of the new and living reality.

"The revolutionary-democratic dictatorship of the proletariat and the peasantry" has *already* become a reality* in the Russian revolution, for this "formula" envisages only a *relation of classes*, and not a *concrete political institution implementing* this relation, this co-operation. "The Soviet of Workers' and Soldiers' Deputies"—there you have the "rev-

* In a certain form and to a certain extent.

olutionary-democratic dictatorship of the proletariat and the peasantry" already accomplished in reality.

This formula is already antiquated. Events have moved it from the realm of formulas into the realm of reality, clothed it with flesh and bone, concretised it and *thereby* modified it.

A new and different task now faces us: to effect a split *within* this dictatorship between the proletarian elements (the anti-defencist, internationalist, "Communist" elements, who stand for a transition to the commune) and the *small-proprietor* or *petty-bourgeois* elements (Chkheidze, Tsereteli, Steklov, the Socialist-Revolutionaries and the other revolutionary defencists, who are opposed to moving towards the commune and are in favour of "supporting" the bourgeoisie and the bourgeois government).

The person who *now* speaks only of a "revolutionary-democratic dictatorship of the proletariat and the peasantry" is behind the times, consequently, he has in effect *gone over* to the petty bourgeoisie against the proletarian class struggle; that person should be consigned to the archive of "Bolshevik" pre-revolutionary antiques (it may be called the archive of "old Bolsheviks").

The revolutionary-democratic dictatorship of the proletariat and the peasantry has already been realised, but in a highly original manner, and with a number of extremely important modifications. I shall deal with them separately in one of my next letters. For the present, it is essential to grasp the incontestable truth that a Marxist must take cognisance of real life, of the true facts of *reality*, and not cling to a theory of yesterday, which, like all theories, at best only outlines the main and the general, only *comes near* to embracing life in all its complexity.

"Theory, my friend, is grey, but green is the eternal tree of life."^{*}

To deal with the question of "completion" of the bourgeois revolution *in the old way* is to sacrifice living Marxism to the dead letter.

According to the old way of thinking, the rule of the bourgeoisie could and should be *followed* by the rule of the proletariat and the peasantry, by their dictatorship.

* Mephistopheles' words from Goethe's *Faust*.—Ed.

In real life, however, things have *already* turned out *differently*; there has been an extremely original, novel and unprecedented *interlacing of the one with the other*. We have side by side, existing together, simultaneously, *both* the rule of the bourgeoisie (the government of Lvov and Guchkov) *and* a revolutionary-democratic dictatorship of the proletariat and the peasantry, which is *voluntarily* ceding power to the bourgeoisie, voluntarily making itself an appendage of the bourgeoisie.

For it must not be forgotten that actually, in Petrograd, the power is in the hands of the workers and soldiers; the new government is *not* using and cannot use violence against them, because *there is no police, no army standing apart from the people, no officialdom standing all-powerful above the people*. This is a fact, the kind of fact that is characteristic of a state of the Paris Commune type. This fact does not fit into the old schemes. One must know how to adapt schemes to facts, instead of reiterating the now meaningless words about a "dictatorship of the proletariat and the peasantry" *in general*.

To throw more light on the question let us approach it from another angle.

A Marxist must not abandon the ground of careful analysis of class relations. The bourgeoisie is in power. But is not the mass of the peasants *also* a bourgeoisie, only of a different social stratum, of a different kind, of a different character? Whence does it follow that *this stratum cannot* come to power, thus "completing" the bourgeois-democratic revolution? Why should this be impossible?

This is how the old Bolsheviks often argue.

My reply is that it is quite possible. But, in assessing a given situation, a Marxist must proceed *not* from what is possible, but from what is real.

And the reality reveals the *fact* that freely elected soldiers' and peasants' deputies are freely joining the second, parallel government, and are freely supplementing, developing and completing it. And, just as freely, they are *sur-rendering* power to the bourgeoisie—a fact which does not in the least "contravene" the theory of Marxism, for we have always known and repeatedly pointed out that the bourgeoisie maintains itself in power *not* only by force but also by

virtue of the lack of class-consciousness and organisation, the routinism and downtrodden state of the masses.

In view of this present-day reality, it is simply ridiculous to turn one's back on the fact and talk about "possibilities".

Possibly the peasantry may seize all the land and all the power. Far from forgetting this possibility, far from confining myself to the present, I definitely and clearly formulate the agrarian programme, taking into account the *new* phenomenon, i.e., the deeper cleavage between the agricultural labourers and the poor peasants on the one hand, and the peasant proprietors on the other.

But there is also another possibility; it is possible that the peasants will take the advice of the petty-bourgeois party of the Socialist-Revolutionaries, which has yielded to the influence of the bourgeoisie, has adopted a defencist stand, and which advises waiting for the Constituent Assembly, although not even the date of its convocation has yet been fixed.*

It is possible that the peasants will *maintain* and prolong their deal with the bourgeoisie, a deal which they have now concluded through the Soviets of Workers' and Soldiers' Deputies not only in form, but in fact.

Many things are possible. It would be a great mistake to forget the agrarian movement and the agrarian programme. But it would be no less a mistake to forget the *reality*, which reveals the *fact* that an *agreement*, or—to use a more exact, less legal, but more class-economic term—*class collaboration* exists between the bourgeoisie and the peasantry.

When this fact ceases to be a fact, when the peasantry separates from the bourgeoisie, seizes the land and power despite the bourgeoisie, that will be a new stage in the bourgeois-democratic revolution; and that matter will be dealt with separately.

A Marxist who, in view of the possibility of such a future stage, were to forget his duties in the *present*, when the pea-

* Lest my words be misinterpreted, I shall say at once that I am positively in favour of the *Soviets* of Agricultural Labourers and Peasants *immediately* taking over *all* the land; but they should *themselves* observe the strictest order and discipline, not permit the slightest damage to machines, structures, or livestock, and in no case disorganise agriculture and grain production but rather *develop* them, for the soldiers need *twice* as much bread, and the people must not be allowed to starve.

santry is *in agreement* with the bourgeoisie, would turn petty bourgeois. For he would in practice be preaching to the proletariat *confidence* in the petty bourgeoisie ("this petty bourgeoisie, this peasantry, must separate from the bourgeoisie while the bourgeois-democratic revolution is still on"). Because of the "possibility" of so pleasing and sweet a future, in which the peasantry would *not* be the tail of the bourgeoisie, in which the Socialist-Revolutionaries, the Chkheidzes, Tseretelis, and Steklovs would *not* be an appendage of the bourgeois government—because of the "possibility" of so pleasing a future, he would be forgetting *the unpleasant present*, in which the peasantry still forms the tail of the bourgeoisie, and in which the Socialist-Revolutionaries and Social-Democrats have not yet given up their role as an appendage of the bourgeois government, as "His Majesty" Lvov's Opposition.

This hypothetical person would resemble a sweetish Louis Blanc, or a sugary Kautskyite, but certainly not a revolutionary Marxist.

But are we not in danger of falling into subjectivism, of wanting to arrive at the socialist revolution by "skipping" the bourgeois-democratic revolution—which is not yet completed and has not yet exhausted the peasant movement?

I might be incurring this danger if I said: "No Tsar, but a *workers' government*."* But I did *not* say that, I said something else. I said that there *can be no government* (barring a bourgeois government) in Russia *other than* that of the Soviets of Workers', Agricultural Labourers', Soldiers', and Peasants' Deputies. I said that power in Russia now can pass from Guchkov and Lvov *only* to these Soviets. And in these Soviets, as it happens, *it is* the peasants, the soldiers, i.e., petty bourgeoisie, who preponderate, to use a scientific, Marxist, term, a class characterisation, and not a common, man-in-the-street, professional characterisation.

* An opportunist slogan put forward in 1905 by Parvus and supported by Trotsky. This slogan was one of the basic postulates of the Trotskyite theory of the permanent revolution—a revolution without the peasantry; this theory was opposed to the Leninist theory of the growing over of the bourgeois-democratic revolution into a socialist revolution with the hegemony of the proletariat in the general popular movement and the alliance of the working class and the peasantry.—*Ed.*

In my theses, I absolutely ensured myself against skipping over the peasant movement, which has not outlived itself, or the petty-bourgeois movement in general, against any *playing* at "seizure of power" by a workers' government, against any kind of Blanquist adventurism; for I pointedly referred to the experience of the Paris Commune. And this experience, as we know, and as Marx proved at length in 1871⁺ and Engels in 1891,^{**} absolutely excludes Blanquism, absolutely ensures the direct, immediate and unquestionable rule of the *majority* and the activity of the masses only to the extent that the majority itself acts *consciously*.

In the theses, I very definitely reduced the question to one of a *struggle for influence within* the Soviets of Workers', Agricultural Labourers', Peasants', and Soldiers' Deputies. To leave no shadow of doubt on this score, I *twice* emphasised in the theses the need for patient and persistent "explanatory" work "adapted to the *practical* needs of the masses".

Ignorant persons or renegades from Marxism, like Mr. Plekhanov, may shout about anarchism, Blanquism, and so forth. But those who want to think and learn cannot fail to understand that Blanquism means the seizure of power by a minority, whereas the Soviets are *admittedly* the direct and immediate organisation of the *majority* of the people. Work confined to a struggle for influence *within* these Soviets cannot, simply *cannot*, stray into the swamp of Blanquism. Nor can it stray into the swamp of anarchism, for anarchism denies *the need for a state and state power* in the period of *transition* from the rule of the bourgeoisie to the rule of the proletariat, whereas I, with a precision that precludes any possibility of misinterpretation, *advocate* the need for a state in this period, although, in accordance with Marx and the lessons of the Paris Commune, I advocate not the usual parliamentary bourgeois state, but a state *without* a standing army, *without* a police opposed to the people, *without* an officialdom placed above the people.

When Mr. Plekhanov, in his newspaper *Yedinstvo*, shouts with all his might that this is anarchism, he is merely giving

* K. Marx, *The Civil War in France. Address of the General Council of the International Working Men's Association.*—Ed.

** F. Engels, Introduction to Marx's work *The Civil War in France.*—Ed.

further proof of his break with Marxism. Challenged by me in *Pravda* (No. 26) to tell us what Marx and Engels taught on the subject in 1871, 1872 and 1875, Mr. Plekhanov can only preserve silence on the question at issue and shout out abuse after the manner of the enraged bourgeoisie.

Mr. Plekhanov, the ex-Marxist, has *absolutely* failed to understand the Marxist doctrine of the state. Incidentally, the germs of this lack of understanding are also to be found in his German pamphlet on anarchism.

* * *

Now let us see how Comrade Y. Kamenev, in *Pravda* No. 27, formulates his "disagreements" with my theses and with the views expressed above. This will help us to grasp them more clearly.

"As for Comrade Lenin's general scheme," writes Comrade Kamenev, "it appears to be unacceptable, inasmuch as it proceeds from the assumption that the bourgeois-democratic revolution is *completed*, and builds on the immediate transformation of this revolution into a socialist revolution."

There are two big mistakes here.

First. The question of "completion" of the bourgeois-democratic revolution is *stated* wrongly. The question is put in an abstract, simple, so to speak one-colour, way, which does *not* correspond to the objective reality. To put the question *this way*, to ask now "whether the bourgeois-democratic revolution is completed" and say *no more*, is to prevent oneself from seeing the exceedingly complex reality, which is at least two-coloured. This is in theory. In practice, it means surrendering helplessly to *petty-bourgeois revolutionism*.

Indeed, reality shows us *both* the passing of power into the hands of the bourgeoisie (a "completed" bourgeois-democratic revolution of the usual type) *and*, side by side with the real government, the existence of a parallel government which represents the "revolutionary-democratic dictatorship of the proletariat and the peasantry". This "second-government" has *itself* ceded the power to the bourgeoisie, has chained *itself* to the bourgeois government.

Is this reality covered by Comrade Kamenev's old-Bolshe-

vik formula, which says that "the bourgeois-democratic revolution is not completed"?

It is not. The formula is obsolete. It is no good at all. It is dead. And it is no use trying to revive it.

Second. A practical question. Who knows whether it is still possible at present for a *special* "revolutionary-democratic dictatorship of the proletariat and the peasantry", *detached* from the bourgeois government, to emerge in Russia? Marxist tactics cannot be based on the unknown.

But *if* this is still possible, then there is one, and only one, way towards it, namely, an immediate, resolute, and irrevocable separation of the proletarian Communist elements from the petty-bourgeois elements.

Why?

Because the entire petty bourgeoisie has, not by chance but of necessity, turned towards chauvinism (=defencism), towards "support" of the bourgeoisie, towards dependence on it, towards the *fear* of having to do without it, etc., etc.

How can the petty bourgeoisie be "pushed" into power, if even now it can take the power, but *does not want to*?

This can be done only by separating the proletarian, the Communist, party, by waging a proletarian class struggle *free* from the timidity of those petty bourgeois. Only the consolidation of the proletarians who are free from the influence of the petty bourgeoisie in deed and not only in word can make the ground so "hot" under the feet of the petty bourgeoisie that it will be *obliged* under certain circumstances to take the power; it is even within the bounds of possibility that Guchkov and Milyukov—again under certain circumstances—will be for giving full and sole power to Chkheidze, Tsereteli, the S.R.s, and Steklov, since, after all, these are "*defencists*".

To separate the proletarian elements of the Soviets (i.e., the proletarian, Communist, party) from the petty-bourgeois elements right now, immediately and irrevocably, is to give correct expression to the interests of the movement in *either* of two possible events: in the event that Russia will yet experience a special "dictatorship of the proletariat and the peasantry" independent of the bourgeoisie, and in the event that the petty bourgeoisie will not be able to tear itself away from the bourgeoisie and will oscillate eternally (that is, until socialism is established) between us and it.

To be guided in one's activities merely by the simple formula, "the bourgeois-democratic revolution is not completed", is like taking it upon oneself to guarantee that the petty bourgeoisie is definitely capable of being independent of the bourgeoisie. To do so is to throw oneself at the given moment to the mercy of the petty bourgeoisie.

Incidentally, in connection with the "formula" of the dictatorship of the proletariat and the peasantry, it is worth mentioning that, in *Two Tactics* (July 1905), I made a point of emphasising (*Twelve Years*, p. 435) this:

"Like everything else in the world, the revolutionary-democratic dictatorship of the proletariat and the peasantry has a past and a future. Its past is autocracy, serfdom, monarchy, and privilege. . . . Its future is the struggle against private property, the struggle of the wage-worker against the employer, the struggle for socialism. . . ."

Comrade Kameney's mistake is that even in 1917 he sees only *the past* of the revolutionary-democratic dictatorship of the proletariat and the peasantry. *As a matter of fact* its *future* has already begun, for the interests and policies of the wage-worker and the petty proprietor have *actually* diverged already, even in such an important question as that of "defencism", that of the attitude towards the imperialist war.

This brings me to the second mistake in Comrade Kameney's argument quoted above. He criticises me, saying that my scheme "builds" on "the immediate transformation of this [bourgeois-democratic] revolution into a socialist revolution".

This is incorrect. I not only do not "build" on the "immediate transformation" of our revolution into a *socialist* one, but I actually warn against it, when, in Thesis No. 8, I state: "It is *not* our *immediate* task to 'introduce' socialism. . . ."

Is it not clear that no person who builds on the immediate transformation of our revolution into a socialist revolution could be opposed to the immediate task of introducing socialism?

Moreover, even a "commune state" (i.e., a state organised along the lines of the Paris Commune) *cannot* be introduced in Russia "immediately", because to do that it would be necessary for the *majority* of the deputies in all (or in most)

Soviets to clearly recognise all the erroneousess and harm of the tactics and policy pursued by the S.R.s, Chkheidze, Tsereteli, Steklov, etc. As for me, I declared unmistakably that in this respect I "build" only on "patient" explaining (does one have to be patient to bring about a change which can be effected "immediately"?).

Comrade Kamenev has somewhat overreached himself in his eagerness, and has repeated the bourgeois prejudice about the Paris Commune having wanted to introduce socialism "immediately". This is not so. The Commune, unfortunately, was too slow in introducing socialism. The real essence of the Commune is not where the bourgeois usually looks for it, but in the creation of a *state* of a special type. Such a state has *already* arisen in Russia, it is the Soviets of Workers' and Soldiers' Deputies!

Comrade Kamenev has not pondered on the *fact*, the significance, of the *existing* Soviets, their identity, in point of type and socio-political character, with the commune state, and instead of studying the *fact*, he began to talk about something I was supposed to be "building" on for the "immediate" future. The result is, unfortunately, a repetition of the method used by many bourgeois: from the question as to *what are* the Soviets, whether they are of a *higher* type than a parliamentary republic, whether they are *more useful* for the people, *more democratic*, *more convenient* for the struggle, for combating, for instance, the grain shortage, etc.—from this real, urgent, vital issue, attention is diverted to the empty, would-be scientific, but actually hollow, professorially dead question of "building on an immediate transformation".

An idle question falsely presented. I "build" *only* on this, *exclusively* on this—that the workers, soldiers and peasants will deal better than the officials, better than the police, with the difficult *practical* problems of producing more grain, distributing it better and keeping the soldiers better supplied, etc., etc.

I am deeply convinced that the Soviets will make the independent activity of the *masses* a reality more quickly and effectively than will a parliamentary republic (I shall compare the two types of state in greater detail in another letter). They will more effectively, more practically and more correctly decide what *steps* can be taken towards socialism and

how these steps should be taken. Control over a bank, the merging of all banks into one, is *not yet* socialism, but it is a *step towards* socialism. Today such steps are being taken in Germany by the Junkers and the bourgeoisie against the people. Tomorrow the Soviet will be able to take these steps more effectively for the benefit of the people if the whole state power is in its hands.

What *compels* such steps?

Famine. Economic disorganisation. Imminent collapse. The horrors of war. The horrors of the wounds inflicted on mankind by the war.

Comrade Kamenev concludes his article with the remark that "in a broad discussion he hopes to carry his point of view, which is the only possible one for revolutionary Social-Democracy if it wishes to and should remain to the very end the party of the revolutionary masses of the proletariat and not turn into a group of Communist propagandists".

It seems to me that these words betray a completely erroneous estimate of the situation. Comrade Kamenev contraposes to a "party of the masses" a "group of propagandists". But the "masses" have now succumbed to the craze of "revolutionary" defencism. Is it not more becoming for internationalists at this moment to show that they can resist "mass" intoxication rather than to "wish to remain" with the masses, i.e., to succumb to the general epidemic? Have we not seen how in all the belligerent countries of Europe the chauvinists tried to justify themselves on the grounds that they wished to "remain with the masses"? Must we not be able to remain for a time in the minority against the "mass" intoxication? Is it not the work of the propagandists at the present moment that forms the key point for *disentangling* the proletarian line from the defencist and petty-bourgeois "mass" intoxication? It was this fusion of the masses, proletarian and non-proletarian, regardless of class differences within the masses, that formed one of the conditions for the defencist epidemic. To speak contemptuously of a "group of propagandists" advocating a *proletarian* line does not seem to be very becoming.

From The State and Revolution

Chapter VI

The Vulgarisation of Marxism by the Opportunists

The question of the relation of the state to the social revolution, and of the social revolution to the state, like the question of revolution generally, was given very little attention by the leading theoreticians and publicists of the Second International (1889-1914). But the most characteristic thing about the process of the gradual growth of opportunism that led to the collapse of the Second International in 1914 is the fact that even when these people were squarely faced with this question they *tried to evade* it or ignored it.

In general, it may be said that *evasiveness* over the question of the relation of the proletarian revolution to the state—an evasiveness which benefited and fostered opportunism—resulted in the *distortion* of Marxism and in its complete vulgarisation.

To characterise this lamentable process, if only briefly, we shall take the most prominent theoreticians of Marxism: Plekhanov and Kautsky.

1. Plekhanov's Controversy with the Anarchists

Plekhanov wrote a special pamphlet on the relation of anarchism to socialism, entitled *Anarchism and Socialism*, which was published in German in 1894.

In treating this subject, Plekhanov contrived completely to evade the most urgent, burning, and most politically essential

issue in the struggle against anarchism, namely, the relation of the revolution to the state, and the question of the state in general! His pamphlet falls into two distinct parts: one of them is historical and literary, and contains valuable material on the history of the ideas of Stirner, Proudhon and others; the other is philistine, and contains a clumsy dissertation on the theme that an anarchist cannot be distinguished from a bandit.

It is a most amusing combination of subjects and most characteristic of Plekhanov's whole activity on the eve of the revolution and during the revolutionary period in Russia. In fact, in the years 1905 to 1917, Plekhanov revealed himself as a semi-doctrinaire and semi-philistine who, in politics, trailed in the wake of the bourgeoisie.

We have seen how, in their controversy with the anarchists, Marx and Engels with the utmost thoroughness explained their views on the relation of revolution to the state. In 1891, in his foreword to Marx's *Critique of the Gotha Programme*, Engels wrote that "we"—that is, Engels and Marx—"were at that time, hardly two years after The Hague Congress of the (First) International, engaged in the most violent struggle against Bakunin and his anarchists".

The anarchists had tried to claim the Paris Commune as their "own", so to say, as a corroboration of their doctrine; and they completely misunderstood its lessons and Marx's analysis of these lessons. Anarchism has given nothing even approximating true answers to the concrete political questions: Must the old state machine be *smashed*? And *what* should be put in its place?

But to speak of "anarchism and socialism" while completely evading the question of the state, and *disregarding* the whole development of Marxism before and after the Commune, meant inevitably slipping into opportunism. For what opportunism needs most of all is that the two questions just mentioned should *not* be raised at all. That *in itself* is a victory for opportunism.

2. Kautsky's Controversy with the Opportunists

Undoubtedly, an immeasurably larger number of Kautsky's works have been translated into Russian than into any other language. It is not without reason that some German Social-

Democrats say in jest that Kautsky is read more in Russia than in Germany (let us say, in parenthesis, that this jest has a far deeper historical meaning than those who first made it suspect. The Russian workers, by making in 1905 an unusually great and unprecedented demand for the best works of the best Social-Democratic literature in the world, and by receiving translations and editions of these works in quantities unheard of in other countries, rapidly transplanted, so to speak, the enormous experience of a neighbouring, more advanced country to the young soil of our proletarian movement).

Besides his popularisation of Marxism, Kautsky is particularly known in our country for his controversy with the opportunists, with Bernstein at their head. One fact, however, is almost unknown, one which cannot be ignored if we set out to investigate how Kautsky drifted into the morass of unbelievably disgraceful confusion and defence of social-chauvinism during the supreme crisis of 1914-15. This fact is as follows: shortly before he came out against the most prominent representatives of opportunism in France (Millerand and Jaurès) and in Germany (Bernstein), Kautsky betrayed very considerable vacillation. The Marxist *Zarya*, which was published in Stuttgart in 1901-02, and advocated revolutionary proletarian views, was forced to *enter into controversy* with Kautsky and describe as "elastic" the half-hearted, evasive resolution, conciliatory towards the opportunists, that he proposed at the International Socialist Congress in Paris in 1900. Kautsky's letters published in Germany reveal no less hesitancy on his part before he took the field against Bernstein.

Of immeasurably greater significance, however, is the fact that, in his very controversy with the opportunists, in his formulation of the question and his manner of treating it, we can now see, as we study the *history* of Kautsky's latest betrayal of Marxism, his systematic deviation towards opportunism precisely on the question of the state.

Let us take Kautsky's first important work against opportunism, *Bernstein and the Social-Democratic Programme*. Kautsky refutes Bernstein in detail, but here is a characteristic thing:

Bernstein, in his *Premises of Socialism*, of Herostratean

fame, accuses Marxism of "*Blanquism*" (an accusation since repeated thousands of times by the opportunists and liberal bourgeoisie in Russia against the revolutionary Marxists, the Bolsheviks). In this connection Bernstein dwells particularly on Marx's *The Civil War in France*, and tries, quite unsuccessfully, as we have seen, to identify Marx's views on the lessons of the Commune with those of Proudhon. Bernstein pays particular attention to the conclusion which Marx emphasised in his 1872 preface to the *Communist Manifesto*, namely, that "the working class cannot simply lay hold of the ready-made state machinery and wield it for its own purposes".

This statement "pleased" Bernstein so much that he used it no less than three times in his book, interpreting it in the most distorted, opportunist way.

As we have seen, Marx meant that the working class must *smash, break, shatter* (*Sprengung*, explosion—the expression used by Engels) the whole state machine. But according to Bernstein it would appear as though Marx in these words warned the working class *against* excessive revolutionary zeal when seizing power.

A cruder and more hideous distortion of Marx's idea cannot be imagined.

How, then, did Kautsky proceed in his most detailed refutation of Bernsteinism?

He refrained from analysing the utter distortion of Marxism by opportunism on this point. He cited the above-quoted passage from Engels's preface to Marx's *Civil War* and said that according to Marx the working class cannot *simply* take over the *ready-made* state machinery, but that, generally speaking, it *can* take it over—and that was all. Kautsky did not say a word about the fact that Bernstein attributed to Marx the *very opposite* of Marx's real idea, that since 1852 Marx had formulated the task of the proletarian revolution as being to "smash" the state machine.*

The result was that the most essential distinction between Marxism and opportunism on the subject of the tasks of the proletarian revolution was slurred over by Kautsky!

* K. Marx. *The Eighteenth Brumaire of Louis Bonaparte*.—Ed.

"We can quite safely leave the solution of the problem of the proletarian dictatorship to the future," said Kautsky, writing "against" Bernstein. (P. 172, German edition.)

This is not a polemic *against* Bernstein, but, in essence, a *concession* to him, a surrender to opportunism; for at present the opportunists ask nothing better than to "quite safely leave to the future" all fundamental questions of the tasks of the proletarian revolution.

From 1852 to 1891, or for forty years, Marx and Engels taught the proletariat that it must smash the state machine. Yet, in 1899, Kautsky, confronted with the complete betrayal of Marxism by the opportunists on this point, fraudulently *substituted* for the question whether it is necessary to smash this machine the question of the concrete forms in which it is to be smashed, and then sought refuge behind the "indisputable" (and barren) philistine truth that concrete forms cannot be known in advance!!

A gulf separates Marx and Kautsky over their attitudes towards the proletarian party's task of training the working class for revolution.

Let us take the next, more mature, work by Kautsky, which was also largely devoted to a refutation of opportunist errors. It is his pamphlet, *The Social Revolution*. In this pamphlet, the author chose as his special theme the question of "the proletarian revolution" and "the proletarian regime". He gave much that was exceedingly valuable, but he *avoided* the question of the state. Throughout the pamphlet the author speaks of the winning of state power—and no more; that is, he has chosen a formula which makes a concession to the opportunists, inasmuch as it *admits* the possibility of seizing power *without* destroying the state machine. The very thing which Marx in 1872 declared to be "obsolete" in the programme of the *Communist Manifesto*, is *revived* by Kautsky in 1902.

A special section in the pamphlet is devoted to the "forms and weapons of the social revolution". Here Kautsky speaks of the mass political strike, of civil war, and of the "instruments of the might of the modern large state, its bureaucracy and the army"; but he does not say a word about what the Commune has already taught the workers. Evidently, it was not without reason that Engels issued a warning, particular-

ly to the German socialists, against "superstitious reverence" for the state.

Kautsky treats the matter as follows: the victorious proletariat "will carry out the democratic programme", and he goes on to formulate its clauses. But he does not say a word about the new material provided by 1871 on the subject of the replacement of bourgeois democracy by proletarian democracy. Kautsky disposes of the question by using such "impressive-sounding" banalities as:

"Still, it goes without saying that we shall not achieve supremacy under the present conditions. Revolution itself presupposes long and deep-going struggles, which, in themselves, will change our present political and social structure."

Undoubtedly, this "goes without saying", just as the fact that horses eat oats or the Volga flows into the Caspian. Only it is a pity that an empty and bombastic phrase about "deep-going" struggles is used to *avoid* a question of vital importance to the revolutionary proletariat, namely, *what* makes its revolution "deep-going" in relation to the state, to democracy, as distinct from previous, non-proletarian revolutions.

By avoiding this question, Kautsky *in practice* makes a concession to opportunism on this most essential point, although *in words* he declares stern war against it and stresses the importance of the "idea of revolution" (how much is this "idea" worth when one is afraid to teach the workers the concrete lessons of revolution?), or says, "revolutionary idealism before everything else", or announces that the English workers are now "hardly more than petty bourgeois".

"The most varied forms of enterprises—bureaucratic (??), trade unionist, co-operative, private ... can exist side by side in socialist society," Kautsky writes. "... There are, for example, enterprises which cannot do without a bureaucratic (??) organisation, such as the railways. Here the democratic organisation may take the following shape: the workers elect delegates who form a sort of parliament, which establishes the working regulations and supervises the management of the bureaucratic apparatus. The management of other enterprises may be transferred to the trade unions, and still others may become co-operative enterprises."

This argument is erroneous; it is a step backward compared with the explanations Marx and Engels gave in the seventies, using the lessons of the Commune as an example.

As far as the supposedly necessary "bureaucratic" organization is concerned, there is no difference whatever between a railway and any other enterprise in large-scale machine industry, any factory, large shop, or large-scale capitalist agricultural enterprise. The technique of all these enterprises makes absolutely imperative the strictest discipline, the utmost precision on the part of everyone in carrying out his allotted task, for otherwise the whole enterprise may come to a stop, or machinery or the finished product may be damaged. In all these enterprises the workers will, of course, "elect delegates who will form a sort of parliament".

The whole point, however, is that this "sort of parliament" will *not* be a parliament in the sense of a bourgeois parliamentary institution. The whole point is that this "sort of parliament" will *not* merely "establish the working regulations and supervise the management of the bureaucratic apparatus", as Kautsky, whose thinking does not go beyond the bounds of bourgeois parliamentarism, imagines. In socialist society, the "sort of parliament" consisting of workers' deputies will, of course, "establish the working regulations and supervise the management" of the "apparatus", *but* this apparatus will *not* be "bureaucratic". The workers, after winning political power, will smash the old bureaucratic apparatus, shatter it to its very foundations, and raze it to the ground; they will replace it by a new one, consisting of the very same workers and other employees, *against* whose transformation into bureaucrats the measures will at once be taken which were specified in detail by Marx and Engels: (1) not only election, but also recall at any time; (2) pay not to exceed that of a workman; (3) immediate introduction of control and supervision by *all*, so that *all* may become "bureaucrats" for a time and that, therefore, *nobody* may be able to become a "bureaucrat".

Kautsky has not reflected at all on Marx's words: "The Commune was a working, not a parliamentary, body, executive and legislative at the same time."^{*}

Kautsky has not understood at all the difference between bourgeois parliamentarism, which combines democracy (*not for the people*) with bureaucracy (*against the people*), and

* K. Marx, *The Civil War in France*.—Ed.

proletarian democracy, which will take immediate steps to cut bureaucracy down to the roots, and which will be able to carry these measures through to the end, to the complete abolition of bureaucracy, to the introduction of complete democracy for the people.

Kautsky here displays the same old "superstitious reverence" for the state, and "superstitious belief" in bureaucracy.

Let us now pass to the last and best of Kautsky's works against the opportunists, his pamphlet *The Road to Power* (which, I believe, has not been published in Russian, for it appeared in 1909, when reaction was at its height in our country). This pamphlet is a big step forward, since it does not deal with the revolutionary programme in general, as the pamphlet of 1899 against Bernstein, or with the tasks of the social revolution irrespective of the time of its occurrence, as the 1902 pamphlet, *The Social Revolution*; it deals with the concrete conditions which compel us to recognise that the "era of revolutions" is *setting in*.

The author explicitly points to the aggravation of class antagonisms in general and to imperialism, which plays a particularly important part in this respect. After the "revolutionary period of 1789-1871" in Western Europe, he says, a similar period began in the East in 1905. A world war is approaching with menacing rapidity. "It [the proletariat] can no longer talk of premature revolution." "We have entered a revolutionary period." The "revolutionary era is beginning".

These statements are perfectly clear. This pamphlet of Kautsky's should serve as a measure of comparison of what the German Social-Democrats *promised to be* before the imperialist war and the depth of degradation to which they, including Kautsky himself, sank when the war broke out. "The present situation," Kautsky wrote in the pamphlet under survey, "is fraught with the danger that we [i.e., the German Social-Democrats] may easily appear to be more 'moderate' than we really are." It turned out that in reality the German Social-Democratic Party was much more moderate and opportunist than it appeared to be!

It is all the more characteristic, therefore, that although Kautsky so explicitly declared that the era of revolutions had already begun, in the pamphlet which he himself said was

devoted to an analysis of the "political revolution", he again completely avoided the question of the state.

These evasions of the question, these omissions and equivocations, inevitably added up to that complete swing-over to opportunism with which we shall now have to deal.

Kautsky, the German Social-Democrats' spokesman, seems to have declared: I abide by revolutionary views (1899), I recognise, above all, the inevitability of the social revolution of the proletariat (1902), I recognise the advent of a new era of revolutions (1909). Still, I am going back on what Marx said as early as 1852, since the question of the tasks of the proletarian revolution in relation to the state is being raised (1912).

It was in this point-blank form that the question was put in Kautsky's controversy with Pannekoek.

3. Kautsky's Controversy with Pannekoek

In opposing Kautsky, Pannekoek came out as one of the representatives of the "Left radical" trend which included Rosa Luxemburg, Karl Radek and others. Advocating revolutionary tactics, they were united in the conviction that Kautsky was going over to the "Centre", which wavered in an unprincipled manner between Marxism and opportunism. This view was proved perfectly correct by the war, when this "Centrist" (wrongly called Marxist) trend, or Kautskyism, revealed itself in all its repulsive wretchedness.

In an article touching on the question of the state, entitled "Mass Action and Revolution" (*Neue Zeit*, 1912, Vol. XXX, 2), Pannekoek described Kautsky's attitude as one of "passive radicalism", as "a theory of inactive expectancy". "Kautsky refuses to see the process of revolution," wrote Pannekoek (p. 616). In presenting the matter in this way, Pannekoek approached the subject which interests us, namely, the tasks of the proletarian revolution in relation to the state.

"The struggle of the proletariat," he wrote, "is not merely a struggle against the bourgeoisie for state power, but a struggle against state power. . . . The content of this [the proletarian] revolution is the destruction and dissolution [*Auflösung*] of the instruments of power of the state with the aid of the instruments of power of the proletariat (p. 544).

The struggle will cease only when, as the result of it, the state organisation is completely destroyed. The organisation of the majority will then have demonstrated its superiority by destroying the organisation of the ruling minority." (P. 548.)

The formulation in which Pannekoek presented his ideas suffers from serious defects. But its meaning is clear nonetheless, and it is interesting to note *how* Kautsky combated it.

"Up to now," he wrote, "the antithesis between the Social-Democrats and the anarchists has been that the former wished to win state power while the latter wished to destroy it. Pannekoek wants to do both." (P. 724.)

Although Pannekoek's exposition lacks precision and concreteness—not to speak of other shortcomings of his article which have no bearing on the present subject—Kautsky seized precisely on the point of *principle* raised by Pannekoek; and *on this fundamental point of principle* Kautsky completely abandoned the Marxist position and went over wholly to opportunism. His definition of the distinction between the Social-Democrats and the anarchists is absolutely wrong; he completely vulgarises and distorts Marxism.

The distinction between the Marxists and the anarchists is this: (1) The former, while aiming at the complete abolition of the state, recognise that this aim can only be achieved after classes have been abolished by the socialist revolution, as the result of the establishment of socialism, which leads to the withering away of the state. The latter want to abolish the state completely overnight, not understanding the conditions under which the state can be abolished. (2) The former recognise that after the proletariat has won political power it must completely destroy the old state machine and replace it by a new one consisting of an organisation of the armed workers, after the type of the Commune. The latter, while insisting on the destruction of the state machine, have a very vague idea of *what* the proletariat will put in its place and *how* it will use its revolutionary power. The anarchists even deny that the revolutionary proletariat should use the state power, they reject its revolutionary dictatorship. (3) The former demand that the proletariat be trained for revolution by utilising the present state. The anarchists reject this.

In this controversy, it is not Kautsky but Pannekoek who represents Marxism, for it was Marx who taught that the pro-

letariat cannot simply win state power in the sense that the old state apparatus passes into new hands, but must smash this apparatus, must break it and replace it by a new one.

Kautsky abandons Marxism for the opportunist camp, for this destruction of the state machine, which is utterly unacceptable to the opportunists, completely disappears from his argument, and he leaves a loophole for them in that "conquest" may be interpreted as the simple acquisition of a majority.

To cover up his distortion of Marxism, Kautsky behaves like a doctrinaire: he puts forward a "quotation" from Marx himself. In 1850 Marx wrote that a "resolute centralisation of power in the hands of the state authority" was necessary, and Kautsky triumphantly asks: does Pannekoek want to destroy "Centralism"?

This is simply a trick, like Bernstein's identification of the views of Marxism and Proudhonism on the subject of federalism as against centralism.

Kautsky's "quotation" is neither here nor there. Centralism is possible with both the old and the new state machine. If the workers voluntarily unite their armed forces, this will be centralism, but it will be based on the "complete destruction" of the centralised state apparatus—the standing army, the police and the bureaucracy. Kautsky acts like an outright swindler by evading the perfectly well-known arguments of Marx and Engels on the Commune and plucking out a quotation which has nothing to do with the point at issue.

"Perhaps he [Pannekoek]," Kautsky continues, "wants to abolish the state functions of the officials? But we cannot do without officials even in the party and the trade unions, let alone in the state administration. And our programme does not demand the abolition of state officials, but that they be elected by the people. . . . We are discussing here not the form the administrative apparatus of the 'future state' will assume, but whether our political struggle abolishes [literally dissolves—*auföst*] the state power *before we have captured it* [Kautsky's italics]. Which ministry with its officials could be abolished?" Then follows an enumeration of the ministries of education, justice, finance and war. "No, not one of the present ministries will be removed by our political struggle against the government. . . . I repeat, in order to prevent misunderstanding: we are not discussing here the form the 'future state' will be given by the victorious Social-Democrats, but how the present state is changed by our opposition." (P. 725.)

This is an obvious trick. Pannekoek raised the question of *revolution*. Both the title of his article and the passages quoted above clearly indicate this. By skipping to the question of "opposition", Kautsky substitutes the opportunist for the revolutionary point of view. What he says means: at present we are an opposition; what we shall be *after* we have captured power, that we shall see. *Revolution has vanished!* And that is exactly what the opportunists wanted.

The point at issue is neither opposition nor political struggle in general, but *revolution*. Revolution consists in the proletariat *destroying* the "administrative apparatus" and the *whole* state machine, replacing it by a new one, made up of the armed workers. Kautsky displays a "superstitious reverence" for "ministries"; but why can they not be replaced, say, by committees of specialists working under sovereign, all-powerful Soviets of Workers' and Soldiers' Deputies?

The point is not at all whether the "ministries" will remain, or whether "committees of specialists" or some other bodies will be set up; that is quite immaterial. The point is whether the old state machine (bound by thousands of threads to the bourgeoisie and permeated through and through with routine and inertia) shall remain, or be *destroyed* and replaced by a *new* one. Revolution consists not in the new class commanding, governing with the aid of the *old* state machine, but in this class *smashing* this machine and commanding, governing with the aid of a *new* machine. Kautsky slurs over this *basic* idea of Marxism, or he does not understand it at all.

His question about officials clearly shows that he does not understand the lessons of the Commune or the teachings of Marx. "We cannot do without officials even in the party and the trade unions. . . ."

We cannot do without officials *under capitalism*, under the rule of the bourgeoisie. The proletariat is oppressed, the working people are enslaved by capitalism. Under capitalism, democracy is restricted, cramped, curtailed, mutilated by all the conditions of wage slavery, and the poverty and misery of the people. This and this alone is the reason why the functionaries of our political organisations and trade unions are corrupted—or rather tend to be corrupted—by

the conditions of capitalism and betray a tendency to become bureaucrats, i.e., privileged persons divorced from the people and standing *above* the people.

That is the *essence* of bureaucracy; and until the capitalists have been expropriated and the bourgeoisie overthrown, *even* proletarian functionaries will inevitably be "bureaucratised" to a certain extent.

According to Kautsky, since elected functionaries will remain under socialism, so will officials, so will the bureaucracy! This is exactly where he is wrong. Marx, referring to the example of the Commune, showed that under socialism functionaries will cease to be "bureaucrats", to be "officials", they will cease to be so *in proportion as*—in addition to the principle of election of officials—the principle of recall at any time is *also* introduced, as salaries are reduced to the level of the wages of the average workman, *and* as parliamentary institutions are replaced by "working bodies, executive and legislative at the same time."^{*}

As a matter of fact, the whole of Kautsky's argument against Pannekoek, and particularly the former's wonderful point that we cannot do without officials even in our party and trade union organisations, is merely a repetition of Bernstein's old "arguments" against Marxism in general. In his renegade book, *The Premises of Socialism*, Bernstein combats the ideas of "primitive" democracy, combats what he calls "doctrinaire democracy": binding mandates, unpaid officials, impotent central representative bodies, etc. To prove that this "primitive" democracy is unsound, Bernstein refers to the experience of the British trade unions, as interpreted by the Webbs. Seventy years of development "in absolute freedom", he says (p. 137, German edition), convinced the trade unions that primitive democracy was useless, and they replaced it by ordinary democracy, i.e., parliamentarism combined with bureaucracy.

In reality, the trade unions did not develop "in absolute freedom" *but in absolute capitalist slavery*, under which, it goes without saying, a number of concessions to the prevailing evil, violence, falsehood, exclusion of the poor from the

* K. Marx, *The Civil War in France*.—Ed.

affairs of "higher" administration, "cannot be done without". Under socialism much of "primitive" democracy will inevitably be revived, since, for the first time in the history of civilised society, the *mass* of the population will rise to taking an *independent* part, not only in voting and elections, *but also in the everyday administration of the state*. Under socialism *all* will govern in turn and will soon become accustomed to no one governing.

Marx's critico-analytical genius saw in the practical measures of the Commune the *turning-point* which the opportunists fear and do not want to recognise because of their cowardice, because they do not want to break irrevocably with the bourgeoisie, and which the anarchists do not want to see, either because they are in a hurry or because they do not understand at all the conditions of great social changes. "We must not even think of destroying the old state machine; how can we do without ministries and officials?" argues the opportunist, who is completely saturated with philistinism and who, at bottom, not only does not believe in revolution, in the creative power of revolution, but lives in mortal dread of it (like our Mensheviks and Socialist-Revolutionaries).

"We must think *only* of destroying the old state machine; it is no use probing into the *concrete* lessons of earlier proletarian revolutions and analysing *what* to put in the place of what has been destroyed, and *how*," argues the anarchist (the best of the anarchists, of course, and not those who, following the Kropotkins and Co., trail behind the bourgeoisie). Consequently, the tactics of the anarchist become the tactics of *despair* instead of a ruthlessly bold revolutionary effort to solve concrete problems while taking into account the practical conditions of the mass movement.

Marx teaches us to avoid both errors; he teaches us to act with supreme boldness in destroying the entire old state machine, and at the same time he teaches us to put the question concretely: the Commune was able in the space of a few weeks to *start* building a *new*, proletarian state machine by introducing such-and-such measures to provide wider democracy and to uproot bureaucracy. Let us learn revolutionary boldness from the Communards; let us see in their practical measures the *outline* of really urgent and immediately possible measures, and then, *following this*

road, we shall achieve the complete destruction of bureaucracy.

The possibility of this destruction is guaranteed by the fact that socialism will shorten the working day, will raise the *people* to a new life, will create such conditions for the *majority* of the population as will enable *everybody*, without exception, to perform "state functions", and this will lead to the *complete withering away* of every form of state in general.

"Its object [the object of the mass strike]," Kautsky continues, "cannot be to *destroy* the state power; its only object can be to make the government compliant on some specific question, or to replace a government hostile to the proletariat by one willing to meet it half-way [entgegenkommende]. . . . But never, under no circumstances, can it [that is, the proletarian victory over a hostile government] lead to the *destruction* of the state power; it can lead only to a certain *shifting* [Verschiebung] of the balance of forces *within the state power*. . . . The aim of our political struggle remains, as in the past, the conquest of state power by winning a majority in parliament and by raising parliament to the rank of master of the government." (Pp. 726, 727, 732.)

This is nothing but the purest and most vulgar opportunism: repudiating revolution in deeds, while accepting it in words. Kautsky's thoughts go no further than a "government . . . willing to meet the proletariat half-way"—a step backward to philistinism compared with 1847, when the *Communist Manifesto* proclaimed "the organisation of the proletariat as the ruling class".

Kautsky will have to achieve his beloved "unity" with the Scheidemanns, Plekhanovs and Vanderveldes, all of whom agree to fight for a government "willing to meet the proletariat half-way".

We, however, shall break with these traitors to socialism, and we shall fight for the complete destruction of the old state machine, in order that the armed proletariat itself *may become the government*. These are two vastly different things.

Kautsky will have to enjoy the pleasant company of the Legiens and Davids, Plekhanovs, Potresovs, Tseretelis and Chernovs, who are quite willing to work for the "shifting of the balance of forces within the state power", for "winning a majority in parliament", and "raising parliament to the rank of master of the government". A most worthy

object, which is wholly acceptable to the opportunists and which keeps everything within the bounds of the bourgeois parliamentary republic.

We, however, shall break with the opportunists; and the entire class-conscious proletariat will be with us in the fight—not to “shift the balance of forces”, but to *overthrow the bourgeoisie*, to *destroy* bourgeois parliamentarism, for a democratic republic after the type of the Commune, or a republic of Soviets of Workers’ and Soldiers’ Deputies, for the revolutionary dictatorship of the proletariat.

* * *

To the right of Kautsky in international socialism there are trends such as *Socialist Monthly* in Germany (Legien, David, Kolb and many others, including the Scandinavians Stauning and Branting); Jaurès’ followers and Vandervelde in France and Belgium; Turati, Trèves and other Right-wingers of the Italian Party; the Fabians and “Independents” (the Independent Labour Party, which, in fact, has always been dependent on the Liberals) in Britain; and the like. All these gentry, who play a tremendous, very often a predominant role in the parliamentary work and the press of their parties, repudiate outright the dictatorship of the proletariat and pursue a policy of undisguised opportunism. In the eyes of these gentry, the “dictatorship” of the proletariat “contradicts” democracy!! There is really no essential distinction between them and the petty-bourgeois democrats.

Taking this circumstance into consideration, we are justified in drawing the conclusion that the Second International, that is, the overwhelming majority of its official representatives, has completely sunk into opportunism. The experience of the Commune has been not only ignored, but distorted. Far from inculcating in the workers’ minds the idea that the time is nearing when they must act to smash the old state machine, replace it by a new one, and in this way make their political rule the foundation for the socialist reorganisation of society, they have actually preached to the masses the very opposite and have depicted the “conquest of power” in a way that has left thousands of loopholes for opportunism.

The distortion and hushing up of the question of the relation of the proletarian revolution to the state could not but play an immense role at a time when states, which possess a military apparatus expanded as a consequence of imperialist rivalry, have become military monsters which are exterminating millions of people in order to settle the issue as to whether Britain or Germany—this or that finance capital—is to rule the world.

Written in August-September
1917

Collected Works, Vol. 25,
pp. 475-91

Letter to Comrades

Comrades,

We are living in a time that is so critical, events are moving at such incredible speed that a publicist, placed by the will of fate somewhat aside from the mainstream of history, constantly runs the risk either of being late or proving uninformed, especially if some time elapses before his writings appear in print. Although I fully realise this, I must nevertheless address this letter to the Bolsheviks, even at the risk of its not being published at all, for the vacillations against which I deem it my duty to warn in the most decisive manner are of an unprecedented nature and may have a disastrous effect on the Party, the movement of the international proletariat, and the revolution. As for the danger of being too late, I will prevent it by indicating the nature and date of the information I possess.

It was not until Monday morning, October 16, that I saw a comrade who had on the previous day participated in a very important Bolshevik gathering in Petrograd, and who informed me in detail of the discussion. The subject of discussion was that same question of the uprising discussed by the Sunday papers of all political trends. The gathering represented all that is most influential in all branches of Bolshevik work in the capital. Only a most insignificant minority of the gathering, namely, all in all two comrades, took a negative stand. The arguments which those comrades advanced are so weak, they are a manifestation of such an

astounding confusion, timidity, and collapse of all the fundamental ideas of Bolshevism and proletarian revolutionary internationalism that it is not easy to discover an explanation for such shameful vacillations. The fact, however, remains, and since the revolutionary party has no right to tolerate vacillations on such a serious question, and since this pair of comrades, who have scattered their principles to the winds, might cause some confusion, it is necessary to analyse their arguments, to expose their vacillations, and to show how shameful they are. The following lines are an attempt to do this.

"We have no majority among the people, and without this condition the uprising is hopeless..."

People who can say this are either distorters of the truth or pedants who want an advance guarantee that throughout the whole country the Bolshevik Party has received exactly one-half of the votes plus one, this they want at all events, without taking the least account of the real circumstances of the revolution. History has never given such a guarantee, and is quite unable to give it in any revolution. To make such a demand is jeering at the audience, and is nothing but a cover to hide one's own *flight* from reality.

For reality shows us clearly that it was after the July days that the majority of the people began quickly to go over to the side of the Bolsheviks. This was demonstrated first by the August 20 elections in Petrograd, even before the Kornilov revolt, when the Bolshevik vote rose from 20 to 33 per cent in the city not including the suburbs, and then by the district council elections in Moscow in September, when the Bolshevik vote rose from 11 to 49.3 per cent (one Moscow comrade, whom I saw recently, told me that the correct figure is 51 per cent). This was proved by the new elections to the Soviets. It was proved by the fact that a majority of the peasant Soviets, their "Avksentyev" central Soviet notwithstanding, has expressed itself *against* the coalition. To be against the coalition means *in practice* to follow the Bolsheviks. Furthermore, reports from the front prove more frequently and more definitely that the soldiers are passing *en masse* over to the side of the Bolsheviks with ever greater determination, in spite of the malicious slanders

and attacks by the Socialist-Revolutionary and Menshevik leaders, officers, deputies, etc., etc.

Last, but not least, the most outstanding fact of present-day Russian life is *the revolt of the peasantry*. This shows objectively, not by words but by deeds, that the people are going over to the side of the Bolsheviks. But the fact remains, notwithstanding the lies of the bourgeois press and its miserable yes-men of the "vacillating" *Novaya Zhizn* crowd, who shout about riots and anarchy. The peasant movement in Tambov Gubernia was an uprising both in the physical and political sense, an uprising that has yielded such splendid political results as, in the first place, agreement to transfer the land to the peasants. It is not for nothing that the Socialist-Revolutionary rabble, including *Dyelo Naroda*, who are frightened by the uprising, now *scream* about the need to transfer the land to the peasants. Here is a *practical demonstration* of the correctness of Bolshevism and of its success. It *proved* to be impossible to "teach" the Bonapartists and their lackeys in the Pre-parliament otherwise than by an uprising.

This is a fact and facts are stubborn things. And such a factual "argument" *in favour* of an uprising is stronger than thousands of "pessimistic" evasions on the part of confused and frightened politicians.

If the peasant uprising were not an event of nation-wide political import, the Socialist-Revolutionary lackeys from the Pre-parliament would not be shouting about the need to hand over the land to the peasants.

Another splendid political and revolutionary consequence of the peasant uprising, as already noted in *Rabochy Put*, is the delivery of grain to the railway stations in Tambov Gubernia. Here is another "argument" for you, confused gentlemen, an argument in favour of the uprising as the only means to save the country from the famine that is knocking at our door and from a crisis of unheard-of dimensions. While the Socialist-Revolutionary and Menshevik betrayers of the people are grumbling, threatening, writing resolutions, promising to feed the hungry by convening the Constituent Assembly, the people are beginning to solve the bread problem *Bolshevik-fashion*, by *rebellng* against the landowners, capitalists, and speculators.

Even the *bourgeois* press, even *Russkaya Uolya*, was compelled to admit the wonderful results of *such* a solution (the only real solution) of the bread problem, by publishing information to the effect that the railway stations in Tambov Gubernia were swamped with grain. . . . *And this after the peasants had revolted!*

To doubt now that the majority of the people are following and will follow the Bolsheviks is shameful vacillation and in practice is the abandoning of *all* the principles of proletarian revolutionism, the complete renunciation of Bolshevism.

"We are not strong enough to seize power, and the bourgeoisie is not strong enough to hinder the convening of the Constituent Assembly."

The first part of this argument is a simple paraphrase of the preceding one. It does not gain in strength or power of conviction, when the confusion of its authors and their fear of the bourgeoisie are expressed in terms of pessimism in respect of the workers and optimism in respect of the bourgeoisie. If the officer cadets and the Cossacks say that they will fight against the Bolsheviks to the last drop of blood, this deserves full credence; if, however, the workers and soldiers at hundreds of meetings express full confidence in the Bolsheviks and affirm their readiness to defend the transfer of power to the Soviets, then it is "timely" to recall that voting is one thing and fighting another!

If you argue like that, of course, you "refute" the possibility of an uprising. But, we may ask, in what way does this peculiarly orientated "pessimism" with its peculiar urge differ from a political shift to the side of the bourgeoisie?

Look at the facts. Remember the Bolshevik declarations, repeated thousands of times and now "forgotten" by our pessimists. We have said thousands of times that the Soviets of Workers' and Soldiers' Deputies are a force, that they are the vanguard of the revolution, that they *can* take power. Thousands of times have we upbraided the Mensheviks and Socialist-Revolutionaries for phrase-mongering about the "plenipotentiary organs of democracy" accompanied by *fear* to transfer power to the Soviets.

And what has the Kornilov revolt proved? It has proved that the Soviets are a real force.

And, now, after this has been proved by experience, by facts, we are expected to repudiate Bolshevism, deny ourselves, and say that we are not strong enough (although the Soviets of Petrograd and Moscow and a majority of the provincial Soviets are on the side of the Bolsheviks)! Are these not shameful vacillations? As a matter of fact, our "pessimists" are abandoning the slogan of "All Power to the Soviets", though they *are afraid* to admit it.

How can it be proved that the bourgeoisie are not strong enough to hinder the calling of the Constituent Assembly?

If the Soviets *have not the strength* to overthrow the bourgeoisie, this *means* the latter are strong enough to prevent the convocation of the Constituent Assembly, for there is nobody else to stop them. To trust the promises of Kerensky and Co., to trust the resolutions of the servile Pre-parliament—is this worthy of a member of a proletarian party and a revolutionary?

Not only has the bourgeoisie *strength enough* to hinder the convocation of the Constituent Assembly if the present government is not overthrown, but it can also achieve this result *indirectly* by surrendering Petrograd to the Germans, laying open the front, increasing lockouts, and sabotaging deliveries of foodstuffs. It has been proved by *facts* that the bourgeoisie have already been partly doing this, which means that they are capable of doing it *to the full extent*, if the workers and soldiers do not overthrow them.

"The Soviets must be a revolver pointed at the head of the government with the demand to convene the Constituent Assembly and stop all Kornilovite plots."

This is how far one of the two sad pessimists has gone!

He had to go that far, for to reject the uprising is *the same as* rejecting the slogan "All Power to the Soviets".

Of course, a slogan is "not sacred"; we all agree to that. But then why has *no one* raised the question of changing this slogan (in the same way as I raised the question after the July days)? Why be *afraid* to say it openly, when the Party, since September, has been discussing the question of the uprising, which is now *the only way* to realise the slogan "All Power to the Soviets"?

There is no way for our sad pessimists to turn. A renun-

ciation of the uprising is a renunciation of the transfer of power to the Soviets and implies a "transfer" of all hopes and expectations to the kind bourgeoisie, which has "promised" to convoke the Constituent Assembly.

Is it so difficult to understand that once *power* is in the hands of the Soviets, the Constituent Assembly and its success are *guaranteed*? The Bolsheviks have said so thousands of times and *no one* has ever attempted to refute it. Everybody has recognised this "combined type", but to smuggle in a *renunciation* of the transfer of power to the Soviets under cover of the words "combined type", to smuggle it in *secretly* while *fearing* to renounce our slogan openly is a matter for wonder. Is there any parliamentary term to describe it?

Someone has very pointedly retorted to our pessimist: "Is it a revolver with no cartridges?" If so, it means going over directly to the Lieberdants, who have declared the Soviets a "revolver" thousands of times and have deceived the people thousands of times. For *while they were in control* the Soviets proved to be worthless.

If, however, it is to be a revolver "with cartridges", this cannot mean anything but *technical* preparation for an uprising; the cartridges have to be procured, the revolver has to be loaded—and cartridges alone will not be enough.

Either go over to the side of the Lieberdants and *openly* renounce the slogan, "All Power to the Soviets", or start the uprising.

There is no middle course.

"The bourgeoisie cannot surrender Petrograd to the Germans, although Rodzyanko wants to, for the fighting is done not by the bourgeoisie, but by our heroic sailors."

This argument again reduces itself to the same "optimism" in respect of the bourgeoisie which is fatally manifested at every step by those who are pessimistic about the revolutionary forces and capabilities of the proletariat.

The fighting is done by the heroic sailors, *but* this did not prevent *two* admirals from *disappearing* before the capture of Esel!

That is a fact and facts are stubborn things. The facts prove that admirals *are capable* of treachery no less than

Kornilov. It is an undisputed fact that Field Headquarters has not been reformed, and that the commanding staff is Kornilovite in composition.

If the Kornilovites (with Kerensky at their head, for he is also a Kornilovite) *want* to surrender Petrograd, they can do it in two or even in three ways.

First, they can, through an act of treachery on the part of the Kornilovite officers, open the northern land front.

Second, they can "agree" on freedom of action for the entire German navy, which is *stronger* than we are; they can agree both with the German and the British imperialists. Moreover, the admirals who have disappeared may have delivered the *plans* to the Germans *as well*.

Third, they can, by means of lockouts, and by sabotaging the delivery of food, bring our troops to *complete* desperation and impotence.

Not a single one of these three ways can be denied. The facts have proved that the bourgeois-Cossack party of Russia has already knocked at all three doors and has tried to force open each of them.

What follows? It follows that we have no right to *wait* until the bourgeoisie strangle the revolution.

Experience has proved that Rodzyanko's wishes are no trifle. Rodzyanko is a man of affairs. Rodzyanko is backed by *capital*. This is beyond dispute. Capital is tremendous strength as long as the proletariat do not have power. For *decades*, Rodzyanko has faithfully and truly carried out the policies of capital.

What follows? It follows that to vacillate on the question of an uprising as the only means to save the revolution means to sink into that cowardly credulity in the bourgeoisie which is half-Lieberdan, Socialist-Revolutionary-Menshevik and half "peasant-like" unquestioning credulity, against which the Bolsheviks have been battling most of all.

Either fold your idle arms on your empty chest, wait and swear "faith" in the Constituent Assembly until Rodzyanko and Co. have surrendered Petrograd and strangled the revolution or start an uprising. There is no middle course.

Even the convocation of the Constituent Assembly does not, in itself, change anything, for no "constituting", no voting by any arch-sovereign assembly will have any effect on

the famine, or on Wilhelm. Both the convocation and the *success* of the Constituent Assembly depend upon the transfer of power to the Soviets. This old Bolshevik truth is being proved by reality ever more strikingly and ever more *cruelly*.

"We are becoming stronger every day. We can enter the Constituent Assembly as a strong opposition; why should we stake everything?..."

This is the argument of a philistine who has "read" that the Constituent Assembly is being called, and who trustingly acquiesces in the most legal, most loyal, most constitutional course.

It is a pity, however, that *waiting* for the Constituent Assembly does not solve either the question of famine or the question of surrendering Petrograd. This "trifle" is forgotten by the naïve or the confused or those who have allowed themselves to be frightened.

The famine will not wait. The peasant uprising did not wait. The war will not wait. The admirals who have disappeared did not wait.

Will the famine agree to wait, because we Bolsheviks *proclaim* faith in the convocation of the Constituent Assembly? Will the admirals who have disappeared agree to wait? Will the Maklakovs and Rodzyankos agree to stop the lockouts and the sabotaging of grain deliveries, or to denounce the secret treaties with the British and the German imperialists?

This is what the arguments of the heroes of "constitutional illusions" and parliamentary cretinism amount to. The living reality disappears, and what remains is only a *paper* dealing with the convocation of the Constituent Assembly; there is nothing left but to hold elections.

And blind people are still wondering why hungry people and soldiers betrayed by generals and admirals are indifferent to the elections! Oh, wisecracs!

"Were the Kornilovites to start again, we would show them! But why should we take risks and start?"

This is extraordinarily convincing and revolutionary. History does not repeat itself, but if we turn our *backs* on it, contemplate the first Kornilov revolt and repeat: "If only the Kornilovites would start"—if we do that, what excellent

revolutionary strategy it would be. How much like a waiting game it is! Maybe the Kornilovites will start again at an inopportune time. Isn't this a "weighty" argument? What kind of an earnest foundation for a proletarian policy is this?

And what if the Kornilovites of the second draft will have learned a thing or two? What if they *wait* for the hunger riots to begin, for the front to be broken through, for Petrograd to be surrendered, *before they begin*? What then?

It is proposed that we build the tactics of the proletarian party on the possibility of the Kornilovites' repeating one of their old errors!

Let us forget all that was being and *has been demonstrated* by the Bolsheviks a hundred times, all that the six months' history of our revolution has proved, namely, that there is *no* way out, that there is no objective way out and can be none *except* a dictatorship of the Kornilovites or a dictatorship of the proletariat. Let us forget this, let us renounce all this and wait! Wait for what? Wait for a miracle, for the tempestuous and catastrophic course of events from April 20 to August 29 to be succeeded (due to the prolongation of the war and the spread of famine) by a peaceful, quiet, smooth, legal convocation of the Constituent Assembly and by a fulfilment of its most lawful decisions. Here you have the "Marxist" tactics! Wait, ye hungry! Kerensky has promised to convene the Constituent Assembly.

"There is really nothing in the international situation that makes it obligatory for us to act immediately, we would be more likely to damage the cause of a socialist revolution in the West, if we were to allow ourselves to be shot..."

This argument is truly magnificent: Scheidemann "himself", Renaudel "himself" would not be able to "manipulate" more cleverly the workers' sympathies for the international socialist revolution!

Just think of it: under devilishly difficult conditions, having but *one* Liebknecht (and he in prison) with no newspapers, with no freedom of assembly, with no Soviets, with *all* classes of the population, including every well-to-do peasant, incredibly hostile to the idea of internationalism, with the imperialist big, middle, and petty bourgeoisie

splendidly organised—the Germans, i.e., the German revolutionary internationalists, the German workers dressed in sailors' jackets, started a mutiny in the navy with one chance in a hundred of winning.

But we, with dozens of papers at our disposal, freedom of assembly, a *majority* in the Soviets, we, the best situated proletarian internationalists in the world, should refuse to support the German revolutionaries by our uprising. We ought to reason like the Scheidemanns and Renaudels, that it is most prudent not to revolt, for if we are shot, then the world will lose such excellent, reasonable, ideal internationalists!

Let us prove how reasonable we are. Let us pass a resolution of sympathy with the *German insurrectionists*, and let us renounce the *insurrection* in Russia. This would be genuine, reasonable internationalism. Imagine how fast world internationalism would blossom forth, if the same wise policy were to triumph *everywhere!*

The war has fatigued and tormented the workers of all countries to the utmost. Outbursts are becoming frequent in Italy, Germany and Austria. We *alone* have Soviets of Workers' and Soldiers' Deputies. Let us then *keep on waiting*. Let us betray the German internationalists as we are betraying the Russian peasants, who, not by words but by deeds, by their uprising against the landowners, appeal to us to rise against Kerensky's government. . . .

Let the clouds of the imperialist conspiracy of the capitalists of all countries who are ready to strangle the Russian revolution gather—we shall wait patiently until we are strangled *by the ruble!* Instead of attacking the conspirators and breaking their ranks by a victory of the Soviets of Workers' and Soldiers' Deputies, let us wait for the Constituent Assembly, where all international plots will be vanquished *by voting*, provided Kerensky and Rodzyanko conscientiously convene the Constituent Assembly. Have we any right to doubt the honesty of Kerensky and Rodzyanko?

"But 'everyone' is against us! We are isolated; the Central Executive Committee, the Menshevik internationalists, the *Novaya Zhizn* people, and the Left Socialist-Revolutionaries have been issuing and will continue to issue appeals against us!"

A crushing argument. Up to now we have been mercilessly scourging the vacillators for their vacillations. *By so doing*, we have won the sympathies of the people. *By so doing*, we have won over the Soviets, without which the uprising could not be safe, quick, and sure. Now let us use the Soviets which we have won over in order *to move into the camp of the vacillators*. What a splendid career for Bolshevism!

The whole essence of the policy of the Lieberdants* and Chernovs, and also of the Left Socialist-Revolutionaries and Mensheviks, consists in *vacillations*. The Left Socialist-Revolutionaries and Menshevik internationalists have *tremendous* political importance as an *indication* of the fact that the masses are moving to the left. Two such facts as the passing of some 40 per cent of both Mensheviks and Socialist-Revolutionaries into the camp of the Left, on the one hand, and the peasant uprising, on the other, are clearly and obviously interconnected.

But it is the very character of this connection that reveals the abysmal spinelessness of those who have now undertaken to whimper over the fact that the Central Executive Committee, which has rotted away, or the vacillating Left Socialist-Revolutionaries and Co., have come out against us. For *these* vacillations of the petty-bourgeois leaders—the Martovs, Kamkovs, Sukhanovs and Co.—have to be compared to the *uprising* of the peasants. Here is a *realistic* political comparison. With whom shall we go? Should it be with the vacillating handfuls of Petrograd leaders, who have expressed *indirectly* the *leftward swing* of the masses, but who, at every political turn, have shamefully whimpered, vacillated, run to ask forgiveness of the Lieberdants, Avksentyevs and Co., or with those masses that have moved to the left?

Thus, and only thus, can the question be presented.

Because the peasant uprising has been betrayed by the Martovs, Kamkovs, and Sukhanovs, we, the workers' party of revolutionary internationalists, are asked to betray it, too. This is what the policy of blaming the Left Socialist-Revolutionaries and Menshevik internationalists reduces itself to.

* i.e., Lieber and Dan—Menshevik leaders.—Ed.

But we have said that to help the vacillating, we must stop vacillating ourselves. Have those "nice" Left petty-bourgeois democrats not "vacillated" in favour of the coalition? In the long run we succeeded in making them follow us because we ourselves did not vacillate. Events have shown we are right!

These gentlemen by their vacillations have always held back the revolution. We alone have saved it. Shall we now give up, when the famine is knocking at the gates of Petrograd and Rodzyanko and Co. are preparing to surrender the city?!

"But we have not even firm connections with the railwaymen and the postal employees. Their official representatives are the Plansons. And can we win without the post office and without railways?"

Yes, yes, the Plansons here, the Lieberdans there. What confidence have the *masses* shown them? Have we not always shown that those leaders betrayed the *masses*? Did the masses not turn away from those leaders *towards us*, both at the elections in Moscow and at the elections to the Soviets? Or perhaps the mass of railway and postal employees are not starving! Or do not strike against Kerensky and Co.?

"Did we have connections with these unions before February 28?" one comrade asked a pessimist. The latter replied by pointing out that the two revolutions could not be compared. But this reply only *strengthens* the position of the one who asked the question. For it is the Bolsheviks who have spoken thousands of times about prolonged preparation for the *proletarian* revolution *against the bourgeoisie* (and they have not spoken about it in order to forget their words when the decisive moment is at hand). The political and economic life of the unions of postal and telegraph employees and railwaymen is characterised by the *very separation* of the proletarian elements of the masses from the petty-bourgeois and bourgeois upper layer. It is not absolutely necessary to secure "connections" with one or the other union beforehand; what matters is that only a victory of a proletarian and peasant uprising *can* satisfy the *masses* both of the army of railwaymen and of postal and telegraph employees.

"There is only enough bread in Petrograd for two or three days. Can we give bread to the insurrectionists?"

This is one of a thousand sceptical remarks (the sceptics can *always* "doubt" and cannot be refuted by anything but experience), one of those remarks that put the blame on the wrong shoulders.

It is Rodzyanko and Co., it is the bourgeoisie that are preparing the famine and speculating on strangling the revolution by famine. There is no escaping the famine and *there can be none* except by an uprising of the peasants against the landowners in the countryside and by a victory of the workers over the capitalists in the cities and Petrograd and Moscow. There is *no other way* to get grain from the rich, or to transport it despite their sabotage, or to break the resistance of the corrupt employees and the capitalist profiteers, or to establish strict accounting. The history of the supply organisations and of the food difficulties of the "democracy" with its millions of *complaints* against the sabotage of the capitalists, with its *whimpering* and *supplication* is proof of this.

There is no power on earth apart from the power of a victorious proletarian revolution that would advance from complaints and begging and tears to *revolutionary action*. And the longer the proletarian revolution is delayed, the longer it is put off by events or by the vacillations of the wavering and confused, the more victims it will claim and the more difficult it will be to *organise* the transportation and distribution of food.

"In insurrection delay is fatal"—this is our answer to those having the sad "courage" to look at the growing economic ruin, at the approaching famine, and still *dissuade* the workers from the uprising (*that is, persuade them to wait and place confidence in the bourgeoisie for some further time*).

"There is not yet any danger at the front either. Even if the soldiers conclude an armistice themselves, it is still not a calamity."

But the soldiers will not conclude an armistice. For this state power is necessary and that cannot be obtained without an uprising. The soldiers will simply *desert*. Reports from the front tell that. We must not wait because of the risk

of aiding collusion between Rodzyanko and Wilhelm and the risk of *complete* economic ruin, with the soldiers deserting in masses, once they (*being already close to desperation*) sink into absolute despair and leave everything to the mercy of fate.

"But if we take power, and obtain neither an armistice nor a democratic peace, the soldiers may not be willing to fight a revolutionary war. What then?"

An argument which brings to mind the saying: one fool can ask ten times more questions than ten wise men can answer.

We have never denied the difficulties of *those in power* during an imperialist war. Nevertheless, we have always *preached* the dictatorship of the proletariat and the poor peasantry. Shall we renounce this, when the moment to act has arrived?

We have always said that the dictatorship of the proletariat in one country creates gigantic changes in the international situation, in the economic life of the country, in the condition of the army and in its mood—shall we now "forget" all this, and allow ourselves to be frightened by the "difficulties" of the revolution?

"As everybody reports, the masses are not in a mood that would drive them into the streets. Among the signs justifying pessimism may be mentioned the greatly increasing circulation of the pogromist and Black-Hundred press."

When people allow themselves to be frightened by the bourgeoisie, all objects and phenomena naturally appear yellow to them. First, they substitute an impressionist, intellectualist criterion for the Marxist criterion of the movement; they *substitute* subjective impressions of moods for a political analysis of the development of the class struggle and of the course of events in the entire country against the entire international background. They "conveniently" forget, of course, that a firm party line, its unyielding resolve, is *also* a mood-creating factor, particularly at the sharpest revolutionary moments. It is sometimes very "convenient" for people to forget that the responsible leaders, by their vacillations and by their readiness to burn their

yesterday's idols, cause the most unbecoming vacillations in the mood of certain strata of the masses.

Secondly—and this is at present the main thing—in speaking about the mood of the masses, the spineless people forget to add:

that "everybody" reports it as a tense and expectant mood;

that "everybody" agrees that, called upon by the Soviets for the defence of the Soviets, the workers will rise to a man;

that "everybody" agrees that the workers are greatly dissatisfied with the indecision of the centres concerning the "last decisive struggle", the inevitability of which they clearly recognise;

that "everybody" unanimously characterises the mood of the broadest masses as close to desperation and points to the anarchy developing therefrom;

that "everybody" also recognises that there is among the class-conscious workers a definite unwillingness to go out into the streets *only* for demonstrations, *only* for partial struggles, since a general and not a partial struggle is in the air, while the hopelessness of individual strikes, demonstrations and acts to influence the authorities has been seen and is fully realised.

And so forth.

If we approach this characterisation of the mass mood from the point of view of the entire development of the class and political struggle and of the entire course of events during the six months of our revolution, it will become clear to us how people frightened by the bourgeoisie are distorting the question. Things are not as they were before April 20-21,* June 9,** July 3,*** for then it was a matter of

* On April 20-21, 1917 mass demonstrations of workers and soldiers who protested against Milyukov's (the Foreign Minister of the Provisional Government) Note issued on May 1 (April 18) took place. In his Note Milyukov reassured the Allied Governments that the Russian people would carry on the imperialist war "to a victorious end". The massive indignation of the people resulted in a demonstration of protest against the foreign policy of the Provisional Government; Milyukov and the War Minister Guchkov were forced to resign from the Cabinet.—Ed.

** Workers' meetings of protest against the policy of the Provisional Government and Menshevik-S.R. leaders of Soviets who supported it took place at the factories in Petrograd on June 9 and 10, 1917.—Ed.

*** On July 3-5, 1917 massive demonstrations took place in Petro-

spontaneous excitement which we, as a party, either failed to comprehend (April 20) or held back and shaped into a peaceful demonstration (June 9 and July 3), for we knew very well at that time that the Soviets were *not yet* ours, that the peasants *still* trusted the Lieberdan-Chernov and not the Bolshevik course (uprising), that consequently we could not have the majority of the people behind us, and that consequently the uprising would be premature.

At that time the majority of the class-conscious workers did *not* raise the question of the last decisive struggle at all; not one of all our Party units would have raised it at that time. As for the unenlightened and very broad masses, there was neither a concerted effort nor the resolve born out of despair; there was only a spontaneous *excitement* with the naïve hope of "influencing" Kerensky and the bourgeoisie by "action", by a demonstration pure and simple.

What is needed for an uprising is not this, but, on the one hand, a conscious, firm and unswerving resolve on the part of the class-conscious elements to fight to the end; and on the other, a mood of despair among the broad masses who *feel* that nothing can now be saved by half-measures; that you cannot "influence" anybody; that the hungry will "smash everything, destroy everything, even anarchically", if the Bolsheviks are not able to lead them in a decisive battle.

The development of the revolution has in practice brought *both* the workers *and* the peasantry to precisely this combination of a tense mood resulting from experience among the class-conscious and a mood of hatred towards those using the lockout weapon and the capitalists that is close to despair among the broadest masses.

We can also understand the "success" on this very soil of the scoundrels of the reactionary press who imitate Bolshevism. The malicious glee of the reactionaries at the approach of a decisive battle between the bourgeoisie and the proletariat has been observed in all revolutions without exception; it has always been so, and it is absolutely unavoidable. And if you allow yourselves to be frightened by *this*

grad. Protesting against the Provisional Government sending troops into an offensive at the German front the workers and soldiers carried slogans: "All Power to the Soviets!"—Ed.

circumstance, then you have to renounce not only the uprising but the proletarian revolution in general. For in a capitalist society this revolution *cannot* mature *without* being accompanied by malicious glee on the part of the reactionaries and by hopes that they would be able to feather their nest in this way.

The class-conscious workers know perfectly well that the Black Hundreds work hand in hand with the bourgeoisie, and that a decisive victory of the workers (in which the petty bourgeoisie do not believe, which the capitalists are afraid of, which the Black Hundreds sometimes wish for out of sheer malice, convinced as they are that the Bolsheviks cannot retain power)—that this victory will completely *crush* the Black Hundreds, that the Bolsheviks *will be able* to retain power firmly and to the greatest advantage of all humanity tortured and tormented by the war.

Indeed, is there anybody in his senses who can doubt that the *Rodzyankos* and *Suvorins* are acting in concert, that the roles have been distributed among them?

Has it not been proved by facts that Kerensky acts on *Rodzyanko's* orders, while the State Printing Press of the Russian Republic (don't laugh!) prints the Black-Hundred speeches of reactionaries in the "Duma" at the expense of the state. Has not this fact been exposed *even* by the lackeys from *Dyelo Naroda*, who serve "their own mannikin"? Has not the experience of *all* elections proved that the Cadet lists were fully supported by *Novoye Uremya*, which is a venal paper controlled by the "interests" of the tsarist landowners?

Did we not read yesterday that commercial and industrial capitalists (non-partisan capitalists, of course; oh, non-partisan capitalists, to be sure, for the *Vikhlayevs* and *Rakitnikovs*, the *Gvozdyovs* and *Nikitins* are not in coalition with the Cadets—God forbid—but with *non-partisan* commercial and industrial circles!) have donated the goodly sum of 300,000 rubles to the Cadets?

The whole Black-Hundred press, if we look at things from a class and not a sentimental point of view, is a *branch* of the firm "*Ryabushinsky, Milyukov, and Co.*". Capitalists buy, on the one hand, the *Milyukovs*, *Zaslavskys*, *Potresovs*, and so on; on the other, the Black Hundreds.

The *victory of the proletariat* is the only means of putting an end to this most hideous poisoning of the people by the cheap Black-Hundred venom.

Is it any wonder that the crowd, tired out and made wretched by hunger and the prolongation of the war, clutches at the Black-Hundred poison? Can one imagine a capitalist society on the eve of collapse in which the oppressed masses are *not* desperate? Is there any doubt that the desperation of the masses, a large part of whom are still ignorant, *will* express itself in the increased consumption of all sorts of poison?

Those who, in arguing about the mood of the masses, blame the masses for their own personal spinelessness, are in a hopeless position. The masses are divided into those who are consciously biding their time and those who unconsciously are ready to sink into despair; but the masses of the oppressed and the hungry are *not* spineless.

"On the other hand, the Marxist party cannot reduce the question of an uprising to that of a military conspiracy...."

Marxism is an extremely profound and many-sided doctrine. It is, therefore, no wonder that *scraps* of quotations from Marx—especially when the quotations are made *inappropriately*—can always be found among the "arguments" of those who break with Marxism. Military conspiracy is Blanquism, *if* it is organised not by a party of a definite class, *if* its organisers have not analysed the political moment in general and the international situation in particular, *if* the party has not on its side the sympathy of the majority of the people, as proved by objective facts, *if* the development of revolutionary events has not brought about a practical refutation of the conciliatory illusions of the petty bourgeoisie, *if* the majority of the Soviet-type organs of revolutionary struggle that have been recognised as authoritative or have shown themselves to be such in practice have not been won over, *if* there has not matured a sentiment in the army (if in war-time) against the government that protracts the unjust war against the will of the whole people, *if* the slogans of the uprising (like "All power to the Soviets", "Land to the peasants", or "Immediate offer

of a democratic peace to all the belligerent nations, with an immediate abrogation of all secret treaties and secret diplomacy", etc.) have not become widely known and popular, *if* the advanced workers are not sure of the desperate situation of the masses and of the support of the countryside, a support proved by a serious peasant movement or by an uprising against the landowners and the government that defends the landowners, *if* the country's economic situation inspires earnest hopes for a favourable solution of the crisis by peaceable and parliamentary means.

This is probably enough.

In my pamphlet entitled: *Can the Bolsheviks Retain State Power?* (I hope it will appear in a day or two), there is a quotation from Marx which really bears upon the question of insurrection as an "art".

I am ready to wager that if we were to propose to all those chatterers in Russia who are now shouting against a military conspiracy, to open their mouths and explain the difference between the "art" of an insurrection and a military conspiracy that deserves condemnation, they would either repeat what was quoted above or would cover themselves with shame and would call forth the general ridicule of the workers. Why not try, my dear would-be Marxists! Sing us a song *against* "military conspiracy"!

Postscript

The above lines had been written when I received, at eight o'clock Tuesday evening, the morning Petrograd papers; there was an article by Mr. V. Bazarov in *Novaya Zhizn*. Mr. V. Bazarov asserts that "a handwritten manifesto was distributed in the city, in which arguments were presented in the name of two eminent Bolsheviks, against immediate action".

If this is true, I beg the comrades, whom this letter cannot reach earlier than Wednesday noon, to *publish* it as quickly as possible.

I did not write it for the press; I wanted to talk to the members of our Party by letter. But we cannot remain silent when the heroes of *Novaya Zhizn*, who do not belong to the Party

and who have been ridiculed by it a thousand times for their contemptible spinelessness (they voted for the Bolsheviks the day before yesterday, for the Mensheviks yesterday, and *almost* united them at the world-famous unity congress)—when such individuals receive a *manifesto* from members of our Party in which they carry on propaganda against an uprising. We must agitate also *in favour* of an uprising. Let the anonymous individuals come right out into the light of day, and let them bear the punishment they deserve for their shameful vacillations, even if it be only the ridicule of all class-conscious workers. I have at my disposal only one hour before I send the present letter to Petrograd, and I therefore can say only a word or two about one of the "methods" of the sad heroes of the brainless *Novaya Zhizn* trend. Mr. V. Bazarov attempts to polemicise against Comrade Ryazanov, who has said, and who is a thousand times correct in saying, that "all those who create in the masses a mood of despair and indifference are preparing an uprising".

The sad hero of a sad cause "rejoins" as follows:

"Have despair and indifference ever conquered?"

O contemptible fools from *Novaya Zhizn*! Do they know *such* examples of uprising in history, in which the masses of the oppressed classes were victorious in a desperate battle without having been reduced to despair by long sufferings and by an extreme sharpening of all sorts of crises, in which those masses had not been seized by indifference towards various lackey-like pre-parliaments, towards idle playing at revolution, towards the Lieberdants' reduction of the Soviets from organs of power and uprising to empty talking-shops?

Or have the contemptible little fools from *Novaya Zhizn* perhaps discovered among the masses an *indifference*—to the question of bread, to the prolongation of the war, to land for the peasants?

Written on October 17(30),
1917

Collected Works, Vol. 26,
pp. 195-215

Letter to the Central Committee of the R.S.D.L.P.(B.)

Dear Comrades,

No self-respecting party can tolerate strike-breaking and blacklegs in its midst. That is obvious. The more we reflect upon Zinoviev's and Kamenev's statement in the non-Party press,* the more self-evident it becomes that their action is strike-breaking in the full sense of the term. Kamenev's evasion at the meeting of the Petrograd Soviet is something really despicable. He is, don't you see, in full agreement with Trotsky. But is it so difficult to understand that in the face of the enemy, Trotsky *could not* have said, he had no right to say, and should not have said more than he did? Is it so difficult to understand that it is a *duty* to the Party which has concealed *its* decision from the enemy (on the necessity for an armed uprising, on the fact that the time for it is fully ripe, on the thorough preparations to be made for it, etc.), and it is this decision that makes it *obligatory* in public statements to fasten not only the "blame", but also the initiative upon the adversary? Only a child could fail to understand that. Kamenev's evasion is a sheer fraud. The same must be said of Zinoviev's evasion, at least of his letter of "justification" (written, I think, to the Central Organ), which is the only document I have seen (for, as to a dissenting opinion,

* This refers to downright treason by Zinoviev and Kamenev, the then members of the Bolshevik C.C., who published an article in the semi-Menshevik newspaper *Novaya Zhizn* in which they gave away the Party's secret decision to launch an armed uprising in the nearest future.
—Ed.

"an alleged dissenting opinion", which has been trumpeted in the *bourgeois* press, I, a member of the Central Committee, have to this very day seen nothing of it). Among Zinoviev's "arguments" there is this: Lenin, he says, sent out his letters "before any decisions were adopted", and you did not protest. That is literally what Zinoviev wrote, himself underlining the word *before* four times. Is it really so difficult to understand that *before* a decision has been taken on a strike by the centre, it is permissible to agitate for and against it; but that *after* a decision in favour of a strike (with the additional decision to conceal this from the enemy), to carry on agitation against the strike is strike-breaking? Any worker will understand that. The question of insurrection has been discussed in the centre since September. That is when Zinoviev and Kamenev could and *should* have come out in writing, so that *everybody*, upon seeing their arguments, would have realised that they had completely lost their heads. To conceal one's views from the Party for a whole month *before* a decision is taken, and to send out a dissenting opinion *after* a decision is taken—that is strike-breaking.

Zinoviev pretends not to understand this difference, he pretends not to understand that after a decision to strike has been taken by the centre, only blacklegs can carry on agitation among the lower bodies against that decision. Any worker will understand that.

And Zinoviev did agitate and attempted to defeat the centre's decision, both at Sunday's meeting, where he and Kamenev secured not a single vote, and in his present letter. For Zinoviev has the effrontery to assert that "the opinion of the Party has not been canvassed" and that such questions "cannot be decided by ten men". Just think! Every member of the Central Committee knows that more than ten C.C. members were present at the decisive meeting, that a *majority of the plenary meeting* were present, that Kamenev himself declared at the meeting that "this meeting is decisive", that it was known with absolute certainty that the *majority* of the absent members of the Central Committee *were not in agreement* with Zinoviev and Kamenev. And now, *after* the Central Committee has adopted a decision at a meeting which Kamenev himself admitted to be *decisive*, a member of the Central Committee has the audacity to write that

"the opinion of the Party has not been canvassed", and that such questions "cannot be decided by ten men". That is strike-breaking in the full sense of the term. Between Party congresses, the Central Committee decides. The Central Committee has decided. Kamenev and Zinoviev, who did not come out in writing *before* the decision was taken, began to *dispute* the Central Committee's decision *after* it had been taken.

That is strike-breaking in the full sense of the term. After a decision has been taken, any dispute is *impermissible* when it concerns immediate and *secret* preparations for a strike. Now Zinoviev has the insolence to blame *us* for "warning the enemy". Is there any limit to his brazenness? Who is it that has damaged the cause, frustrated the strike by "warning the enemy", if not those who came out in the *non-Party* press?

How can one come out *against* a "decisive" resolution of the Party in a paper which on *this* question is hand in glove with the entire bourgeoisie?

If that is tolerated, the Party will become impossible, the Party will be destroyed.

It is ridiculing the Party to give the name of "dissenting opinion" to that which Bazarov learns about and publishes in a non-Party paper.

Kamenev's and Zinoviev's statement in the non-Party press was especially despicable for the additional reason that the Party is not in a position to refute their *slanderous lie* openly. I know of no decisions regarding the date, Kamenev writes and publishes his writings in his own name and in the name of Zinoviev. (After such a statement, Zinoviev bears full responsibility for Kamenev's conduct and statements.)

How can the Central Committee refute this?

We cannot tell the capitalists the truth, namely, that we have *decided* on a strike and have decided to *conceal the moment chosen* for it.

We cannot refute the slanderous lie of Zinoviev and Kamenev *without doing even greater damage to the cause*. And the utter baseness, the real treachery of these two individuals is precisely in their having revealed the strikers' plan to the capitalists, for, since we remain silent in the press, everybody will guess *how things stand*.

Kamenev and Zinoviev have *betrayed* to Rodzyanko and Kerensky the decision of the Central Committee of their Party on insurrection and the decision to conceal from the enemy preparations for insurrection and the date appointed for it. That is a fact and no evasions can refute it. Two members of the Central Committee have by a slanderous lie *betrayed* the decision of the workers to the capitalists. There can and must be only one answer to that: an immediate decision of the Central Committee:

"The Central Committee, regarding Zinoviev's and Kamenev's statement in the non-Party press as strike-breaking in the full sense of the term, expels both of them from the Party."

It is not easy for me to write in this way about former close comrades. But I should regard any hesitation in this respect as a crime, for otherwise a party of revolutionaries which does not punish prominent blacklegs would *perish*.

The question of insurrection, even if the blacklegs have now delayed it for a long time by betraying it to Rodzyanko and Kerensky, has not been *removed from the agenda*, it has not been removed by the Party. But how can we prepare ourselves for insurrection and lay plans for it, if we *tolerate* "prominent" strike-breakers in our midst? The more prominent, the *more dangerous* they are, and the less deserving of "forgiveness". *On n'est trahi que par les siens*, the French say. Only your own people can betray you.

The more "*prominent*" the strike-breakers are, the more imperative it is to punish them by immediate expulsion.

That is the only way for the workers' party to recuperate, rid itself of a dozen or so spineless intellectuals, rally the ranks of the revolutionaries, and advance to meet great and momentous difficulties hand in hand *with the revolutionary workers*.

We cannot publish the truth, namely, that *after* the decisive meeting of the Central Committee, Zinoviev and Kamenev at Sunday's meeting had the audacity to demand a *revision*, that Kamenev had the effrontery to shout: "The Central Committee has collapsed, for it has done nothing for a whole week" (I could *not* refute that because to say *what really had been done* was impossible), while Zinoviev with an air of innocence proposed this resolution, which was rejected

by the meeting: "No action shall be taken before consulting with the Bolsheviks who are to arrive on October 20 for the Congress of Soviets."

Just imagine! After the *centre* has taken a decision to call a strike, it is proposed at a meeting of the rank and file that it be postponed (until October 20, when the Congress was to convene. The Congress was subsequently postponed—the Zinovievs trust the Lieberdants) and be referred to a body *such* as the Party Rules do not provide for, that has no authority over the Central Committee, and that does not know Petrograd.

And *after this* Zinoviev still has the insolence to write: "This is hardly the way to strengthen the unity of the Party."

What else can you call it but a threat to effect a split?

My answer to this threat is that I shall go the limit, I shall win freedom of speech for myself before the workers, and I shall, *at whatever cost*, brand the blackleg Zinoviev as a blackleg. My answer to the threat of a split is to declare war to a finish, war for the expulsion of both blacklegs from the Party.

The Executive Committee of a trade union, after a *month* of deliberation, decides that a strike is inevitable, that the time is ripe, but that the date is to be concealed from the employers. After that, two members of the Executive Committee appeal *to the rank and file*, disputing the decision, and are defeated. Thereupon these two come out in the press and with a slanderous lie betray the decision of the Executive Committee to the capitalists, thus more than half-wrecking the strike, or delaying it to a less favourable time by warning the enemy.

Here we have strike-breaking in the full sense of the term. And that is why I demand the expulsion of both the blacklegs, reserving for myself the right (in view of their threat of a split) to publish *everything* when publication becomes possible.

Written on October 19
(November 1), 1917

Collected Works, Vol. 26,
pp. 223-27

The Revolutionary Phrase

When I said at a Party meeting that the revolutionary phrase about a revolutionary war* might ruin our revolution, I was reproached for the sharpness of my polemics. There are, however, moments, when a question must be raised sharply and things given their proper names, the danger being that otherwise irreparable harm may be done to the Party and the revolution.

Revolutionary phrase-making, more often than not, is a disease from which revolutionary parties suffer at times when they constitute, directly or indirectly, a combination, alliance or intermingling of proletarian and petty-bourgeois elements, and when the course of revolutionary events is marked by big, rapid zigzags. By revolutionary phrase-making we mean the repetition of revolutionary slogans irrespective of objective circumstances at a given turn in events, in the given state of affairs obtaining at the time. The slogans

* In December 1917 the peace talks with the German Government were started in Brest-Litovsk: Left S.R.s and a group of "Left Communists" headed by Bukharin came out against the peace negotiations and demanded that Soviet Russia should wage a "revolutionary war" against Germany. Trotsky, who led the Soviet delegation at the second stage of the peace talks, refused, contrary to Lenin's instructions, to sign a peace treaty, and declared in Brest-Litovsk that Soviet Russia would not sign any peace terms, but stop war and demobilise her army. Trotsky's treacherous policy enabled the Germans to launch an offensive against Soviet Russia, and the terms of the peace treaty which was subsequently signed were as Lenin had foreseen more onerous.—Ed.

are superb, alluring, intoxicating, but there are no grounds for them; such is the nature of the revolutionary phrase.

Let us examine the groups of arguments, the most important of them at least, in favour of a revolutionary war in Russia today, in January and February 1918, and the comparison of this slogan with objective reality will tell us whether the definition I give is correct.

1

Our press has always spoken of the need to prepare for a revolutionary war in the event of the victory of socialism in one country with capitalism still in existence in the neighbouring countries. That is indisputable.

The question is—how have those preparations *actually* been made since our October Revolution?

We have prepared in this way: we had to demobilise the army, we were compelled to, compelled by circumstances so obvious, so weighty and so insurmountable that, far from a "trend" or mood having arisen in the Party against demobilisation, there was not a single voice raised against it. Anyone who wants to *give some thought* to the class causes of such an unusual phenomenon as the demobilisation of the army by the Soviet Socialist Republic before the war with a neighbouring imperialist state is finished will without great difficulty discover these causes in the social composition of a backward country with a small-peasant economy, reduced to extreme economic ruin after three years of war. An army of many millions was demobilised and the creation of a Red Army on *volunteer* lines was begun—such are the facts.

Compare these facts with the talk of a revolutionary war in January and February 1918, and the nature of the revolutionary phrase will be clear to you.

If this "championing" of a revolutionary war by, say, the Petrograd and Moscow organisations had not been an empty phrase we should have had other *facts* between October and January; we should have seen a determined struggle on their part against demobilisation. But there has been nothing of the sort.

We should have seen the Petrograders and Muscovites sending *tens of thousands* of agitators and soldiers to the front and should have received daily reports from there about their struggle against demobilisation, about the successes of their struggle, about the halting of demobilisation.

There has been nothing of the sort.

We should have had hundreds of reports of regiments forming into a Red Army, using terrorism to halt demobilisation, renewing defences and fortifications against a possible offensive by German imperialism.

There has been nothing of the sort. Demobilisation is in full swing. The old army does not exist. The new army is only just being born.

Anyone who does not want to comfort himself with mere words, bombastic declarations and exclamations must see that the "slogan" of revolutionary war in February 1918 is the emptiest of phrases, that it has nothing real, nothing objective behind it. This slogan today *contains* nothing but sentiment, wishes, indignation and resentment. And a slogan with such a content is called a revolutionary phrase.

Matters as they stand with our own Party and Soviet power as a whole, matters as they stand with the Bolsheviks of Petrograd and Moscow show that *so far* we have not succeeded in getting beyond the first steps in forming a volunteer Red Army. To hide from this unpleasant fact—and fact it is—behind a screen of words and at the same time not only do nothing to halt demobilisation but even *raise no objection* to it, is to be intoxicated with the sound of words.

A typical substantiation of what has been said is, for instance, the fact that in the Central Committee of our Party *the majority* of the most prominent opponents of a separate peace voted *against* a revolutionary war, voted against it both in January and in February. What does that mean? It means that everybody who is not afraid to look truth in the face recognises the impossibility of a revolutionary war.

In such cases the truth is evaded by putting forward, or attempting to put forward, arguments. Let us examine them.

2

Argument No. 1. In 1792 France suffered economic ruin to no less an extent, but a revolutionary war cured every-

thing, was an inspiration to everyone, gave rise to enthusiasm and carried everything before it. Only those who do not believe in the revolution, only opportunists could oppose a revolutionary war in our, more profound revolution.

Let us compare this reason, or this argument, with the facts. It is a fact that in France at the end of the eighteenth century the economic basis of the new, higher mode of production was first created, and then, as a result, as a superstructure, the powerful revolutionary army appeared. France abandoned feudalism before other countries, swept it away *in the course of a few years* of victorious revolution, and led a people who were not fatigued from any war, who had won land and freedom, who had been made stronger by the elimination of feudalism, led them to war against a number of economically and politically backward peoples.

Compare this to contemporary Russia. Incredible fatigue from war. A new economic system, superior to the organised state capitalism of technically well-equipped Germany, does not yet exist. It is only being founded. Our peasants have only a law on the socialisation of the land, but not one single year of free (from the landowner and from the torment of war) work. Our workers have begun to throw the capitalists overboard but have not yet managed to organise production, arrange for the exchange of products, arrange the grain supply and *increase* productivity of labour.

This is what we advanced towards, this is the road we took, but it is obvious that the new and higher economic system *does not yet exist*.

Conquered feudalism, consolidated bourgeois freedom, and a well-fed peasant opposed to feudal countries—such was the economic basis of the “miracles” in the sphere of war in 1792 and 1793.

A country of small peasants, hungry and tormented by war, only just beginning to heal its wounds, opposed to technically and organisationally higher productivity of labour—such is the objective situation at the beginning of 1918.

That is why any reminiscing over 1792, etc., is nothing but a revolutionary phrase. People repeat slogans, words, war cries, but are afraid to analyse objective reality.

3

Argument No. 2. Germany "cannot attack", *her* growing revolution will not allow it.

The Germans "cannot attack" was an argument repeated millions of times in January and at the beginning of February 1918 by opponents of a separate peace. The more cautious of them said that there was a 25 to 33 per cent probability (approximately, of course) of the Germans being unable to attack.

The facts refuted these calculations. The opponents of a separate peace here, too, frequently brush aside facts, fearing their iron logic.

What was the source of this mistake, which real revolutionaries (and not revolutionaries of sentiment) should be able to recognise and analyse?

Was it because we, in general, manoeuvred and agitated *in connection with* the peace negotiations? It was not. We had to manoeuvre and agitate. But we also had to choose "our own time" for manoeuvres and agitation—while it was still possible to manoeuvre and agitate—and also for calling a halt to all manoeuvres when the issue became acute.

The source of the mistake was that our relations of revolutionary co-operation with the German revolutionary workers were turned into an empty phrase. We helped and are helping the German revolutionary workers in every way we can—fraternisation, agitation, the publication of secret treaties, etc. That was help in deeds, real help.

But the declaration of some of our comrades—"the Germans cannot attack"—was an empty phrase. We have only just been through a revolution in our own country. We all know very well why it was easier for a revolution to *start* in Russia than in Europe. We saw that we could not check the offensive of Russian imperialism in June 1917, although our revolution had not only begun, had not only overthrown the monarchy, but had set up Soviets everywhere. We saw, we knew, we explained to the workers—wars are conducted by governments. To stop a bourgeois war it is necessary to overthrow the bourgeois government.

The declaration "the Germans cannot attack" was, therefore, tantamount to declaring "we know that the German

Government will be overthrown *within the next few weeks*". Actually we did not, and could not, know this, and for this reason the declaration was an empty phrase.

It is one thing to be certain that the German revolution is maturing and to do your part towards helping it mature, to serve it as far as possible by *work*, agitation and fraternisation, anything you like, but help the maturing of the revolution by *work*. That is what revolutionary proletarian internationalism means.

It is another thing to declare, directly or indirectly, openly or covertly, that the German revolution is *already mature* (although it obviously is not) and to base your tactics on it. There is not a grain of revolutionism in that, there is nothing in it but phrase-making.

Such is the source of the error contained in the "proud", "striking", "spectacular", "resounding" declaration "the Germans cannot attack".

4

The assertion that "we are helping the German revolution by resisting German imperialism, and are thus bringing nearer Liebknecht's victory over Wilhelm" is nothing but a variation of the same high-sounding nonsense.

It stands to reason that victory by Liebknecht—which will be possible and inevitable when the German revolution reaches maturity—would deliver us from all international difficulties, including revolutionary war. Liebknecht's victory would deliver us from the consequences of any foolish act of ours. But surely that does not justify foolish acts?

Does any sort of "resistance" to German imperialism help the German revolution? Anyone who cares to think a little, or even to recall the history of the revolutionary movement in Russia, will quite easily realise that resistance to reaction helps the revolution only when it is *expedient*. During a half century of the revolutionary movement in Russia we have experienced many cases of resistance to reaction that were not expedient. We Marxists have always been proud that we determined the expediency of any form of struggle by a precise calculation of the mass forces and class relationships. We have said that an insurrection is not always ex-

pedient; unless the prerequisites exist among the masses it is a gamble; we have often condemned the most heroic forms of resistance by individuals as inexpedient and harmful from the point of view of the revolution. In 1907, on the basis of bitter experience we rejected resistance to participation in the Third Duma as inexpedient, etc., etc.

To help the German revolution we must either limit ourselves to propaganda, agitation and fraternisation as long as the forces are not strong enough for a firm, serious, decisive blow in an open military or insurrectionary clash, or we must accept that clash, *if we are sure* it will not help the enemy.

It is clear to everyone (except those intoxicated with empty phrases) that to undertake a serious insurrectionary or military clash *knowing* that we have no forces, *knowing* that we have no army, is a gamble that will not help the German workers but will make their struggle more difficult and make matters easier for their enemy and for our enemy.

5

There is yet another argument that is so childishly ridiculous that I should never have believed it possible if I had not heard it with my own ears.

"Back in October, didn't the opportunists say that we had no forces, no troops, no machine-guns and no equipment, but these things all appeared during the struggle, when the struggle of class against class began. They will also make their appearance in the struggle of the proletariat of Russia against the capitalists of Germany, the German proletariat will come to our help."

As matters stood in October, we had made a precise calculation of the *mass* forces. We not only thought, we *knew* with certainty, from the experience of the *mass* elections to the Soviets, that the overwhelming majority of the workers and soldiers had *already* come over to our side in September and in early October. We knew, even if only from the voting at the Democratic Conference, that the coalition had also lost the support of the peasantry—and that meant that our cause had *already* won.

The following were the *objective* conditions for the October insurrectionary struggle:

(1) there was no longer any bludgeon over the heads of the soldiers—it was abolished in February 1917 (Germany has not yet reached "her" February);

(2) the soldiers, like the workers, had already had enough of the coalition and had finished their conscious, planned, heartfelt *withdrawal* from it.

This, and this alone, determined the *correctness of the slogan* "for an insurrection" in October (the slogan would have been incorrect in July, when we did not advance it).

The mistake of the opportunists of October* was not their "concern" for objective conditions (only children could think it was) but their *incorrect appraisal of facts*—they got hold of trivialities and did not see the *main thing*, that the Soviets had come over from conciliation to us.

To compare an armed clash with Germany (that has not yet experienced her "February" or her "July", to say nothing of October), with a Germany that has a *monarchist, bourgeois-imperialist government*—to compare that with the October insurrectionary struggle against the enemies of the Soviets, the Soviets that had been maturing since February 1917 and had reached maturity in September and October, is such childishness that it is only a subject for ridicule. Such is the absurdity to which people are led by empty phrases!

6

Here is another sort of argument. "But Germany will strangle us economically with a separate peace treaty, she will take away coal and grain and will enslave us."

A very wise argument—we must accept an armed clash, *without an army*, even though that clash is certain to result not only in our enslavement, but also in our strangulation, the seizure of grain without any compensation, putting us in the position of Serbia or Belgium; we have to accept that, because *otherwise* we shall get an unfavourable treaty, Germany will take from us 6,000 or 12,000 million in tribute by instalments, will take grain for machines, etc.

* This refers to Zinoviev's and Kamenev's treachery in October 1917—see "Letter to the Central Committee of the R.S.D.L.P.(B)." (pp. 333-37 of this book).—Ed.

O heroes of the revolutionary phrase! In renouncing the "enslavement" to the imperialists they *modestly* pass over in silence the fact that it is necessary to *defeat* imperialism to be completely delivered from enslavement.

We are accepting an unfavourable treaty and a separate peace knowing that *today* we are not yet ready for a revolutionary war, that we have to bide our time (as we did when we tolerated Kerensky's bondage, tolerated the bondage of our own bourgeoisie from July to October), we must wait until we are stronger. Therefore, *if there is a chance* of obtaining the most unfavourable separate peace, we *absolutely* must *accept* it in the interests of the socialist revolution, which is *still* weak (since the maturing revolution in Germany has not yet come to our help, to the help of the Russians). Only if a separate peace is *absolutely* impossible shall we have to fight immediately—*not because it will be correct tactics, but because we shall have no choice*. If it proves impossible there will be no occasion for a dispute over tactics. There will be nothing but the inevitability of the most furious resistance. But as long as we have a choice we must choose a separate peace and an extremely unfavourable treaty, because that will still be a hundred times better than the position of Belgium.

Month by month we are growing stronger, although we are today still weak. Month by month the international socialist revolution is maturing in Europe, although it is not yet fully mature. Therefore . . . therefore, "revolutionaries" (God save us from them) argue that we must accept battle when German imperialism is *obviously* stronger than we are but is *weakening* month by month (because of the slow but certain maturing of the revolution in Germany).

The "revolutionaries" of sentiment argue magnificently, they argue superbly!

7

The last argument, the most specious and most widespread, is that "this obscene peace is a disgrace, it is betrayal of Latvia, Poland, Courland and Lithuania".

Is it any wonder that the Russian *bourgeoisie* (and their hangers-on, the *Novy Luch*, *Dyelo Naroda* and *Novaya*

Zhirm gang) are the most zealous in elaborating this allegedly internationalist argument?

No, it is no wonder, for this argument is a trap into which the bourgeoisie are deliberately dragging the Russian Bolsheviks, and into which some of them are falling unwittingly, because of their love of phrases.

Let us examine the argument from the standpoint of theory; which should be put first, the right of nations to self-determination, or socialism?

Socialism should.

Is it permissible, because of a contravention of the right of nations to self-determination, to allow the Soviet Socialist Republic to be devoured, to expose it to the blows of imperialism at a time when imperialism is obviously stronger and the Soviet Republic obviously weaker?

No, it is not permissible—that is *bourgeois* and not socialist politics.

Further, would peace on the condition that Poland, Lithuania and Courland are returned "to us" be *less* disgraceful, be any less an annexationist peace?

From the point of view of the Russian bourgeois, *it would*.

From the point of view of the socialist-internationalist, *it would not*.

Because if German imperialism set Poland free (which at one time some *bourgeois* in Germany desired), it would squeeze Serbia, Belgium, etc., *all the more*.

When the Russian bourgeoisie wail against the "obscene" peace, they are correctly expressing their class interests.

But when some Bolsheviks (suffering from the phrase disease) repeat that argument, it is simply very sad.

Examine the *facts* relating to the behaviour of the Anglo-French bourgeoisie. They are doing everything they can to drag us into the war against Germany now, they are offering us millions of blessings, boots, potatoes, shells, locomotives (on credit . . . that is not "enslavement", don't fear that! It is "only" credit!). They want us to fight against Germany *now*.

It is obvious why they should want this; they want it because, in the first place, we should engage part of the German forces. And secondly, because Soviet power might collapse most easily from an untimely armed clash with German imperialism.

The Anglo-French bourgeoisie are setting a trap for us: please be kind enough to go and fight *now*, our gain will be magnificent. The Germans will plunder you, will "do well" in the East, will agree to cheaper terms in the West, and furthermore, Soviet power will be swept away.... Please do fight, Bolshevik "allies", we shall help you!

And the "Left" (God save us from them) Bolsheviks are walking into the trap by reciting the most revolutionary phrases....

Oh yes, one of the manifestations of the traces of the petty-bourgeois spirit is surrender to revolutionary phrases. This is an old story that is perennially new....

8

In the summer of 1907 our Party also experienced an attack of the revolutionary phrase that was, in some respects, analogous.

St. Petersburg and Moscow, nearly all the Bolsheviks were in favour of boycotting the Third Duma; they were guided by "sentiment" instead of an objective analysis and walked into a trap.

The disease has recurred.

The times are more difficult. The issue is a million times more important. To fall ill at such a time is to risk ruining the revolution.

We must fight against the revolutionary phrase, we have to fight it, we absolutely must fight it, so that at some future time people will not say of us the bitter truth that "a revolutionary phrase about revolutionary war ruined the revolution".

Strange and Monstrous

The Moscow Regional Bureau of our Party, in a resolution adopted on February 24, 1918, has expressed lack of confidence in the Central Committee, refused to obey those of its decisions "that will be connected with the implementation of the terms of the peace treaty with Austria and Germany", and, in an "explanatory note" to the resolution, declared that it "considers a split in the Party in the very near future hardly avoidable."^{*}

There is nothing monstrous, nor even strange in all this. It is quite natural that comrades who sharply disagree with the Central Committee over the question of a separate peace should sharply condemn the Central Committee and express their conviction that a split is inevitable. All that is the most legitimate right of Party members, which is quite understandable.

But here is what is strange and monstrous. An "explanatory note" is appended to the resolution. Here it is in full:

^{*} Here is the full text of the resolution: "Having discussed the activities of the Central Committee, the Moscow Regional Bureau of the R.S.D.L.P. expresses lack of confidence in the Central Committee in view of its political line and composition, and will at the first opportunity insist that a new Central Committee be elected. Furthermore, the Moscow Regional Bureau does not consider itself bound to obey unreservedly those decisions of the Central Committee that will be connected with the implementation of the terms of the peace treaty with Austria and Germany." The resolution was adopted unanimously.

"The Moscow Regional Bureau considers a split in the Party in the very near future hardly avoidable, and it sets itself the aim of helping to unite all consistent revolutionary communists who equally oppose both the advocates of the conclusion of a separate peace and all moderate opportunists in the Party. *In the interests of the world revolution, we consider it expedient to accept the possibility of losing Soviet power, which is now becoming purely formal.* We maintain as before that our primary task is to spread the ideas of the socialist revolution to all other countries and resolutely to promote the workers' dictatorship, ruthlessly to suppress bourgeois counter-revolution in Russia."

It is the words we have stressed in this passage which are—strange and monstrous.

It is in these words that the crux of the matter lies.

These words reduce to an absurdity the whole line put forward by the authors of the resolution. These words expose the root of their error with exceptional clarity.

"In the interests of the world revolution it is expedient to accept the possibility of losing Soviet power..." That is strange, for there is not even any connection between the premises and the conclusion. "In the interests of the world revolution it is expedient to accept the *military defeat of Soviet power*"—such a proposition might be right or wrong, but it could not be called strange. That is the first thing.

Second thing: Soviet power "is now becoming purely formal". Now this is not only strange but downright monstrous. Obviously, the authors have got themselves thoroughly entangled. We shall have to disentangle them.

As regards the first question, the authors' idea evidently is that it would be expedient in the interests of the world revolution to accept the possibility of defeat in war, which would lead to the loss of Soviet power, in other words, to the triumph of the bourgeoisie in Russia. By voicing this idea the authors indirectly admit the truth of what I said in the theses (on January 8, 1918, published in *Pravda* on February 24, 1918), namely, that refusal to accept the peace terms presented by Germany would lead to Russia's defeat and the overthrow of Soviet power.

And so, *la raison finit toujours par avoir raison*—the truth always triumphs! My "extremist" opponents, the Muscovites who threaten a split, have been obliged—just because they have got to the point of talking openly of a split—to be equally explicit about their *real* reasons, the reasons which

people who confine themselves to general phrase-making about revolutionary war prefer to pass over in silence. The very essence of my theses and arguments (as anyone who cares to read attentively my theses of January 7, 1918, may see) is that we must accept this extremely harsh peace now, at once, while at the same time seriously *preparing* for a revolutionary war (and accept it, moreover, precisely *in the interest* of such serious preparations). Those who confined themselves to general phrase-making about a revolutionary war ignored or failed to notice, or did not want to notice, the very essence of my arguments. And now it is my "extremist" opponents, the Muscovites, whom I have to thank from the bottom of my heart for having broken the "conspiracy of silence" over the *essence* of my arguments. The Muscovites have been the *first* to reply to them.

And what is their reply?

Their reply is an *admission of the correctness* of my *concrete* argument. Yes, the Muscovites have admitted, we shall certainly be defeated if we fight the Germans now.* Yes, this defeat would certainly lead to the fall of Soviet power.

Again and again I thank my "extremist" opponents, the Muscovites, from the bottom of my heart for having broken the "conspiracy of silence" against the essence of my arguments, i.e., against my *concrete* statement as to what the conditions of war would be, if we were to accept it at once, and for having fearlessly admitted the correctness of my concrete statement.

Further, on what grounds are my arguments, the substantial correctness of which the Muscovites have been compelled to admit, rejected?

On the grounds that in the interests of the world revolution *we must* accept the loss of Soviet power.

Why should the interests of the world revolution demand it? This is the crux of the matter; this is the very essence of

* As to the counter-argument, that to avoid fighting was anyway impossible, the reply has been given by the facts: On January 8 my theses were read; by January 15 we *might* have had peace. A respite would have been certainly assured (and for us even the briefest respite would have been of gigantic significance, both materially and morally, for the Germans would have had to declare a *new* war), if . . . if it had not been for revolutionary phrase-making.

the reasoning of those who would like to defeat my arguments. And it is on this, the most important, fundamental and vital point, that not a word is said, either in the resolution or in the explanatory note. The authors of the resolution found time and space to speak of what is universally known and indisputable—of “ruthlessly suppressing bourgeois counter-revolution in Russia” (using the methods and means of a policy which would lead to the loss of Soviet power?), and of opposing all moderate opportunists in the Party—but of that which is really disputable and which concerns the very essence of the position of the opponents of peace—not a word!

Strange. Extremely strange. Did the authors of the resolution keep silent about this because they felt that on this point they were particularly weak? To have plainly stated *why* (this is demanded by the interests of the world revolution) would most likely have meant exposing themselves. . . .

However that may be, we have to *seek out* the arguments which *may* have guided the authors of the resolution.

Perhaps the authors believe that the interests of the world revolution forbid making any peace at all with imperialists? This opinion was expressed by some of the opponents of peace at one of the Petrograd meetings, but only an insignificant minority of those who objected to a separate peace supported it. It is clear that this opinion would lead to a denial of the expediency of the Brest negotiations and to a rejection of peace, “even” if accompanied by the return of Poland, Latvia and Courland. The incorrectness of this view (which was rejected, for example, by a majority of the Petrograd opponents of peace) is as clear as day. A socialist republic surrounded by imperialist powers could not, from this point of view, conclude any economic treaties, and could not exist at all, without flying to the moon.

Perhaps the authors believe that the interests of the world revolution require that it should be *given a push*, and that such a push can be given only by war, never by peace, which might give the people the impression that imperialism was being “legitimised”? Such a “theory” would be completely at variance with Marxism, for Marxism has always been opposed to “pushing” revolutions, which develop with the

growing acuteness of the class antagonisms that engender revolutions. Such a theory would be tantamount to the view that armed uprising is a form of struggle which is obligatory always and under all conditions. Actually, however, the interests of the world revolution demand that Soviet power, having overthrown the bourgeoisie in our country, should *help* that revolution, but that it should choose a *form* of help which is commensurate with its own strength. To help the socialist revolution on an international scale by accepting the possibility of defeat of that revolution in *one's own* country is a view that does not follow even from the "pushing" theory.

Perhaps the authors of the resolution believe that revolution has already begun in Germany and has already reached the stage of an open, nation-wide civil war, that we must therefore devote our strength to helping the German workers, and must perish ourselves ("losing Soviet power") to *save* a German revolution which has already started its decisive fight and is being hard pressed? According to this theory, we, while perishing ourselves, would be diverting part of the forces of German counter-revolution, thereby saving the German revolution.

It is quite conceivable that, given these premises, it would not only be "expedient" (as the authors of the resolution put it) but a downright *duty* to accept the possibility of defeat and the possibility of the loss of Soviet power. But obviously these premises do not exist. The German revolution is ripening, but it has obviously not reached the stage of an explosion in Germany, of civil war in Germany. By "accepting the possibility of losing Soviet power", we certainly would not be helping the German revolution to reach maturity, but *would be hindering* it. We would be helping German reaction, playing into its hands, hampering the socialist movement in Germany and frightening away from socialism large masses of German proletarians and semi-proletarians who have not yet come over to socialism and would be scared by the defeat of Soviet Russia, just as the British workers were scared by the defeat of the Paris Commune in 1871.

Twist and turn them how you will, but you can find no logic in the authors' contentions. There are no sensible arguments to support the view that "in the interests of the world

revolution it is expedient to accept the possibility of losing Soviet power".

"Soviet power is now becoming purely formal"—this, as we see, is the monstrous view the authors of the Moscow resolution have come to proclaim.

Since the German imperialists are going to make us pay indemnities and forbid us to carry on propaganda and agitation against Germany, Soviet power loses all significance and "becomes purely formal"—this is probably the line of "reasoning" of the authors of the resolution. We say "probably", for the authors offer nothing clear and specific in support of their thesis.

Profound and hopeless pessimism and complete despair—such is the sum and substance of the "theory" that the significance of Soviet power is purely formal, and that tactics which will risk the possible loss of Soviet power are permissible. Since there is no salvation anyway, then let even Soviet power perish—such is the sentiment that dictated this monstrous resolution. The allegedly "economic" arguments in which such ideas are sometimes clothed reveal the same hopeless pessimism: what sort of Soviet republic is it—the implication is—when not just tribute, but tribute on such a scale can be exacted from it?

Nothing but despair: we shall perish anyhow!

It is a quite understandable mood in the extremely desperate situation in which Russia finds herself. But it is not "understandable" among conscious revolutionaries. The typical thing about it is that here we have the views of the Muscovites reduced to absurdity. The Frenchmen of 1793 would never have said that their gains—the republic and democracy—were becoming purely formal and that they would have to accept the possibility of losing the republic. They were not filled with despair, but with faith in victory. To call for a revolutionary war, and at the same time to talk in an official resolution of "accepting the possibility of losing Soviet power", is to expose oneself completely.

Early in the nineteenth century, at the time of the Napoleonic wars, Prussia and a number of other countries suffered incomparably and immeasurably greater hardships and burdens of defeat, conquest, humiliation and oppression on the part of the conqueror than Russia is suffering in 1918. Yet

the best men of Prussia, when Napoleon's military jackboots trampled upon them a hundred times more heavily than we can be trampled upon now, did not despair, and did not say that their national political institutions were "purely formal". They did not give up, did not succumb to the feeling: "We shall perish anyhow." They signed peace treaties infinitely more drastic, brutal, humiliating and oppressive than the Brest Treaty, and then knew how to bide their time; they staunchly bore the conqueror's yoke, fought again, fell under the conqueror's yoke again, again signed the vilest of vile peace treaties, and again rose, and *in the end liberated themselves* (not without exploiting the dissensions among the stronger competing conquerors).

Why shouldn't this be repeated in our history?

Why should we give way to despair and write resolutions—which, by heavens, are more disgraceful than the most disgraceful peace—saying that "Soviet power is becoming purely formal"?

Why shouldn't the most crushing military defeats in the struggle against the giants of modern imperialism steel the national character in Russia, too, strengthen self-discipline, put an end to the bragging and phrase-making, teach fortitude and bring the people round to the correct tactics of the Prussians when they were crushed by Napoleon—the tactics of signing the most humiliating of peace treaties when you haven't an army, then mustering your forces and rising again and again?

Why should we give way to despair at the first peace treaty, incredibly harsh though it be, when other nations were able staunchly to bear even bitterer misfortunes?

Is it the staunchness of the proletarian who knows that one must submit when strength is lacking, and is then nevertheless able to rise again and again at any price and to build up strength under *all* circumstances, that corresponds to these tactics of despair, or, rather, the spinelessness of the petty bourgeois, who in our country, in the shape of the Left Socialist-Revolutionary Party, has beaten the record for phrase-making about a revolutionary war?

No, dear Moscow "extremist" comrades, every day of trial will drive away from you those very workers who are the most class-conscious and the staunchest. Soviet power, they

will say, is not *becoming*, and will not *become*, purely formal; and not only now, when the conqueror is in Pskov and is making us pay a ten-thousand-million-ruble tribute in grain, ore and money, but even if he gets as far as Nizhni-Novgorod and Rostov-on-Don and makes us pay a tribute of twenty thousand million rubles.

Never will any foreign conquest render a popular political institution "purely formal" (and Soviet power is *not* only a political institution far and away superior to anything known to history). On the contrary, alien conquest will only strengthen popular sympathy for Soviet power, provided—provided it does not indulge in reckless follies.

And to refuse to conclude even the vilest peace when you have no army would be a reckless gamble, for which the people would be justified in condemning the government that refused to do so.

Immensely more harsh and humiliating peace treaties than the Brest Treaty have been signed before in history (we gave some instances above) without discrediting the regime or turning it into a formality; they ruined neither the regime nor the people, but rather steeled the people, *taught* them the stern and difficult science of building up an effective army in the most desperate conditions and under the heel of the conqueror.

Russia is making for a new and genuine patriotic war, a war for the preservation and consolidation of Soviet power. It is possible that another epoch will—like the epoch of the Napoleonic wars—be an epoch of liberation wars (not one war, but wars) imposed by aggressors upon Soviet Russia. That is possible.

And, therefore, more humiliating than any harsh or even extremely harsh peace, rendered imperative owing to the lack of an army—more humiliating than any humiliating peace is humiliating despair. We shall not perish even from a dozen obnoxious peace treaties if we take revolt and war *seriously*. No conquerors can destroy us if we do not destroy ourselves by despair and phrase-making.

FROM THE PROLETARIAN REVOLUTION AND THE RENEGADE KAUTSKY

How Kautsky Turned Marx into a Common Liberal

The fundamental question that Kautsky discusses in his pamphlet is that of the very essence of proletarian revolution, namely, the dictatorship of the proletariat. This is a question that is of the greatest importance for all countries, especially for the advanced ones, especially for those at war, and especially at the present time. One may say without fear of exaggeration that this is the key problem of the entire proletarian class struggle. It is, therefore, necessary to pay particular attention to it.

Kautsky formulates the question as follows: "The contrast between the two socialist trends" (i.e., the Bolsheviks and non-Bolsheviks) "is the contrast between two radically different methods: the *dictatorial* and the *democratic*" (p. 3).

Let us point out, in passing, that when calling the non-Bolsheviks in Russia, i.e., the Mensheviks and Socialist-Revolutionaries, socialists, Kautsky was guided by their *name*, that is, by a word, and not by the *actual place* they occupy in the struggle between the proletariat and the bourgeoisie. What a wonderful understanding and application of Marxism! But more of this later.

For the moment we must deal with the main point, namely, with Kautsky's great discovery of the "fundamental contrast" between "democratic and dictatorial methods." That is the crux of the matter; that is the essence of Kautsky's pamphlet. And that is such an awful theoretical muddle, such a complete renunciation of Marxism, that Kautsky, it must be confessed, has far excelled Bernstein.

The question of the dictatorship of the proletariat is a question of the relation of the proletarian state to the bourgeois state, of proletarian democracy to bourgeois democracy. One would think that this is as plain as a pikestaff. But Kautsky, like a schoolmaster who has become as dry as dust from quoting the same old textbooks on history, persistently turns his back on the twentieth century and his face to the eighteenth century, and for the hundredth time, in a number of paragraphs, in an incredibly tedious fashion chews the old cud over the relation of bourgeois democracy to absolutism and medievalism!

It sounds just like he were chewing rags in his sleep!

But this means he utterly fails to understand what is what! One cannot help smiling at Kautsky's effort to make it appear that there are people who preach "contempt for democracy" (p. 11) and so forth. That is the sort of twaddle Kautsky uses to befog and confuse the issue, for he talks like the liberals, speaking of democracy in general, and not of *bourgeois* democracy; he even avoids using this precise, class term, and, instead, tries to speak about "pre-socialist" democracy. This windbag devotes almost one-third of his pamphlet, twenty pages out of sixty-three, to this twaddle, which is so agreeable to the bourgeoisie, for it is tantamount to embellishing bourgeois democracy, and obscures the question of the proletarian revolution.

But, after all, the title of Kautsky's pamphlet is *The Dictatorship of the Proletariat*. Everybody knows that this is the very *essence* of Marx's doctrine; and after a lot of irrelevant twaddle Kautsky was obliged to quote Marx's words on the dictatorship of the proletariat.

But the way in which he the "Marxist" did it was simply farcical! Listen to this:

"This view" (which Kautsky dubs "contempt for democracy") "rests upon a single word of Karl Marx's." This is what Kautsky literally says on page 20. And on page 60 the same thing is repeated even in the form that they (the Bolsheviks) "opportunistly recalled the little word" (that is literally what he says—*des Wörtchens!*) "about the dictatorship of the proletariat which Marx once used in 1875 in a letter".

Here is Marx's "little word":

"Between capitalist and communist society lies the period of the revolutionary transformation of the one into the other. Corresponding to this is also a political transition period in which the state can be nothing but the revolutionary dictatorship of the proletariat."^{*}

First of all, to call this classical reasoning of Marx's, which sums up the whole of his revolutionary teaching, "a single word" and even "a little word", is an insult to and complete renunciation of Marxism. It must not be forgotten that Kautsky knows Marx almost by heart, and, judging by all he has written, he has in his desk, or in his head, a number of pigeon-holes in which all that was ever written by Marx is most carefully filed so as to be ready at hand for quotation. Kautsky *must know* that both Marx and Engels, in their letters as well as in their published works, *repeatedly* spoke about the dictatorship of the proletariat, before and especially after the Paris Commune. Kautsky *must know* that the formula "dictatorship of the proletariat" is merely a more historically concrete and scientifically exact formulation of the proletariat's task of "smashing" the bourgeois state machine, about which both Marx and Engels, in summing up the experience of the Revolution of 1848, and, still more so, of 1871, spoke *for forty years*, between 1852 and 1891.

How is this monstrous distortion of Marxism by that Marxist pedant Kautsky to be explained? As far as the philosophical roots of this phenomenon are concerned, it amounts to the substitution of eclecticism and sophistry for dialectics. Kautsky is a past master at this sort of substitution. Regarded from the point of view of practical politics, it amounts to subservience to the opportunists, that is, in the last analysis to the bourgeoisie. Since the outbreak of the war, Kautsky has made increasingly rapid progress in this art of being a Marxist in words and a lackey of the bourgeoisie in deeds, until he has become a virtuoso at it.

One feels even more convinced of this when examining the remarkable way in which Kautsky "interprets" Marx's "little word" about the dictatorship of the proletariat. Listen to this:

* Karl Marx, *Critique of the Gotha Programme*.—Ed.

"Marx, unfortunately, neglected to show us in greater detail how he conceived this dictatorship. . . ." (This is an utterly mendacious phrase of a renegade, for Marx and Engels gave us, indeed, quite a number of most detailed indications, which Kautsky, the Marxist pedant, has deliberately ignored.) "Literally, the word dictatorship means the abolition of democracy. But, of course, taken literally, this word also means the undivided rule of a single person unrestricted by any laws—an autocracy, which differs from despotism only insofar as it is not meant as a permanent state institution, but as a transient emergency measure.

"The term, 'dictatorship of the proletariat', hence not the dictatorship of a single individual, but of a class, *ipso facto* precludes the possibility that Marx in this connection had in mind a dictatorship in the literal sense of the term.

"He speaks here not of a *form of government*, but of a *condition*, which must necessarily arise wherever the proletariat has gained political power. That Marx in this case did not have in mind a form of government is proved by the fact that he was of the opinion that in Britain and America the transition might take place peacefully, i.e., in a democratic way" (p. 20).

We have deliberately quoted this argument in full so that the reader may clearly see the methods Kautsky the "theoretician" employs.

Kautsky chose to approach the question in such a way as to begin with a definition of the "word" dictatorship.

Very well. Everyone has a sacred right to approach a question in whatever way he pleases. One must only distinguish a serious and honest approach from a dishonest one. Anyone who wants to be serious in approaching the question in this way ought to give *his own definition* of the "word". Then the question would be put fairly and squarely. But Kautsky does not do that. "Literally," he writes, "the word dictatorship means the abolition of democracy."

In the first place, this is not a definition. If Kautsky wanted to avoid giving a definition of the concept dictatorship, why did he choose this particular approach to the question?

Secondly, it is obviously wrong. It is natural for a liberal to speak of "democracy" in general; but a Marxist will never forget to ask: "for what class?" Everyone knows, for instance (and Kautsky the "historian" knows it too), that rebellions, or even strong ferment, among the slaves in ancient times at once revealed the fact that the ancient state was essentially a *dictatorship of the slaveowners*. Did this dictatorship abolish democracy *among*, and *for*, the slaveowners? Everybody knows that it did not.

Kautsky the "Marxist" made this monstrously absurd and untrue statement because he "*forgot*" the class struggle. . . .

To transform Kautsky's liberal and false assertion into a Marxist and true one, one must say: dictatorship does not necessarily mean the abolition of democracy for the class that exercises the dictatorship over other classes; but it does mean the abolition (or very material restriction, which is also a form of abolition) of democracy for the class over which, or against which, the dictatorship is exercised.

But, however true this assertion may be, it does not give a definition of dictatorship.

Let us examine Kautsky's next sentence:

"... But, of course, taken literally, this word also means the undivided rule of a single person unrestricted by any laws..."

Like a blind puppy sniffing at random first in one direction and then in another, Kautsky accidentally stumbled upon *one* true idea (namely, that dictatorship is rule unrestricted by any laws), *nevertheless*, he *failed* to give a definition of dictatorship, and, moreover, he made an obvious historical blunder, namely, that dictatorship means the rule of a single person. This is even grammatically incorrect, since dictatorship may also be exercised by a handful of persons, or by an oligarchy, or by a class, etc.

Kautsky then goes on to point out the difference between dictatorship and despotism, but, although what he says is obviously incorrect, we shall not dwell upon it, as it is wholly irrelevant to the question that interests us. Everyone knows Kautsky's inclination to turn from the twentieth century to the eighteenth, and from the eighteenth century to classical antiquity, and we hope that the German proletariat, after it has attained its dictatorship, will bear this inclination of his in mind and appoint him, say, teacher of ancient history at some Gymnasium. To try to evade a definition of the dictatorship of the proletariat by philosophising about despotism is either crass stupidity or very clumsy trickery.

As a result, we find that, having undertaken to discuss the dictatorship, Kautsky rattled off a great deal of manifest lies, but has given no definition! Yet, instead of relying on his mental faculties he could have used his memory to extract from "pigeon-holes" all those instances in which Marx speaks

of dictatorship. Had he done so, he would certainly have arrived either at the following definition or at one in substance coinciding with it:

Dictatorship is rule based directly upon force and unrestricted by any laws.

The revolutionary dictatorship of the proletariat is rule won and maintained by the use of violence by the proletariat against the bourgeoisie, rule that is unrestricted by any laws.

This simple truth, a truth that is as plain as a pikestaff to every class-conscious worker (who represents the people, and not an upper section of petty-bourgeois scoundrels who have been bribed by the capitalists, such as are the social-imperialists of all countries), this truth, which is obvious to every representative of the exploited classes fighting for their emancipation, this truth, which is beyond dispute for every Marxist, has to be "extracted by force" from the most learned Mr. Kautsky! How is it to be explained? Simply by that spirit of servility with which the leaders of the Second International, who have become contemptible sycophants in the service of the bourgeoisie, are imbued.

Kautsky first committed a sleight of hand by proclaiming the obvious nonsense that the word dictatorship, in its literal sense, means the dictatorship of a single person, and then—on the strength of this sleight of hand—he declared that "hence" Marx's words about the dictatorship of a class were *not* meant in the literal sense (but in one in which dictatorship does not imply revolutionary violence, but the "peaceful" winning of a majority under bourgeois—mark you—"democracy").

One must, if you please, distinguish between a "condition" and a "form of government". A wonderfully profound distinction: it is like drawing a distinction between the "condition" of stupidity of a man who reasons foolishly and the "form" of his stupidity.

Kautsky *finds it necessary* to interpret dictatorship as a "condition of domination" (this is the literal expression he uses on the very next page, p. 21), because then *revolutionary violence, and violent revolution, disappear*. The "condition of domination" is a condition in which any majority finds itself under ... "democracy"! Thanks to such a fraud, *revolution happily disappears!*

The fraud, however, is too crude and will not save Kautsky. One cannot hide the fact that dictatorship presupposes and implies a "condition", one so disagreeable to renegades, of *revolutionary violence* of one class against another. It is patently absurd to draw a distinction between a "condition" and a "form of government". To speak of forms of government in this connection is trebly stupid, for every schoolboy knows that monarchy and republic are two different forms of government. It must be explained to Mr. Kautsky that *both* these forms of government, like all transitional "forms of government" under capitalism, are only variations of the *bourgeois state*, that is, of the *dictatorship of the bourgeoisie*.

Lastly, to speak of forms of government is not only a stupid, but also a very crude falsification of Marx, who was very clearly speaking here of this or that form or type of *state*, and not of forms of government.

The proletarian revolution is impossible without the forcible destruction of the bourgeois state machine and the substitution for it of a *new one* which, in the words of Engels, is "no longer a state in the proper sense of the word".

Because of his renegade position, Kautsky, however, has to beg and belie all this.

Look what wretched subterfuges he uses.

First subterfuge. "That Marx in this case did not have in mind a form of government is proved by the fact that he was of the opinion that in Britain and America the transition might take place peacefully, i.e., in a democratic way."

The *form of government* has absolutely nothing to do with it, for there are monarchies which are not typical of the *bourgeois state*, such, for instance, as have no military clique, and there are republics which are quite typical in this respect, such, for instance, as have a military clique and a bureaucracy. This is a universally known historical and political fact, and Kautsky cannot falsify it.

If Kautsky had wanted to argue in a serious and honest manner he would have asked himself: Are there historical laws relating to revolution which know of no exception? And the reply would have been: No, there are no such laws. Such laws only apply to the typical, to what Marx once termed the "ideal", meaning average, normal, typical capitalism.

Further, was there in the seventies anything which made

England and America exceptional *in regard to what we are now discussing*? It will be obvious to anyone at all familiar with the requirements of science in regard to the problems of history that this question must be put. To fail to put it is tantamount to falsifying science, to engaging in sophistry. And, the question having been put, there can be no doubt as to the reply: the revolutionary dictatorship of the proletariat is *violence* against the bourgeoisie; and the necessity of such violence is *particularly* called for, as Marx and Engels have repeatedly explained in detail (especially in *The Civil War in France* and in the preface to it), by the existence of *militarism and a bureaucracy*. But it is precisely these institutions that were *non-existent* in Britain and America in the seventies, when Marx made his observations (they *do* exist in Britain and in America *now*)!

Kautsky has to resort to trickery literally at every step to cover up his apostasy!

And note how he inadvertently betrayed his cloven hoof when he wrote: "peacefully, *i.e.*, in a democratic way"!

In defining dictatorship, Kautsky tried his utmost to conceal from the reader the fundamental feature of this concept, namely, revolutionary *violence*. But now the truth is out: it is a question of the contrast between *peaceful* and *violent revolutions*.

That is the crux of the matter. Kautsky has to resort to all these subterfuges, sophistries and falsifications only to *excuse* himself from *violent* revolution, and to conceal his renunciation of it, his desertion to the side of the *liberal* labour policy, *i.e.*, to the side of the bourgeoisie. That is the crux of the matter.

Kautsky the "historian" so shamelessly falsifies history that he "forgets" the fundamental fact that pre-monopoly capitalism—which actually reached its zenith in the seventies—was by virtue of its fundamental *economic* traits, which found most typical expression in Britain and in America, distinguished by a, relatively speaking, maximum fondness for peace and freedom. Imperialism, on the other hand, *i.e.*, monopoly capitalism, which finally matured only in the twentieth century, is, by virtue of its fundamental *economic* traits, distinguished by a minimum fondness for peace and freedom, and by a maximum and universal development of

militarism. To "fail to notice" this in discussing the extent to which a peaceful or violent revolution is typical or probable is to stoop to the level of a most ordinary lackey of the bourgeoisie.

Second subterfuge. The Paris Commune was a dictatorship of the proletariat, but it was elected by *universal* suffrage, i.e., without depriving the bourgeoisie of the franchise, i.e., "democratically". And Kautsky says triumphantly: "...The dictatorship of the proletariat was for Marx" (or: according to Marx) "a condition which necessarily follows from pure democracy, if the proletariat forms the majority" (*bei überwiegendem Proletariat*, S. 21).

This argument of Kautsky's is so amusing that one truly suffers from a veritable *embarras de richesses* (an embarrassment due to the wealth ... of objections that can be made to it). Firstly, it is well known that the flower, the General Staff, the upper sections of the bourgeoisie, had fled from Paris to Versailles. In Versailles there was the "socialist" Louis Blanc—which, by the way, proves the falsity of Kautsky's assertion that "all trends" of socialism took part in the Paris Commune. Is it not ridiculous to represent the division of the inhabitants of Paris into two belligerent camps, one of which embraced the entire militant and politically active section of the bourgeoisie, as "pure democracy" with "universal suffrage"?

Secondly, the Paris Commune waged war against Versailles as the workers' government of France against the bourgeois government. What have "pure democracy" and "universal suffrage" to do with it, when Paris was deciding the fate of France? When Marx expressed the opinion that the Paris Commune had committed a mistake in failing to seize the bank, which belonged to the whole of France, did he not proceed from the principles and practice of "pure democracy"?

In actual fact, it is obvious that Kautsky is writing in a country where the police forbid people to laugh "in crowds", otherwise Kautsky would have been killed by ridicule.

Thirdly, I would respectfully remind Mr. Kautsky, who has Marx and Engels off pat, of the following appraisal of the Paris Commune given by Engels from the point of view of ... "pure democracy":

"Have these gentlemen" (the anti-authoritarians) "ever seen a revolution? A revolution is certainly the most authoritarian thing there is; it is an act whereby one part of the population imposes its will upon the other by means of rifles, bayonets and cannon—all of which are highly authoritarian means. And the victorious party must maintain its rule by means of the terror which its arms inspire in the reactionaries. Would the Paris Commune have lasted more than a day if it had not used the authority of the armed people against the bourgeoisie? Cannot we, on the contrary, blame it for having made too little use of that authority?"*

Here is your "pure democracy"! How Engels would have ridiculed the vulgar petty bourgeois, the "Social-Democrat" (in the French sense of the forties and the general European sense of 1914-18), who took it into his head to talk about "pure democracy" in a class-divided society!

But that's enough. It is impossible to enumerate all Kautsky's various absurdities, since every phrase he utters is a bottomless pit of apostasy.

Marx and Engels analysed the Paris Commune in a most detailed manner and showed that its merit lay in its attempt to smash, to break up the "ready-made state machinery".** Marx and Engels considered this conclusion to be so important that this was the *only* amendment they introduced in 1872 into the "obsolete" (in parts) programme of the *Communist Manifesto*. Marx and Engels showed that the Paris Commune had abolished the army and the bureaucracy, had abolished *parliamentarism*, had destroyed "that parasitic excrescence, the state", etc. But the sage Kautsky, donning his nightcap, repeats the fairy-tale about "pure democracy", which has been told a thousand times by liberal professors.

No wonder Rosa Luxemburg declared, on August 4, 1914, that German Social-Democracy was a *sinking corpse*.

Third subterfuge. "When we speak of the dictatorship as a form of government we cannot speak of the dictatorship of a class, since a class, as we have already pointed out, can only rule but not govern..." It is "organisations" or "parties" that govern.

* Frederick Engels, "On Authority".—*Ed.*

** K. Marx's letter to L. Kugelmann of April 12, 1871.—*Ed.*

That is a muddle, a disgusting muddle, Mr. "Muddle-headed Counsellor"! Dictatorship is not a "form of government"; that is ridiculous nonsense. And Marx does not speak of the "form of government" but of the form or type of *state*. That is something altogether different, entirely different. It is altogether wrong, too, to say that a *class* cannot govern: such an absurdity could only have been uttered by a "parliamentary cretin", who sees nothing but bourgeois parliaments and notices nothing but "ruling parties". Any European country will provide Kautsky with examples of government by a ruling *class*, for instance, by the landowners in the Middle Ages, in spite of their insufficient organisation.

To sum up: Kautsky has in a most unparalleled manner distorted the concept dictatorship of the proletariat, and has turned Marx into a common liberal; that is, he himself has sunk to the level of a liberal who utters banal phrases about "pure democracy", embellishing and glossing over the class content of *bourgeois* democracy, and shrinking, above all, from the use of *revolutionary violence* by the oppressed class. By so "interpreting" the concept "revolutionary dictatorship of the proletariat" as to expunge the revolutionary violence of the oppressed class against its oppressors, Kautsky has beaten the world record in the liberal distortion of Marx. The renegade Bernstein has proved to be a mere puppy compared with the renegade Kautsky.

Bourgeois and Proletarian Democracy

The question which Kautsky has so shamelessly muddled really stands as follows.

If we are not to mock at common sense and history, it is obvious that we cannot speak of "pure democracy" as long as different *classes* exist; we can only speak of *class* democracy. (Let us say in parenthesis that "pure democracy" is not only an *ignorant* phrase, revealing a lack of understanding both of the class struggle and of the nature of the state, but also a thrice-empty phrase, since in communist society democracy will *wither away* in the process of changing and becoming a habit, but will never be "pure" democracy.)

"Pure democracy" is the mendacious phrase of a liberal who wants to fool the workers. History knows of bourgeois democracy which takes the place of feudalism, and of proletarian democracy which takes the place of bourgeois democracy.

When Kautsky devotes dozens of pages to "proving" the truth that bourgeois democracy is progressive compared with medievalism, and that the proletariat must unfailingly utilise it in its struggle against the bourgeoisie, that in fact is just liberal twaddle intended to fool the workers. This is a truism, not only for educated Germany, but also for uneducated Russia. Kautsky is simply throwing "learned" dust in the eyes of the workers when, with a pompous mien, he talks about Weitling and the Jesuits of Paraguay and many other things, *in order to avoid* telling about the *bourgeois* essence of modern, i.e., *capitalist*, democracy.

Kautsky takes from Marxism what is acceptable to the liberals, to the bourgeoisie (the criticism of the Middle Ages, and the progressive historical role of capitalism in general and of capitalist democracy in particular), and discards, passes over in silence, glosses over all that in Marxism which is *unacceptable* to the bourgeoisie (the revolutionary violence of the proletariat against the bourgeoisie for the latter's destruction). That is why Kautsky, by virtue of his objective position and irrespective of what his subjective convictions may be, inevitably proves to be a lackey of the bourgeoisie.

Bourgeois democracy, although a great historical advance in comparison with medievalism, always remains, and under capitalism is bound to remain, restricted, truncated, false and hypocritical, a paradise for the rich and a snare and deception for the exploited, for the poor. It is this truth, which forms a most essential part of Marx's teaching, that Kautsky the "Marxist" has failed to understand. On this—the fundamental issue—Kautsky offers "delights" for the bourgeoisie instead of a scientific criticism of those conditions which make every bourgeois democracy a democracy for the rich.

Let us first remind the most learned Mr. Kautsky of the theoretical propositions of Marx and Engels which that pedant has so disgracefully "forgotten" (to please the bourgeoisie), and then explain the matter as popularly as possible.

Not only the ancient and feudal, but also "the modern representative state is an instrument of exploitation of wage-

labour by capital" (Engels, in his work on the state).* "As, therefore, the state is only a transitional institution which is used in the struggle, in the revolution, to hold down one's adversaries by force, it is sheer nonsense to talk of a 'free people's state'; so long as the proletariat still *needs* the state, it does not need it in the interests of freedom but in order to hold down its adversaries, and as soon as it becomes possible to speak of freedom the state as such ceases to exist" (Engels, in his letter to Bebel, March 28, 1875). "In reality, however, the state is nothing but a machine for the oppression of one class by another, and indeed in the democratic republic no less than in the monarchy" (Engels, Introduction to *The Civil War in France* by Marx). Universal suffrage is "the gauge of the maturity of the working class. *It cannot and never will be anything more in the present-day state*". (Engels, in his work on the state. Mr. Kautsky very tediously chews over the cud in the first part of this proposition, which is acceptable to the bourgeoisie. But the second part, which we have italicised and which is not acceptable to the bourgeoisie, the renegade Kautsky passes over in silence!) "The Commune was to be a working, not a parliamentary, body, executive and legislative at the same time.... Instead of deciding once in three or six years which member of the ruling class was to represent and suppress (*ver- und zertreten*) the people in Parliament, universal suffrage was to serve the people, constituted in Communes, as individual suffrage serves every other employer in the search for workers, foremen and accountants for his business" (Marx, in his work on the Paris Commune, *The Civil War in France*).

Every one of these propositions, which are excellently known to the most learned Mr. Kautsky, is a slap in his face and lays bare his apostasy. Nowhere in his pamphlet does Kautsky reveal the slightest understanding of these truths. His whole pamphlet is a sheer mockery of Marxism!

Take the fundamental laws of modern states, take their administration, take freedom of assembly, freedom of the press, or "equality of all citizens before the law", and you will see at every turn evidence of the hypocrisy of bourgeois

* Frederick Engels, *The Origin of the Family, Private Property and the State*.—Ed.

democracy with which every honest and class-conscious worker is familiar. There is not a single state, however democratic, which has no loopholes or reservations in its constitution guaranteeing the bourgeoisie the possibility of dispatching troops against the workers, of proclaiming martial law, and so forth, in case of a "violation of public order", and actually in case the exploited class "violates" its position of slavery and tries to behave in a non-slavish manner. Kautsky shamelessly embellishes bourgeois democracy and omits to mention, for instance, how the most democratic and republican bourgeoisie in America or Switzerland deal with workers on strike.

The wise and learned Kautsky keeps silent about these things! That learned politician does not realise that to remain silent on this matter is despicable. He prefers to tell the workers nursery tales of the kind that democracy means "protecting the minority". It is incredible, but it is a fact! In the year of our Lord 1918, in the fifth year of the world imperialist slaughter and the strangulation of internationalist minorities (i.e., those who have not despicably betrayed socialism, like the Renaudels and Longuets, the Scheidemanns and Kautskys, the Hendersons and Webbs et al.) in all "democracies" of the world, the learned Mr. Kautsky sweetly, very sweetly, sings the praises of "protection of the minority". Those who are interested may read this on page 15 of Kautsky's pamphlet. And on page 16 this learned . . . individual tells you about the Whigs and Tories in England in the eighteenth century!

What wonderful erudition! What refined servility to the bourgeoisie! What civilised belly-crawling before the capitalists and boot-licking! If I were Krupp or Scheidemann, or Clemenceau or Renaudel, I would pay Mr. Kautsky millions, reward him with Judas kisses, praise him before the workers and urge "socialist unity" with "honourable" men like him. To write pamphlets against the dictatorship of the proletariat, to talk about the Whigs and Tories in England in the eighteenth century, to assert that democracy means "protecting the minority", and remain silent about pogroms against internationalists in the "democratic" republic of America—isn't this rendering lackey service to the bourgeoisie?

The learned Mr. Kautsky has "forgotten"—accidentally forgotten, probably—a "trifle", namely, that the ruling party in a bourgeois democracy extends the protection of the minority only to another *bourgeois* party, while the proletariat, on all *serious, profound and fundamental* issues, gets martial law or pogroms, instead of the "protection of the minority". *The more highly developed a democracy is, the more imminent are pogroms or civil war in connection with any profound political divergence which is dangerous to the bourgeoisie.* The learned Mr. Kautsky could have studied this "law" of bourgeois democracy in connection with the Dreyfus case in republican France, with the lynching of Negroes and internationalists in the democratic republic of America, with the case of Ireland and Ulster in democratic Britain, with the baiting of the Bolsheviks and the staging of pogroms against them in April 1917 in the democratic republic of Russia. I have purposely chosen examples not only from wartime but also from pre-war time, peace-time. But mealy-mouthed Mr. Kautsky prefers to shut his eyes to these facts of the twentieth century, and instead to tell the workers wonderfully new, remarkably interesting, unusually edifying and incredibly important things about the Whigs and Tories of the eighteenth century!

Take the bourgeois parliament. Can it be that the learned Kautsky has never heard that the *more highly* democracy is developed, the *more* the bourgeois parliaments are subjected by the stock exchange and the bankers? This does not mean that we must not make use of bourgeois parliament (the Bolsheviks made better use of it than probably any other party in the world, for in 1912-14 we won the entire workers' curia in the Fourth Duma). But it does mean that only a liberal can forget the *historical limitations and conventional nature* of the bourgeois parliamentary system as Kautsky does. Even in the most democratic bourgeois state the oppressed people at every step encounter the crying contradiction between the *formal* equality proclaimed by the "democracy" of the capitalists and the thousands of *real* limitations and subterfuges which turn the proletarians into *wage-slaves*. It is precisely this contradiction that is opening the eyes of the people to the rotteness, mendacity and hypocrisy of capitalism. It is this contradiction that the agitators and prop-

agandists of socialism are constantly exposing to the people, *in order to prepare them for revolution!* And now that the era of revolution *has begun*, Kautsky turns his back upon it and begins to extol the charms of *moribund* bourgeois democracy.

Proletarian democracy, of which Soviet government is one of the forms, has brought a development and expansion of democracy unprecedented in the world, for the vast majority of the population, for the exploited and working people. To write a whole pamphlet about democracy, as Kautsky did, in which two pages are devoted to dictatorship and dozens to "pure democracy", and *fail to notice* this fact, means completely distorting the subject in liberal fashion.

Take foreign policy. In no bourgeois state, not even in the most democratic, is it conducted openly. The people are deceived everywhere, and in democratic France, Switzerland, America and Britain this is done on an incomparably wider scale and in an incomparably subtler manner than in other countries. The Soviet government has torn the veil of mystery from foreign policy in a revolutionary manner. Kautsky has not noticed this, he keeps silent about it, although in the era of predatory wars and secret treaties for the "division of spheres of influence" (i.e., for the partition of the world among the capitalist bandits) this is of *cardinal* importance, for on it depends the question of peace, the life and death of tens of millions of people.

Take the structure of the state. Kautsky picks at all manner of "trifles", down to the argument that under the Soviet Constitution elections are "indirect", but he misses the point. He fails to see the *class* nature of the state apparatus, of the machinery of state. Under bourgeois democracy the capitalists, by thousands of tricks—which are the more artful and effective the more "pure" democracy is developed—*drive* the people away from administrative work, from freedom of the press, freedom of assembly, etc. The Soviet government is the *first* in the world (or strictly speaking, the second, because the Paris Commune began to do the same thing) to *enlist* the people, specifically the *exploited* people, in the work of administration. The working people are *barred* from participation in bourgeois parliaments (they *never decide* important questions under bourgeois democracy, which are decided by

the stock exchange and the banks) by thousands of obstacles, and the workers know and feel, see and realise perfectly well that the bourgeois parliaments are institutions *alien* to them, *instruments for the oppression* of the workers by the bourgeoisie, institutions of a hostile class, of the exploiting minority.

The Soviets are the direct organisation of the working and exploited people themselves, which *helps* them to organise and administer their own state in every possible way. And in this it is the vanguard of the working and exploited people, the urban proletariat, that enjoys the advantage of being best united by the large enterprises; it is easier for it than for all others to elect and exercise control over those elected. The Soviet form of organisation automatically *helps* to unite all the working and exploited people around their vanguard, the proletariat. The old bourgeois apparatus—the bureaucracy, the privileges of wealth, of bourgeois education, of social connections, etc. (these real privileges are the more varied the more highly bourgeois democracy is developed)—all this disappears under the Soviet form of organisation. Freedom of the press ceases to be hypocrisy, because the printing-plants and stocks of paper are taken away from the bourgeoisie. The same thing applies to the best buildings, the palaces, the mansions and manor-houses. Soviet power took thousands upon thousands of these best buildings from the exploiters at one stroke, and in this way made the right of assembly—without which democracy is a fraud—a *million times* more “democratic” for the people. Indirect elections to non-local Soviets make it easier to hold congresses of Soviets, they make the *entire* apparatus less costly, more flexible, more accessible to the workers and peasants at a time when life is seething and it is necessary to be able very quickly to recall one’s local deputy or to delegate him to a general congress of Soviets.

Proletarian democracy is *a million times* more democratic than any bourgeois democracy; Soviet power is a million times more democratic than the most democratic bourgeois republic.

To fail to see this one must either deliberately serve the bourgeoisie, or be politically as dead as a doornail, unable to see real life from behind the dusty pages of bourgeois

books, be thoroughly imbued with bourgeois-democratic prejudices, and thereby objectively convert oneself into a lackey of the bourgeoisie.

To fail to see this one must be incapable of *presenting the question* from the point of view of the *oppressed classes*:

Is there a single country in the world, even among the most democratic bourgeois countries, in which the *average rank-and-file worker*, the *average rank-and-file farm labourer*, or village semi-proletarian generally (i.e., the representative of the oppressed, of the overwhelming majority of the population), enjoys anything approaching such *liberty* of holding meetings in the best buildings, such *liberty* of using the largest printing-plants and biggest stocks of paper to express his ideas and to defend his interests, such *liberty* of promoting men and women of his own class to administer and to "knock into shape" the state, as in Soviet Russia?

It is ridiculous to think that Mr. Kautsky could find in any country even one out of a thousand of well-informed workers or farm labourers who would have any doubts as to the reply. Instinctively, from hearing fragments of admissions of the truth in the bourgeois press, the workers of the whole world sympathise with the Soviet Republic precisely because they regard it as a *proletarian democracy*, a *democracy for the poor*, and not a democracy for the rich that every bourgeois democracy, even the best, actually is.

We are governed (and our state is "knocked into shape") by bourgeois bureaucrats, by bourgeois members of parliament, by bourgeois judges—such is the simple, obvious and indisputable truth which tens and hundreds of millions of people belonging to the oppressed classes in all bourgeois countries, including the most democratic, know from their own experience, feel and realise every day.

In Russia, however, the bureaucratic machine has been completely smashed, razed to the ground; the old judges have all been sent packing, the bourgeois parliament has been dispersed—and *far more accessible* representation has been given to the workers and peasants; *their* Soviets have replaced the bureaucrats, or *their* Soviets have been put in control of the bureaucrats, and *their* Soviets have been authorised to elect the judges. This fact alone is enough for all the oppressed classes to recognise that Soviet power, i.e. the

present form of the dictatorship of the proletariat, is a million times more democratic than the most democratic bourgeois republic.

Kautsky does not understand this truth, which is so clear and obvious to every worker, because he has "forgotten", "unlearned" to put the question: democracy *for which class?* He argues from the point of view of "pure" (i.e., non-class? or above-class?) democracy. He argues like Shylock: my "pound of flesh" and nothing else. Equality for all citizens—otherwise there is no democracy.

We must ask the learned Kautsky, the "Marxist" and "socialist" Kautsky:

Can there be equality between the exploited and the exploiters?

It is dreadful, it is incredible that such a question should have to be put in discussing a book written by the ideological leader of the Second International. But "having put your hand to the plough, don't look back", and having undertaken to write about Kautsky, I must explain to the learned man why there can be no equality between the exploiter and the exploited.

Can There Be Equality Between the Exploited and the Exploiter?

Kautsky argues as follows:

(1) "The exploiters have always formed only a small minority of the population" (p. 14 of Kautsky's pamphlet).

This is indisputably true. Taking this as the starting-point, what should be the argument? One may argue in a Marxist, a socialist way. In which case one would proceed from the relation between the exploited and the exploiters. Or one may argue in a liberal, a bourgeois-democratic way. And in that case one would proceed from the relation between the majority and the minority.

If we argue in a Marxist way, we must say: the exploiters inevitably transform the state (and we are speaking of de-

mocracy, i.e., one of the forms of the state) into an instrument of the rule of their class, the exploiters, over the exploited. Hence, as long as there are exploiters who rule the majority, the exploited, the democratic state must inevitably be a democracy for the exploiters. A state of the exploited must fundamentally differ from such a state; it must be a democracy for the exploited, and a means of *suppressing the exploiters*; and the suppression of a class means inequality for that class, its exclusion from "democracy".

If we argue in a liberal way, we must say: the majority decides, the minority submits. Those who do not submit are punished. That is all. Nothing need be said about the class character of the state in general, or of "pure democracy" in particular, because it is irrelevant; for a majority is a majority and a minority is a minority. A pound of flesh is a pound of flesh, and that is all there is to it.

And this is exactly how Kautsky argues.

(2) "Why should the rule of the proletariat assume, and necessarily assume, a form which is incompatible with democracy?" (P. 21.) Then follows a very detailed and a very verbose explanation, backed by a quotation from Marx and the election figures of the Paris Commune, to the effect that the proletariat is in the majority. The conclusion is: "A regime which is so strongly rooted in the people has not the slightest reason for encroaching upon democracy. It cannot always dispense with violence in cases when violence is employed to suppress democracy. Violence can only be met with violence. But a regime which knows that it has popular backing will employ violence only to *protect* democracy and not to *destroy* it. It would be simply suicidal if it attempted to do away with its most reliable basis—universal suffrage, that deep source of mighty moral authority" (p. 22).

As you see, the relation between the exploited and the exploiters has vanished in Kautsky's argument. All that remains is majority in general, minority in general, democracy in general, the "pure democracy" with which we are already familiar.

And all this, mark you, is said *apropos of the Paris Commune!* To make things clearer I shall quote Marx and Engels to show what they said on the subject of dictatorship *apropos of the Paris Commune*:

Marx: "...When the workers replace the dictatorship of the bourgeoisie by their revolutionary dictatorship ... to break down the resistance of the bourgeoisie ... the workers invest the state with a revolutionary and transitional form..."*

Engels: "...And the victorious party" (in a revolution) "must maintain its rule by means of the terror which its arms inspire in the reactionaries. Would the Paris Commune have lasted more than a day if it had not used the authority of the armed people against the bourgeoisie? Cannot we, on the contrary, blame it for having made too little use of that authority?..."**

Engels: "As, therefore, the state is only a transitional institution which is used in the struggle, in the revolution, to hold down one's adversaries by force, it is sheer nonsense to talk of a 'free people's state'; so long as the proletariat still needs the state, it does not need it in the interests of freedom but in order to hold down its adversaries, and as soon as it becomes possible to speak of freedom the state as such ceases to exist..."***

Kautsky is as far removed from Marx and Engels as heaven is from earth, as a liberal from a proletarian revolutionary. The pure democracy and simple "democracy" that Kautsky talks about is merely a paraphrase of the "free people's state", i.e., *sheer nonsense*. Kautsky, with the learned air of a most learned armchair fool, or with the innocent air of a ten-year-old schoolgirl, asks: Why do we need a dictatorship when we have a majority? And Marx and Engels explain:

- to break down the resistance of the bourgeoisie;
- to inspire the reactionaries with fear;
- to maintain the authority of the armed people against the bourgeoisie;
- that the proletariat may forcibly hold down its adversaries.

Kautsky does not understand these explanations. Infatuated with the "purity" of democracy, blind to its bourgeois character, he "consistently" urges that the majority, since it

* Karl Marx, "Indifference to Politics".—*Ed.*

** Frederick Engels, "On Authority".—*Ed.*

*** F. Engels' letter to A. Bebel of March 18-28, 1875.—*Ed.*

is the majority, need not "break down the resistance" of the minority, nor "forcibly hold it down"—it is sufficient to suppress *cases* of infringement of democracy. Infatuated with the "purity" of democracy, Kautsky *inadvertently* commits the same little error that all bourgeois democrats always commit, namely, he takes formal equality (which is nothing but a fraud and hypocrisy under capitalism) for actual equality! Quite a trifle!

The exploiter and the exploited cannot be equal.

This truth, however unpleasant it may be to Kautsky, nevertheless forms the essence of socialism.

Another truth: there can be no real, actual equality until all possibility of the exploitation of one class by another has been totally destroyed.

The exploiters can be defeated at one stroke in the event of a successful uprising at the centre, or of a revolt in the army. But except in very rare and special cases, the exploiters cannot be destroyed at one stroke. It is impossible to expropriate all the landowners and capitalists of any big country at one stroke. Furthermore, expropriation alone, as a legal or political act, does not settle the matter by a long chalk, because it is necessary to *depose* the landowners and capitalists in actual fact, to *replace* their management of the factories and estates by a different management, workers' management, in actual fact. There can be no equality between the exploiters—who for many generations have been better off because of their education, conditions of wealthy life, and habits—and the exploited, the majority of whom even in the most advanced and most democratic bourgeois republics are downtrodden, backward, ignorant, intimidated and disunited. For a long time after the revolution the exploiters inevitably continue to retain a number of great practical advantages: they still have money (since it is impossible to abolish money all at once); some movable property—often fairly considerable; they still have various connections, habits of organisation and management; knowledge of all the "secrets" (customs, methods, means and possibilities) of management; superior education; close connections with the higher technical personnel (who live and think like the bourgeoisie); incomparably greater experience in the art of war (this is very important), and so on and so forth.

If the exploiters are defeated in one country only—and this, of course, is typical, since a simultaneous revolution in a number of countries is a rare exception—they *still* remain *stronger* than the exploited, for the international connections of the exploiters are enormous. That a section of the exploited from the least advanced middle-peasant, artisan and similar groups of the population may, and indeed does, follow the exploiters has been proved by *all* revolutions, including the Commune (for there were also proletarians among the Versailles troops, which the most learned Kautsky has “forgotten”).

In these circumstances, to assume that in a revolution which is at all profound and serious the issue is decided simply by the relation between the majority and the minority is the acme of stupidity, the silliest prejudice of a common liberal, an attempt to *deceive the people* by concealing from them a well-established historical truth. This historical truth is that in every profound revolution, the *prolonged, stubborn and desperate* resistance of the exploiters, who for a number of years retain important practical advantages over the exploited, is the *rule*. Never—except in the sentimental fantasies of the sentimental fool Kautsky—will the exploiters submit to the decision of the exploited majority without trying to make use of their advantages in a last desperate battle, or series of battles.

The transition from capitalism to communism takes an entire historical epoch. Until this epoch is over, the exploiters inevitably cherish the hope of restoration, and this *hope* turns into *attempts* at restoration. After their first serious defeat, the overthrown exploiters—who had not expected their overthrow, never believed it possible, never conceded the thought of it—throw themselves with energy grown tenfold, with furious passion and hatred grown a hundredfold, into the battle for the recovery of the “paradise”, of which they were deprived, on behalf of their families, who had been leading such a sweet and easy life and whom now the “common herd” is condemning to ruin and destitution (or to “common” labour...). In the train of the capitalist exploiters follow the wide sections of the petty bourgeoisie, with regard to whom decades of historical experience of all countries testify that they vacillate and hesitate, one day

marching behind the proletariat and the next day taking fright at the difficulties of the revolution; that they become panic-stricken at the first defeat or semi-defeat of the workers, grow nervous, run about aimlessly, snivel, and rush from one camp into the other—just like our Mensheviks and Socialist-Revolutionaries.

In these circumstances, in an epoch of desperately acute war, when history presents the question of whether age-old and thousand-year-old privileges are to be or not to be—at such a time to talk about majority and minority, about pure democracy, about dictatorship being unnecessary and about equality between the exploiter and the exploited! What infinite stupidity and abysmal philistinism are needed for this!

However, during the decades of comparatively “peaceful” capitalism between 1871 and 1914, the Augean stables of philistinism, imbecility, and apostasy accumulated in the socialist parties which were adapting themselves to opportunism. . . .

* * *

The reader will probably have noticed that Kautsky, in the passage from his pamphlet quoted above, speaks of an attempt to encroach upon universal suffrage (calling it, by the way, a deep source of mighty moral authority, whereas Engels, apropos of the same Paris Commune and the same question of dictatorship, spoke of the authority of the armed people against the bourgeoisie—a very characteristic difference between the philistine’s and the revolutionary’s views on “authority” . . .).

It should be observed that the question of depriving the exploiters of the franchise is a *purely Russian* question, and not a question of the dictatorship of the proletariat in general. Had Kautsky, casting aside hypocrisy, entitled his pamphlet *Against the Bolsheviks*, the title would have corresponded to the contents of the pamphlet, and Kautsky would have been justified in speaking bluntly about the franchise. But Kautsky wanted to come out primarily as a “theoretician”. He called his pamphlet *The Dictatorship of the Proletariat—in general*. He speaks about the Soviets and about

Russia specifically only in the second part of the pamphlet, beginning with the sixth paragraph. The subject dealt with in the first part (from which I took the quotation) is *democracy and dictatorship in general*. In speaking about the franchise, Kautsky *betrayed himself* as an opponent of the Bolsheviks, *who does not care a brass farthing for theory*. For theory, i.e., the reasoning about the general (and not the nationally specific) class foundations of democracy and dictatorship, ought to deal not with a special question, such as the franchise, but with the general question of whether democracy can be *preserved for the rich, for the exploiters* in the historical period of the overthrow of the exploiters and the replacement of their state by the state of the exploited.

That is the way, the only way, a theoretician can present the question.

We know the example of the Paris Commune, we know all that was said by the founders of Marxism in connection with it and in reference to it. On the basis of this material I examined, for instance, the question of democracy and dictatorship in my pamphlet, *The State and Revolution*, written before the October Revolution. *I did not say anything at all* about restricting the franchise. And it must be said now that the question of restricting the franchise is a nationally specific and not a general question of the dictatorship. One must approach the question of restricting the franchise by studying the *specific conditions* of the Russian revolution and the *specific path* of its development. This will be done later on in this pamphlet. It would be a mistake, however, to guarantee in advance that the impending proletarian revolutions in Europe will all, or the majority of them, be necessarily accompanied by restriction of the franchise for the bourgeoisie. It may be so. After the war and the experience of the Russian revolution it probably will be so; but it is *not absolutely necessary* for the exercise of the dictatorship, it is not an *indispensable* characteristic of the logical concept "dictatorship", it does not enter as an *indispensable* condition in the historical and class concept "dictatorship".

The indispensable characteristic, the necessary condition of dictatorship is the *forcible* suppression of the exploiters as a *class*, and, consequently, the *infringement* of "pure democracy", i.e., of equality and freedom, *in regard to that class*.

This is the way, the only way, the question can be put theoretically. And by failing to put the question thus, Kautsky has shown that he opposes the Bolsheviks not as a theoretician, but as a sycophant of the opportunists and the bourgeoisie.

In which countries, and given what national features of capitalism, democracy for the exploiters will be in one or another form restricted (wholly or in part), infringed upon, is a question of the specific national features of this or that capitalism, of this or that revolution. The theoretical question is different: Is the dictatorship of the proletariat possible *without infringing democracy* in relation to the *exploiting class*?

It is precisely this question, the *only* theoretically important and essential one, that Kautsky has evaded. He has quoted all sorts of passages from Marx and Engels, *except those* which bear on this question, and which I quoted above.

Kautsky talks about anything you like, about everything that is acceptable to liberals and bourgeois democrats and does not go beyond their circle of ideas, but he does not talk about the main thing, namely, the fact that the proletariat cannot achieve victory *without breaking the resistance* of the bourgeoisie, *without forcibly suppressing its adversaries*, and that, where there is "forcible suppression", where there is no "freedom", *there is, of course, no democracy*.

This Kautsky has not understood.

* * *

We shall now examine the experience of the Russian revolution and that divergence between the Soviets of Deputies and the Constituent Assembly which led to the dissolution of the latter and to the withdrawal of the franchise from the bourgeoisie.

The Soviets Dare Not Become State Organisations

The Soviets are the Russian form of the proletarian dictatorship. If a Marxist theoretician, writing a work on the dictatorship of the proletariat, had really studied the subject (and not merely repeated the petty-bourgeois lamentations

against dictatorship, as Kautsky did, singing to Menshevik tunes), he would first have given a general definition of dictatorship, and would then have examined its peculiar, national, form, the Soviets; he would have given his critique of them as one of the forms of the dictatorship of the proletariat.

It goes without saying that nothing serious could be expected from Kautsky after his liberalistic "interpretation" of Marx's teaching on dictatorship; but the manner in which he approached the question of what the Soviets are and the way he dealt with this question is highly characteristic.

The Soviets, he says, recalling their rise in 1905, created "the most all-embracing (*umfassendste*) form of proletarian organisation, for it embraced all the wage-workers" (p. 31). In 1905 they were only local bodies; in 1917 they became a national organisation.

"The Soviet form of organisation," Kautsky continues, "already has a great and glorious history behind it, and it has a still mightier future before it, and not in Russia alone. It appears that everywhere the old methods of the economic and political struggle of the proletariat are inadequate" (*versagen*; this German expression is somewhat stronger than "inadequate" and somewhat weaker than "impotent") "against the gigantic economic and political forces which finance capital has at its disposal. These old methods cannot be discarded; they are still indispensable for normal times; but from time to time tasks arise which they cannot cope with, tasks that can be accomplished successfully only as a result of a combination of all the political and economic instruments of force of the working class" (p. 32).

Then follows a reasoning on the mass strike and on "trade union bureaucracy"—which is no less necessary than the trade unions—being "useless for the purpose of directing the mighty mass battles that are more and more becoming a sign of the times. . . ."

"Thus," Kautsky concludes, "the Soviet form of organisation is one of the most important phenomena of our time. It promises to acquire decisive importance in the great decisive battles between capital and labour towards which we are marching.

"But are we entitled to demand more of the Soviets? The Bolsheviks, after the November Revolution" (new style, or October, according to our style) "of 1917, secured in conjunction with the Left Socialist-Revolutionaries a majority in the Russian Soviets of Workers' Deputies, and after the dispersion of the Constituent Assembly, they set out to

transform the Soviets from a *combat organisation of one class*, as they had been up to then, into a *state organisation*. They destroyed the democracy which the Russian people had won in the March" (new style, or February, our style) "Revolution. In line with this, the Bolsheviks have ceased to call themselves Social-Democrats. They call themselves *Communists*" (p. 33, Kautsky's italics).

Those who are familiar with Russian Menshevik literature will at once see how slavishly Kautsky copies Martov, Axelrod, Stein and Co. Yes, "slavishly", because Kautsky ridiculously distorts the facts in order to pander to Menshevik prejudices. Kautsky did not take the trouble, for instance, to ask his informants (Stein of Berlin, or Axelrod of Stockholm) *when* the questions of changing the name of the Bolsheviks to Communists and of the significance of the Soviets as state organisations were first raised. Had Kautsky made this simple inquiry he would not have penned these ludicrous lines, for both these questions were raised by the Bolsheviks in April 1917, for example, in my "Theses" of April 4, 1917, i.e., long before the Revolution of October 1917 (and, of course, long before the dissolution of the Constituent Assembly on January 5, 1918).

But Kautsky's argument which I have just quoted in full represents the *crux* of the whole question of the Soviets. The crux is: should the Soviets aspire to become state organisations (in April 1917 the Bolsheviks put forward the slogan: "All Power to the Soviets!" and at the Bolshevik Party Conference held in the same month they declared they were not satisfied with a bourgeois parliamentary republic but demanded a workers' and peasants' republic of the Paris Commune or Soviet type); or should the Soviets not strive for this, refrain from taking power into their hands, refrain from becoming state organisations and remain the "combat organisations" of one "class" (as Martov expressed it, embellishing by this innocent wish the fact that under Menshevik leadership the Soviets were *an instrument for the subjection of the workers to the bourgeoisie*)?

Kautsky slavishly repeats Martov's words, picks out fragments of the theoretical controversy between the Bolsheviks and the Mensheviks, and uncritically and senselessly transplants them to the general theoretical and general European field. The result is such a hodge-podge as to provoke Homeric

laughter in every class-conscious Russian worker had he read these arguments of Kautsky's.

When we explain what the question at issue is, every worker in Europe (barring a handful of inveterate social-imperialists) will greet Kautsky with similar laughter.

Kautsky has rendered Martov a backhanded service by developing his mistake into a glaring absurdity. Indeed, look what Kautsky's argument amounts to.

The Soviets embrace all wage-workers. The old methods of economic and political struggle of the proletariat are inadequate against finance capital. The Soviets have a great role to play in the future, and not only in Russia. They will play a decisive role in great decisive battles between capital and labour in Europe. That is what Kautsky says.

Excellent. But won't the "decisive battles between capital and labour" decide which of the two classes will assume state power?

Nothing of the kind! Heaven forbid!

The Soviets, which embrace all the wage-workers, *must not become state organisations* in the "decisive" battles!

But what is the state?

The state is nothing but a machine for the suppression of one class by another.

Thus, the oppressed class, the vanguard of all the working and exploited people in modern society, must strive towards the "decisive battles between capital and labour", *but must not touch* the machine by means of which capital suppresses labour!—*It must not break up* that machine!—*It must not make use* of its all-embracing organisation for suppressing the exploiters!

Excellent, Mr. Kautsky, magnificent! "We" recognise the class struggle—in the same way as all liberals recognise it, i.e., without the overthrow of the bourgeoisie. . . .

This is where Kautsky's complete rupture both with Marxism and with socialism becomes obvious. Actually, it is desertion to the camp of the bourgeoisie, who are prepared to concede everything except the transformation of the organisations of the class which they oppress into state organisations. Kautsky can no longer save his position of trying to reconcile everything and of getting away from all profound contradictions with mere phrases.

Kautsky either rejects the assumption of state power by the working class altogether, or he concedes that the working class may take over the old, bourgeois state machine. But he will by no means concede that it must break it up, smash it, and replace it by a new, proletarian machine. Whichever way Kautsky's arguments are "interpreted", or "explained", his rupture with Marxism and his desertion to the bourgeoisie are obvious.

Back in the *Communist Manifesto*, describing what sort of state the victorious working class needs, Marx wrote: "the state, i.e., the proletariat organised as the ruling class". Now we have a man who claims still to be a Marxist coming forward and declaring that the proletariat, fully organised and waging the "decisive battle" against capital, *must not* transform its class organisation into a state organisation. Here Kautsky has betrayed that "superstitious belief in the state" which in Germany, as Engels wrote in 1891, "has been carried over into the general thinking of the bourgeoisie and even of many workers". "Workers, fight!—our philistine "agrees" to this (as every bourgeois "agrees", since the workers are fighting all the same, and the only thing to do is to devise means of blunting the edge of their sword)—fight, but *don't dare win!* Don't destroy the state machine of the bourgeoisie, don't replace the bourgeois "state organisation" by the proletarian "state organisation"!

Whoever sincerely shared the Marxist view that the state is nothing but a machine for the suppression of one class by another, and who has at all reflected upon this truth, could never have reached the absurd conclusion that the proletarian organisations capable of defeating finance capital must not transform themselves into state organisations. It was this point that betrayed the petty bourgeois who believes that "after all is said and done" the state is something outside classes or above classes. Indeed, why should the proletariat, "one class", be permitted to wage unremitting war on *capital*, which rules not only over the proletariat, but over the whole people, over the whole petty bourgeoisie, over all the peasants, yet this proletariat, this "one class", is not to

* F. Engels, Introduction to K. Marx's *Civil War in France*.—Ed.

be permitted to transform its organisation into a state organisation? Because the petty bourgeois is *afraid* of the class struggle, and does not carry it to its logical conclusion, to its *main object*.

Kautsky has got himself completely mixed up and has given himself away entirely. Mark you, he himself admits that Europe is heading for decisive battles between capital and labour, and that the old methods of economic and political struggle of the proletariat are inadequate. But these old methods were precisely the utilisation of *bourgeois* democracy. It therefore follows. . . ?

But Kautsky is afraid to think of what follows.

. . . It therefore follows that only a reactionary, an enemy of the working class, a henchman of the bourgeoisie, can now turn his face to the obsolete past, paint the charms of bourgeois democracy and babble about pure democracy. Bourgeois democracy *was* progressive compared with medievalism, and it had to be utilised. But now it is *not sufficient* for the working class. Now we must look forward instead of backward—to replacing the bourgeois democracy by *proletarian* democracy. And while the preparatory work for the proletarian revolution, the formation and training of the proletarian army were possible (and necessary) *within the framework* of the bourgeois-democratic state, now that we have reached the stage of “decisive battles”, to confine the proletariat to this framework means betraying the cause of the proletariat, means being a renegade.

Kautsky has made himself particularly ridiculous by repeating Martov's argument *without noticing* that in Martov's case this argument was based on *another* argument which he, Kautsky, does not use! Martov says (and Kautsky repeats after him) that Russia is not yet ripe for socialism; from which it logically follows that it is too early to transform the Soviets from organs of struggle into state organisations (read: it is timely to transform the Soviets, with the assistance of the Menshevik leaders, into instruments for *subjecting* the workers to the imperialist bourgeoisie). Kautsky, however, *cannot* say outright that Europe is not ripe for socialism. In 1909, when he was not yet a renegade, he wrote that there was then no reason to fear a *premature* revolution, that whoever had renounced revolution for fear of

defeat would have been a traitor. Kautsky does not dare renounce this *outright*. And so we get an absurdity, which completely reveals the stupidity and cowardice of the petty bourgeois: on the one hand, Europe is ripe for socialism and is heading towards decisive battles between capital and labour; but, on the other hand, the *combat organisation* (i.e., the organisation which arises, grows and gains strength in combat), the organisation of the proletariat, the vanguard and organiser, the leader of the oppressed, *must not* be transformed into a state organisation!

* * *

From the point of view of practical politics the idea that the Soviets are necessary as combat organisations but must not be transformed into state organisations is infinitely more absurd than from the point of view of theory. Even in peacetime, when there is no revolutionary situation, the mass struggle of the workers against the capitalists—for instance, the mass strike—gives rise to great bitterness on both sides, to fierce passions in the struggle, the bourgeoisie constantly insisting that they remain and mean to remain “masters in their own house”, etc. And in time of revolution, when political life reaches boiling point, an organisation like the Soviets, which embraces *all* the workers in *all* branches of industry, *all* the soldiers, and all the working and poorest sections of the rural population—such an organisation, of its own accord, with the development of the struggle, by the simple “logic” of attack and defence, comes inevitably to pose the question *point-blank*. The attempt to take up a middle position and to “reconcile” the proletariat with the bourgeoisie is sheer stupidity and doomed to miserable failure. That is what happened in Russia to the preachings of Martov and other Mensheviks, and that will inevitably happen in Germany and other countries if the Soviets succeed in developing on any wide scale, manage to unite and strengthen. To say to the Soviets: fight, but don’t take all state power into your hands, don’t become state organisations—is tantamount to preaching class collaboration and “social peace” between the proletariat and the bourgeoisie. It is ridiculous even to

think that such a position in the midst of fierce struggle could lead to anything but ignominious failure. But it is Kautsky's everlasting fate to sit between two stools. He pretends to disagree with the opportunists on everything in theory, but *in practice* he agrees with them on everything essential (i.e., on everything pertaining to revolution).

Written in October—not later
than November 10, 1918

Collected Works, Vol. 28,
pp. 251-63

From "Left-wing" Communism—an Infantile Disorder

IV

The Struggle Against Which Enemies Within the Working-Class Movement Helped Bolshevism Develop, Gain Strength, and Become Steeled

First and foremost, the struggle against opportunism, which in 1914 definitely developed into social-chauvinism and definitely sided with the bourgeoisie, against the proletariat. Naturally, this was Bolshevism's principal enemy within the working-class movement. It still remains the principal enemy on an international scale. The Bolsheviks have been devoting the greatest attention to this enemy. This aspect of Bolshevik activities is now fairly well known abroad too.

It was, however, different with Bolshevism's other enemy within the working-class movement. Little is known in other countries of the fact that Bolshevism took shape, developed and became steeled in the long years of struggle against *petty-bourgeois revolutionism*, which snacks of anarchism, or borrows something from the latter and, in all essential matters, does not measure up to the conditions and requirements of a consistently proletarian class struggle. Marxist theory has established—and the experience of all European revolutions and revolutionary movements has fully confirmed—that the petty proprietor, the small master (a social type existing on a very extensive and even mass scale in many European countries), who, under capitalism, always suffers oppression and very frequently a most acute and rapid deterioration in his conditions of life, and even ruin, easily goes to revolutionary extremes, but is incapable of perseverance, organisation, discipline and steadfastness. A petty bourgeois driven to frenzy by the horrors of capi-

talism is a social phenomenon which, like anarchism, is characteristic of all capitalist countries. The instability of such revolutionism, its barrenness, and its tendency to turn rapidly into submission, apathy, phantasms, and even a frenzied infatuation with one bourgeois fad or another—all this is common knowledge. However, a theoretical or abstract recognition of these truths does not at all rid revolutionary parties of old errors, which always crop up at unexpected occasions, in somewhat new forms, in a hitherto unfamiliar garb or surroundings, in an unusual—more or less unusual—situation.

Anarchism was not infrequently a kind of penalty for the opportunist sins of the working-class movement. The two monstrosities complemented each other. And if in Russia—despite the more petty-bourgeois composition of her population as compared with the other European countries—anarchism's influence was negligible during the two revolutions (of 1905 and 1917) and the preparations for them, this should no doubt stand partly to the credit of Bolshevism, which has always waged a most ruthless and uncompromising struggle against opportunism. I say "partly", since of still greater importance in weakening anarchism's influence in Russia was the circumstance that in the past (the seventies of the nineteenth century) it was able to develop inordinately and to reveal its absolute erroneousness, its unfitness to serve the revolutionary class as a guiding theory.

When it came into being in 1903, Bolshevism took over the tradition of a ruthless struggle against petty-bourgeois, semi-anarchist (or dilettante-anarchist) revolutionism, a tradition which had always existed in revolutionary Social-Democracy and had become particularly strong in our country during the years 1900-03, when the foundations for a mass party of the revolutionary proletariat were being laid in Russia. Bolshevism took over and carried on the struggle against a party which, more than any other, expressed the tendencies of petty-bourgeois revolutionism, namely, the "Socialist-Revolutionary" Party, and waged that struggle on three main issues. First, that party, which rejected Marxism, stubbornly refused (or, it might be more correct to say: was unable) to understand the need for a strictly objective appraisal of the class forces and their alignment, before taking

any political action. Second, this party considered itself particularly "revolutionary", or "Left", because of its recognition of individual terrorism, assassination—something that we Marxists emphatically rejected. It was, of course, only on grounds of expediency that we rejected individual terrorism, whereas people who were capable of condemning "on principle" the terror of the Great French Revolution, or, in general, the terror employed by a victorious revolutionary party which is besieged by the bourgeoisie of the whole world, were ridiculed and laughed to scorn by Plekhanov in 1900-03, when he was a Marxist and a revolutionary. Third, the "Socialist-Revolutionaries" thought it very "Left" to sneer at the comparatively insignificant opportunist sins of the German Social-Democratic Party, while they themselves imitated the extreme opportunists of that party, for example, on the agrarian question, or on the question of the dictatorship of the proletariat.

History, incidentally, has now confirmed on a vast and world-wide scale the opinion we have always advocated, namely, that German *revolutionary* Social-Democracy (note that as far back as 1900-03 Plekhanov demanded Bernstein's expulsion from the Party, and in 1913 the Bolsheviks, always continuing this tradition, exposed Legien's baseness, vileness and treachery) *came closest* to being the party the revolutionary proletariat needs in order to achieve victory. Today, in 1920, after all the ignominious failures and crises of the war period and the early post-war years, it can be plainly seen that, of all the Western parties, the German revolutionary Social-Democrats produced the finest leaders, and recovered and gained new strength more rapidly than the others did. This may be seen in the instances both of the Spartacists and the Left, proletarian wing of the Independent Social-Democratic Party of Germany, which is waging an incessant struggle against the opportunism and spinelessness of the Kautskys, Hilferdings, Ledebours and Crispiens. If we now cast a glance to take in a complete historical period, namely, from the Paris Commune to the first Socialist Soviet Republic, we shall find that Marxism's attitude to anarchism in general stands out most definitely and unmistakably. In the final analysis, Marxism proved to be correct, and although the anarchists rightly pointed to the opportunist views on the

state prevalent among most of the socialist parties, it must be said, first, that this opportunism was connected with the distortion, and even deliberate suppression, of Marx's views on the state (in my book, *The State and Revolution*, I pointed out that for thirty-six years, from 1875 to 1911, Bebel withheld a letter by Engels, which very clearly, vividly, bluntly and definitively exposed the opportunism of the current Social-Democratic views on the state); second, that the rectification of these opportunist views, and the recognition of Soviet power and its superiority to bourgeois parliamentary democracy proceeded most rapidly and extensively among those trends in the socialist parties of Europe and America that were most Marxist.

The struggle that Bolshevism waged against "Left" deviations within its own Party assumed particularly large proportions on two occasions: in 1908, on the question of whether or not to participate in a most reactionary "parliament" and in the legal workers' societies, which were being restricted by most reactionary laws; and again in 1918 (the Treaty of Brest-Litovsk), on the question of whether one "compromise" or another was permissible.

In 1908 the "Left" Bolsheviks were expelled from our Party for stubbornly refusing to understand the necessity of participating in a most reactionary "parliament". The "Lefts"—among whom there were many splendid revolutionaries who subsequently were (and still are) commendable members of the Communist Party—based themselves particularly on the successful experience of the 1905 boycott. When, in August 1905, the tsar proclaimed the convocation of a consultative "parliament", the Bolsheviks called for its boycott, in the teeth of all the opposition parties and the Mensheviks, and the "parliament" was in fact swept away by the revolution of October 1905. The boycott proved correct at the time, not because non-participation in reactionary parliaments is correct in general, but because we accurately appraised the objective situation, which was leading to the rapid development of the mass strikes first into a political strike, then into a revolutionary strike, and finally into an uprising. Moreover, the struggle centred at that time on the question of whether the convocation of the first representative assembly should be left to the tsar, or an attempt should be made to wrest its

convocation from the old regime. When there was not, and could not be, any certainty that the objective situation was of a similar kind, and when there was no certainty of a similar trend and the same rate of development, the boycott was no longer correct.

The Bolsheviks' boycott of "parliament" in 1905 enriched the revolutionary proletariat with highly valuable political experience and showed that, when legal and illegal, parliamentary and non-parliamentary forms of struggle are combined, it is sometimes useful and even essential to reject parliamentary forms. It would, however, be highly erroneous to apply this experience blindly, imitatively and uncritically to *other* conditions and *other* situations. The Bolsheviks' boycott of the Duma in 1906 was a mistake, although a minor and easily remediable one.* The boycott of the Duma in 1907, 1908 and subsequent years was a most serious error and difficult to remedy, because, on the one hand, a very rapid rise of the revolutionary tide and its conversion into an uprising was not to be expected, and, on the other hand, the entire historical situation attendant upon the renovation of the bourgeois monarchy called for legal and illegal activities being combined. Today, when we look back at this fully completed historical period, whose connection with subsequent periods has now become quite clear, it becomes most obvious that in 1908-14 the Bolsheviks *could not have preserved* (let alone strengthened and developed) the core of the revolutionary party of the proletariat, had they not upheld, in a most strenuous struggle, the viewpoint that it was *obligatory* to combine legal and illegal forms of struggle, and that it was *obligatory* to participate even in a most reactionary parliament and in a number of other institutions hemmed in by reactionary laws (sick benefit societies, etc.).

In 1918 things did not reach a split. At that time the "Left" Communists formed only a separate group or "fac-

* What applies to individuals also applies—with necessary modifications—to politics and parties. It is not he who makes no mistakes that is intelligent. There are no such men, nor can there be. It is he whose errors are not very grave and who is able to rectify them easily and quickly that is intelligent.

tion" within our Party, and that not for long. In the same year, 1918, the most prominent representatives of "Left Communism", for example, Comrades Radek and Bukharin, openly acknowledged their error. It had seemed to them that the Treaty of Brest-Litovsk was a compromise with the imperialists, which was inexcusable on principle and harmful to the party of the revolutionary proletariat. It was indeed a compromise with the imperialists, but it was a compromise which, under the circumstances, *had to be made*.

Today, when I hear our tactics in signing the Brest-Litovsk Treaty being attacked by the Socialist-Revolutionaries, for instance, or when I hear Comrade Lansbury say, in a conversation with me, "Our British trade union leaders say that if it was permissible for the Bolsheviks to compromise, it is permissible for them to compromise too", I usually reply by first of all giving a simple and "popular" example:

Imagine that your car is held up by armed bandits. You hand them over your money, passport, revolver and car. In return you are rid of the pleasant company of the bandits. That is unquestionably a compromise. "*Do ut des*" (I "give" you money, fire-arms and a car "so that you give" me the opportunity to get away from you with a whole skin). It would, however, be difficult to find a sane man who would declare such a compromise to be "inadmissible on principle", or who would call the compromiser an accomplice of the bandits (even though the bandits might use the car and the fire-arms for further robberies). Our compromise with the bandits of German imperialism was just that kind of compromise.

But when, in 1914-18 and then in 1918-20, the Mensheviks and Socialist-Revolutionaries in Russia, the Scheidemannites (and to a large extent the Kautskyites) in Germany, Otto Bauer and Friedrich Adler (to say nothing of the Renners and Co.) in Austria, the Renaudels and Longuets and Co. in France, the Fabians, the Independents and the Labourites in Britain entered into *compromises* with the bandits of their own bourgeoisie, and sometimes of the "Allied" bourgeoisie, and *against* the revolutionary proletariat of their own countries, all these gentlemen were actually acting as *accomplices in banditry*.

The conclusion is clear: to reject compromises "on prin-

ciple", to reject the permissibility of compromises in general, no matter of what kind, is childishness, which it is difficult even to consider seriously. A political leader who desires to be useful to the revolutionary proletariat must be able to distinguish *concrete* cases of compromises that are inexcusable and are an expression of opportunism and *treachery*; he must direct all the force of criticism, the full intensity of merciless exposure and relentless war, against *these concrete* compromises, and not allow the past masters of "practical" socialism and the parliamentary Jesuits to dodge and wriggle out of responsibility by means of disquisitions on "compromises in general". It is in this way that the "leaders" of the British trade unions, as well as of the Fabian society and the "Independent" Labour Party, dodge responsibility *for the treachery they have perpetrated*, for having made a *compromise* that is really tantamount to the worst kind of opportunism, treachery and betrayal.

There are different kinds of compromises. One must be able to analyse the situation and the concrete conditions of each compromise, or of each variety of compromise. One must learn to distinguish between a man who has given up his money and fire-arms to bandits so as to lessen the evil they can do and to facilitate their capture and execution, and a man who gives his money and fire-arms to bandits so as to share in the loot. In politics this is by no means always as elementary as it is in this childishly simple example. However, anyone who is out to think up for the workers some kind of recipe that will provide them with cut-and-dried solutions for all contingencies, or promises that the policy of the revolutionary proletariat will never come up against difficult or complex situations, is simply a charlatan.

To leave no room for misinterpretation, I shall attempt to outline, if only very briefly, several fundamental rules for the analysis of concrete compromises.

The party which entered into a compromise with the German imperialists by signing the Treaty of Brest-Litovsk had been evolving its internationalism in practice ever since the end of 1914. It was not afraid to call for the defeat of the tsarist monarchy and to condemn "defence of country" in a war between two imperialist robbers. The parliamentary

representatives of this party preferred exile in Siberia* to taking a road leading to ministerial portfolios in a bourgeois government. The revolution that overthrew tsarism and established a democratic republic put this party to a new and tremendous test—it did not enter into any agreements with its "own" imperialists, but prepared and brought about their overthrow. When it had assumed political power, this party did not leave a vestige of either landed or capitalist ownership. After making public and repudiating the imperialists' secret treaties, this party proposed peace to *all* nations, and yielded to the violence of the Brest-Litovsk robbers only after the Anglo-French imperialists had torpedoed the conclusion of a peace, and after the Bolsheviks had done everything humanly possible to hasten the revolution in Germany and other countries. The absolute correctness of this compromise, entered into by such a party in such a situation, is becoming ever clearer and more obvious with every day.

The Mensheviks and the Socialist-Revolutionaries in Russia (like all the leaders of the Second International throughout the world, in 1914-20) began with treachery—by directly or indirectly justifying "defence of country", i.e., the defence of *their own* predatory bourgeoisie. They continued their treachery by entering into a coalition with the bourgeoisie of *their own* country, and fighting, together with *their own* bourgeoisie, against the revolutionary proletariat of their own country. Their bloc, first with Kerensky and the Cadets, and then with Kolchak and Denikin in Russia—like the bloc of their *confrères* abroad with the bourgeoisie of *their* respective countries—was in fact desertion to the side of the bourgeoisie, against the proletariat. From beginning to end, *their* compromise with the bandits of imperialism meant their becoming *accomplices* in imperialist banditry.

* When in 1914 the First World War broke out the Bolshevik deputies to the Fourth Duma A. Y. Badayev, M. K. Muranov, G. I. Petrovsky, F. N. Samoilov and N. R. Shagov refused to vote for war credits to the tsarist government and exposed an imperialist, anti-popular nature of the war. For their anti-war revolutionary activity the Bolshevik deputies were put on trial and exiled to Siberia.—Ed.

V

**"Left-Wing" Communism in Germany.
The Leaders—the Party—
the Class—the Masses**

The German Communists we must now speak of call themselves, not "Left-wingers" but, if I am not mistaken, an "opposition on principle". From what follows below it will, however, be seen that they reveal all the symptoms of the "infantile disorder of Leftism".

Published by the "local group in Frankfurt am Main", a pamphlet reflecting the point of view of this opposition, and entitled *The Split in the Communist Party of Germany (The Spartacus League)*, sets forth the substance of this opposition's views most saliently, and with the utmost clarity and concision. A few quotations will suffice to acquaint the reader with that substance:

"The Communist Party is the party of the most determined class struggle. . . ."

"...Politically, the transitional period [between capitalism and socialism] is one of the proletarian dictatorship. . . ."

"...The question arises: who is to exercise this dictatorship: *the Communist Party or the proletarian class?*... *Fundamentally, should we strive for a dictatorship of the Communist Party, or for a dictatorship of the proletarian class?* . . ."

(All italics as in the original.)

The author of the pamphlet goes to accuse the Central Committee of the Communist Party of Germany of seeking ways of achieving a *coalition with the Independent Social-Democratic Party of Germany*, and of raising "*the question of recognising, in principle, all political means*" of struggle, including parliamentarianism, with the sole purpose of concealing its actual and main efforts to form a coalition with the Independents. The pamphlet goes on to say:

"The opposition have chosen another road. They are of the opinion that the question of the rule of the Communist Party and of the dictatorship of the Party is merely one of tactics. In any case, rule by the Communist Party is the ultimate form of any party rule. *Fundamentally, we must work for the dictatorship of the proletarian class. And all the measures of the Party, its organisations, methods of struggle, strategy*

and tactics should be directed to that end. Accordingly, all compromise with other parties, all reversion to parliamentary forms of struggle, which have become historically and politically obsolete, and any policy of manoeuvring and compromise must be emphatically rejected." "Specifically proletarian methods of revolutionary struggle must be strongly emphasised. New forms of organisation must be created on the widest basis and with the widest scope in order to enlist the most extensive proletarian circles and strata to take part in the revolutionary struggle under the leadership of the Communist Party. A *Workers' Union*, based on factory organisations, should be the rallying point for all revolutionary elements. This should unite all workers who follow the slogan: 'Get out of the trade unions!' It is here that the militant proletarian masters its ranks for battle. Recognition of the class struggle, of the Soviet system and of the dictatorship should be sufficient for enrolment. All subsequent political education of the fighting masses and their political orientation in the struggle are the task of the Communist Party, which stands outside the *Workers' Union*...

"...Consequently, two Communist Parties are now arrayed against each other:

"*One is a party of leaders, which is out to organise the revolutionary struggle and to direct it from above, accepting compromises and parliamentarianism so as to create a situation enabling it to join a coalition government exercising a dictatorship.*

"*The other is a mass party, which expects an upsurge of the revolutionary struggle from below, which knows and applies a single method in this struggle—a method which clearly leads to the goal—and rejects all parliamentary and opportunist methods. That single method is the unconditional overthrow of the bourgeoisie, so as then to set up the proletarian class dictatorship for the accomplishment of socialism...*

"...There—the dictatorship of leaders; here—the dictatorship of the masses! That is our slogan."

Such are the main features characterising the views of the opposition in the German Communist Party.

Any Bolshevik who has consciously participated in the development of Bolshevism since 1903 or has closely observed that development will at once say, after reading these arguments, "What old and familiar rubbish! What 'Left-wing' childishness!"

But let us examine these arguments a little more closely.

The mere presentation of the question—"dictatorship of the party or dictatorship of the class; dictatorship (party) of the leaders, or dictatorship (party) of the masses?"—testifies to most incredibly and hopelessly muddled thinking. These people want to *invent* something quite out of the ordinary, and, in their effort to be clever, make themselves ridiculous. It is common knowledge that the masses arc

divided into classes; that the masses can be contrasted with classes only by contrasting the vast majority in general, regardless of division according to status in the social system of production, with categories holding a definite status in the social system of production; that as a rule and in most cases—at least in present-day civilised countries—classes are led by political parties; that political parties, as a general rule, are run by more or less stable groups composed of the most authoritative, influential and experienced members, who are elected to the most responsible positions, and are called leaders. All this is elementary. All this is clear and simple. Why replace this with some kind of rigmorole, some new Volapük? On the one hand, these people seem to have got muddled when they found themselves in a predicament, when the party's abrupt transition from legality to illegality upset the customary, normal and simple relations between leaders, parties and classes. In Germany, as in other European countries, people had become too accustomed to legality, to the free and proper election of "leaders" at regular party congresses, to the convenient method of testing the class composition of parties through parliamentary elections, mass meetings, the press, the sentiments of the trade unions and other associations, etc. When, instead of this customary procedure, it became necessary, because of the stormy development of the revolution and the development of the civil war, to go over rapidly from legality to illegality, to combine the two, and to adopt the "inconvenient" and "undemocratic" methods of selecting, or forming, or preserving "groups of leaders"—people lost their bearings and began to think up some unmitigated nonsense. Certain members of the Communist Party of Holland, who were unlucky enough to be born in a small country with traditions and conditions of highly privileged and highly stable legality, and who had never seen a transition from legality to illegality, probably fell into confusion, lost their heads, and helped create these absurd inventions.

On the other hand, one can see simply a thoughtless and incoherent use of the now "fashionable" terms: "masses" and "leaders". These people have heard and memorised a great many attacks on "leaders", in which the latter have been contrasted with the "masses"; however, they have proved unable

to think matters out and gain a clear understanding of what it was all about.

The divergence between "leaders" and "masses" was brought out with particular clarity and sharpness in all countries at the end of the imperialist war and following it. The principal reason for this was explained many times by Marx and Engels between the years 1852 and 1892, from the example of Britain. That country's exclusive position led to the emergence, from the "masses", of a semi-petty-bourgeois, opportunist "labour aristocracy". The leaders of this labour aristocracy were constantly going over to the bourgeoisie, and were directly or indirectly on its pay roll. Marx earned the honour of incurring the hatred of these disreputable persons by openly branding them as traitors. Present-day (twentieth-century) imperialism has given a few advanced countries an exceptionally privileged position, which, everywhere in the Second International, has produced a certain type of traitor, opportunist, and social-chauvinist leaders, who champion the interests of their own craft, their own section of the labour aristocracy. The opportunist parties have become separated from the "masses", i.e., from the broadest strata of the working people, their majority, the lowest-paid workers. The revolutionary proletariat cannot be victorious unless this evil is combated, unless the opportunist, social-traitor leaders are exposed, discredited and expelled. That is the policy the Third International has embarked on.

To go so far, in this connection, as to contrast, *in general*, the dictatorship of the masses with a dictatorship of the leaders is ridiculously absurd and stupid. What is particularly amusing is that, in fact, instead of the old leaders, who hold generally accepted views on simple matters, *new leaders* are brought forth (under cover of the slogan "Down with the leaders!"), who talk rank stuff and nonsense. Such are Laufenberg, Wolffheim, Horner, Karl Schröder, Friedrich Wendel and Karl Erler,* in Germany. Erler's attempts to give

* Karl Erler, "The Dissolution of the Party", *Kommunistische Arbeiterzeitung*, Hamburg, February 7, 1920, No. 32: "The working class cannot destroy the bourgeois state without destroying bourgeois democracy, and it cannot destroy bourgeois democracy without destroying parties."

the question more "profundity" and to proclaim that in general political parties are unnecessary and "bourgeois" are so supremely absurd that one can only shrug one's shoulders. It all goes to drive home the truth that a minor error can always assume monstrous proportions if it is persisted in, if profound justifications are sought for it, and if it is carried to its logical conclusion.

Repudiation of the Party principle and of Party discipline—that is what the opposition has *arrived at*. And this is tantamount to completely disarming the proletariat *in the interests of the bourgeoisie*. It all adds up to that petty-bourgeois diffuseness and instability, that incapacity for sustained effort, unity and organised action, which, if encouraged, must inevitably destroy any proletarian revolutionary movement. From the standpoint of communism, repudiation of the Party principle means attempting to leap from the eve of capitalism's collapse (in Germany), not to the lower or the intermediate phase of communism, but to the higher. We in Russia (in the third year since the overthrow of the bourgeoisie) are making the first steps in the transition from capitalism to socialism or the lower stage of communism. Classes still remain, and will remain everywhere *for years after* the proletariat's conquest of power. Perhaps in Britain, where there is no peasantry (but where petty proprietors exist), this period may be shorter. The abolition of classes means, not merely ousting the landowners and the capitalists—that is something we accomplished with comparative ease; it also means *abolishing the small commodity producers*, and they *cannot be ousted*, or crushed; we *must learn to live with them*. They can (and must) be transformed and re-educated only by means of very prolonged, slow, and cautious

The more muddle-headed of the syndicalists and anarchists in the Latin countries may derive "satisfaction" from the fact that solid Germans, who evidently consider themselves Marxists (by their articles in the above-mentioned paper K. Erler and K. Horner have shown most plainly that they consider themselves sound Marxists, but talk incredible nonsense in a most ridiculous manner and reveal their failure to understand the ABC of Marxism), go to the length of making utterly inept statements. Mere acceptance of Marxism does not save one from errors. We Russians know this especially well, because Marxism has been very often the "fashion" in our country.

organisational work. They surround the proletariat on every side with a petty-bourgeois atmosphere, which permeates and corrupts the proletariat, and constantly causes among the proletariat relapses into petty-bourgeois spinelessness, disunity, individualism, and alternating moods of exaltation and dejection. The strictest centralisation and discipline are required within the political party of the proletariat in order to counteract this, in order that the *organisational* role of the proletariat (and that is its *principal* role) may be exercised correctly, successfully and victoriously. The dictatorship of the proletariat means a persistent struggle—bloody and bloodless, violent and peaceful, military and economic, educational and administrative—against the forces and traditions of the old society. The force of habit in millions and tens of millions is a most formidable force. Without a party of iron that has been tempered in the struggle, a party enjoying the confidence of all honest people in the class in question, a party capable of watching and influencing the mood of the masses, such a struggle cannot be waged successfully. It is a thousand times easier to vanquish the centralised big bourgeoisie than to “vanquish” the millions upon millions of petty proprietors; however, through their ordinary, everyday, imperceptible, elusive and demoralising activities, they produce the *very* results which the bourgeoisie need and which tend to *restore* the bourgeoisie. Whoever brings about even the slightest weakening of the iron discipline of the party of the proletariat (especially during its dictatorship), is actually aiding the bourgeoisie against the proletariat.

Parallel with the question of the leaders—the party—the class—the masses, we must pose the question of the “reactionary” trade unions. But first I shall take the liberty of making a few concluding remarks based on the experience of our Party. There *have always been* attacks on the “dictatorship of leaders” in our Party. The first time I heard such attacks, I recall, was in 1895, when, officially, no party yet existed, but a central group was taking shape in St. Petersburg, which was to assume the leadership of the district groups. At the Ninth Congress of our Party (April 1920) there was a small opposition, which also spoke against the “dictatorship of leaders”, against the “oligarchy”, and so on. There

is therefore nothing surprising, new, or terrible in the "infantile disorder" of "Left-wing communism" among the Germans. The ailment involves no danger, and after it the organism even becomes more robust. In our case, on the other hand, the rapid alternation of legal and illegal work, which made it necessary to keep the general staff—the leaders—under cover and cloak them in the greatest secrecy, sometimes gave rise to extremely dangerous consequences. The worst of these was that in 1912 the *agent provocateur* Malinovsky got into the Bolshevik Central Committee. He betrayed scores and scores of the best and most loyal comrades, caused them to be sentenced to penal servitude, and hastened the death of many of them. That he did not cause still greater harm was due to the correct balance between legal and illegal work. As member of the Party's Central Committee and Duma deputy, Malinovsky was forced, in order to gain our confidence, to help us establish legal daily papers, which even under tsarism were able to wage a struggle against the Menshevik opportunism and to spread the fundamentals of Bolshevism in a suitably disguised form. While, with one hand, Malinovsky sent scores and scores of the finest Bolsheviks to penal servitude and death, he was obliged, with the other, to assist in the education of scores and scores of thousands of new Bolsheviks through the medium of the legal press. Those German (and also British, American, French and Italian) comrades who are faced with the task of learning how to conduct revolutionary work within the reactionary trade unions would do well to give serious thought to this fact.*

In many countries, including the most advanced, the bourgeoisie are undoubtedly sending *agents provocateurs* into the

* Malinovsky was a prisoner of war in Germany. On his return to Russia when the Bolsheviks were in power he was instantly put on trial and shot by our workers. The Mensheviks attacked us most bitterly for our mistake—the fact that an *agent provocateur* had become a member of the Central Committee of our Party. But when, under Kerensky, we demanded the arrest and trial of Rodzyanko, the Chairman of the Duma, because he had known, even before the war, that Malinovsky was an *agent provocateur* and had not informed the Trudoviks and the workers in the Duma, neither the Mensheviks nor the Socialist-Revolutionaries in the Kerensky government supported our demand, and Rodzyanko remained at large and made off unhindered to join Denikin.

Communist parties and will continue to do so. A skilful combining of illegal and legal work is one of the ways to combat this danger.

VI

Should Revolutionaries Work in Reactionary Trade Unions?

The German "Lefts" consider that, as far as they are concerned, the reply to this question is an unqualified negative. In their opinion, declamations and angry outcries (such as uttered by K. Horner in a particularly "solid" and particularly stupid manner) against "reactionary" and "counter-revolutionary" trade unions are sufficient "proof" that it is unnecessary and even inexcusable for revolutionaries and Communists to work in yellow, social-chauvinist, compromising and counter-revolutionary trade unions of the Legion type.

However firmly the German "Lefts" may be convinced of the revolutionism of such tactics, the latter are in fact fundamentally wrong, and contain nothing but empty phrases.

To make this clear, I shall begin with our own experience, in keeping with the general plan of the present pamphlet, which is aimed at applying to Western Europe whatever is universally practicable, significant and relevant in the history and the present-day tactics of Bolshevism.

In Russia today, the connection between leaders, party, class and masses, as well as the attitude of the dictatorship of the proletariat and its party to the trade unions, are concretely as follows: the dictatorship is exercised by the proletariat organised in the Soviets; the proletariat is guided by the Communist Party of Bolsheviks, which, according to the figures of the latest Party Congress (April 1920), has a membership of 611,000. The membership varied greatly both before and after the October Revolution, and used to be much smaller, even in 1918 and 1919. We are apprehensive of an excessive growth of the Party, because careerists and charlatans, who deserve only to be shot, inevitably do all they can to insinuate themselves into the ranks of the ruling party. The last time we opened wide the doors of the Party—to

workers and peasants only—was when (in the winter of 1919) Yudenich was within a few versts of Petrograd, and Denikin was in Orel (about 350 versts from Moscow), i.e., when the Soviet Republic was in mortal danger, and when adventurers, careerists, charlatans and unreliable persons generally could not possibly count on making a profitable career (and had more reason to expect the gallows and torture) by joining the Communists. The Party, which holds annual congresses (the most recent on the basis of one delegate per 1,000 members), is directed by a Central Committee of nineteen elected at the Congress, while the current work in Moscow has to be carried on by still smaller bodies, known as the Organising Bureau and the Political Bureau, which are elected at plenary meetings of the Central Committee, five members of the Central Committee to each bureau. This, it would appear, is a full-fledged "oligarchy". No important political or organisational question is decided by any state institution in our republic without the guidance of the Party's Central Committee.

In its work, the Party relies directly on the *trade unions*, which, according to the data of the last congress (April 1920), now have a membership of over four million and are formally *non-Party*. Actually, all the directing bodies of the vast majority of the unions, and primarily, of course, of the all-Russia general trade union centre or bureau (the All-Russia Central Council of Trade Unions), are made up of Communists and carry out all the directives of the Party. Thus, on the whole, we have a formally non-communist, flexible and relatively wide and very powerful proletarian apparatus, by means of which the Party is closely linked up with the *class* and the *masses*, and by means of which, under the leadership of the Party, the *class dictatorship* is exercised. Without close contacts with the trade unions, and without their energetic support and devoted efforts, not only in economic, but also in *military* affairs, it would of course have been impossible for us to govern the country and to maintain the dictatorship for two and a half months, let alone two and a half years. In practice, these very close contacts naturally call for highly complex and diversified work in the form of propaganda, agitation, timely and frequent conferences, not only with the leading trade union workers, but with influential

trade union workers generally; they call for a determined struggle against the Mensheviks, who still have a certain though very small following to whom they teach all kinds of counter-revolutionary machinations, ranging from an ideological defence of (*bourgeois*) democracy and the preaching that the trade unions should be "independent" (independent of proletarian state power!) to sabotage of proletarian discipline, etc., etc.

We consider that contacts with the "masses" through the trade unions are not enough. In the course of our revolution practical activities have given rise to such institutions as *non-Party workers' and peasants' conferences*, and we strive by every means to support, develop and extend this institution in order to be able to observe the temper of the masses, come closer to them, meet their requirements, promote the best among them to state posts, etc. Under a recent decree on the transformation of the People's Commissariat of State Control into the Workers' and Peasants' Inspection,* non-Party conferences of this kind have been empowered to select members of the State Control to carry out various kinds of investigations, etc.

Then, of course, all the work of the Party is carried on through the Soviets, which embrace the working masses, irrespective of occupation. The district congresses of Soviets are *democratic* institutions, the like of which even the best of the democratic republics of the bourgeois world have never known; through these congresses (whose proceedings the Party endeavours to follow with the closest attention), as well as by continually appointing class-conscious workers to various posts in the rural districts, the proletariat exercises its role of leader of the peasantry, gives effect to the dictatorship of the urban proletariat, wages a systematic struggle against the rich, bourgeois, exploiting and profiteering peasantry, etc.

* Lenin proposed to reorganise the state control bodies into workers' and peasants' inspection late in 1919. The question was discussed at the Seventh All-Russia Congress of Soviets and on February 7, 1920 the All-Russia Central Executive Committee endorsed the Rules for the Workers' and Peasants' Inspection according to which the state control bodies were reorganised "into a single body of socialist control by workers and peasants".—*Ed.*

Such is the general mechanism of the proletarian state power viewed "from above", from the standpoint of the practical implementation of the dictatorship. We hope that the reader will understand why the Russian Bolsheviki, who has known this mechanism for twenty-five years and has seen it develop out of small, illegal and underground circles, cannot help regarding all this talk about "from above" or "from below", about the dictatorship of leaders or the dictatorship of the masses, etc., as ridiculous and childish nonsense, something like discussing whether a man's left leg or right arm is of greater use to him.

We cannot but regard as equally ridiculous and childish nonsense the pompous, very learned, and frightfully revolutionary disquisitions of the German Lefts to the effect that Communists cannot and should not work in reactionary trade unions, that it is permissible to turn down such work, that it is necessary to withdraw from the trade unions and create a brand-new and immaculate "Workers' Union" invented by very pleasant (and, probably, for the most part very youthful) Communists, etc., etc.

Capitalism inevitably leaves socialism the legacy, on the one hand, of the old trade and craft distinctions among the workers, distinctions evolved in the course of centuries; on the other hand, trade unions, which only very slowly, in the course of years and years, can and will develop into broader industrial unions with less of the craft union about them (embracing entire industries, and not only crafts, trades and occupations), and later proceed, through these industrial unions, to eliminate the division of labour among people, to educate and school people, give them *all-round development and an all-round training*, so that they *are able to do everything*. Communism is advancing and must advance towards that goal, and *will reach* it, but only after very many years. To attempt in practice, today, to anticipate this future result of a fully developed, fully stabilised and constituted, fully comprehensive and mature communism would be like trying to teach higher mathematics to a child of four.

We can (and must) begin to build socialism, not with abstract human material, or with human material specially prepared by us, but with the human material bequeathed to us by capitalism. True, that is no easy matter, but no other

approach to this task is serious enough to warrant discussion.

The trade unions were a tremendous step forward for the working class in the early days of capitalist development, inasmuch as they marked a transition from the workers' disunity and helplessness to the rudiments of class organisation. When the *revolutionary party of the proletariat*, the highest form of proletarian class organisation, began to take shape (and the Party will not merit the name until it learns to weld the leaders into one indivisible whole with the class and the masses) the trade unions inevitably began to reveal certain reactionary features, a certain craft narrow-mindedness, a certain tendency to be non-political, a certain inertness, etc. However, the development of the proletariat did not, and could not, proceed anywhere in the world otherwise than through the trade unions, through reciprocal action between them and the party of the working class. The proletariat's conquest of political power is a gigantic step forward for the proletariat as a class, and the Party must more than ever and in a new way, not only in the old, educate and guide the trade unions, at the same time bearing in mind that they are and will long remain an indispensable "school of communism" and a preparatory school that trains proletarians to exercise their dictatorship, an indispensable organisation of the workers for the gradual transfer of the management of the whole economic life of the country to the working class (and not to the separate trades), and later to all the working people.

In the sense mentioned above, a certain "reactionism" in the trade unions is *inevitable* under the dictatorship of the proletariat. Not to understand this means a complete failure to understand the fundamental conditions of the *transition* from capitalism to socialism. It would be an egregious folly to fear *this* "reactionism" or to try to *evade* or leap over it, for it would mean fearing that function of the proletarian vanguard which consists in training, educating, enlightening and drawing into the new life the most backward strata and masses of the working class and the peasantry. On the other hand, it would be a still graver error to postpone the achievement of the dictatorship of the proletariat until a time when there will not be a single worker with a narrow-minded craft outlook, or with craft and craft-union prejudices. The art of

politics (and the Communist's correct understanding of his tasks) consists in correctly gauging the conditions and the moment when the vanguard of the proletariat can successfully assume power, when it is able—during and after the seizure of power—to win adequate support from sufficiently broad strata of the working class and of the non-proletarian working masses, and when it is able thereafter to maintain, consolidate and extend its rule by educating, training and attracting ever broader masses of the working people.

Further. In countries more advanced than Russia, a certain reactionism in the trade unions has been and was bound to be manifested in a far greater measure than in our country. Our Mensheviks found support in the trade unions (and to some extent still do so in a small number of unions), as a result of the latter's craft narrow-mindedness, craft selfishness and opportunism. The Mensheviks of the West have acquired a much firmer footing in the trade unions; there the *craft-union, narrow-minded, selfish, case-hardened, covetous, and petty-bourgeois "labour aristocracy", imperialist-minded, and imperialist-corrupted*, has developed into a much stronger section than in our country. That is incontestable. The struggle against the Gomperses, and against the Jouhaux, Hendersons, Merrheims, Legiens and Co. in Western Europe is much more difficult than the struggle against our Mensheviks, who are an *absolutely homogeneous* social and political type. This struggle must be waged ruthlessly, and it must unfailingly be brought—as we brought it—to a point when all the incorrigible leaders of opportunism and social-chauvinism are completely discredited and driven out of the trade unions. Political power cannot be captured (and the attempt to capture it should not be made) until the struggle has reached a *certain* stage. This "certain stage" will be *different* in different countries and in different circumstances; it can be correctly gauged only by thoughtful, experienced and knowledgeable political leaders of the proletariat in each particular country. (In Russia the elections to the Constituent Assembly in November 1917, a few days after the proletarian revolution of October 25, 1917, were one of the criteria of the success of this struggle. In these elections the Mensheviks were utterly defeated; they received 700,000 votes—1,400,000 if the vote in Transcaucasia is added—as against 9,000,000

votes polled by the Bolsheviks. See my article, "The Constituent Assembly Elections and the Dictatorship of the Proletariat", in the *Communist International* No. 7-8.)

We are waging a struggle against the "labour aristocracy" in the name of the masses of the workers and in order to win them over to our side; we are waging the struggle against the opportunist and social-chauvinist leaders in order to win the working class over to our side. It would be absurd to forget this most elementary and most self-evident truth. Yet it is this very absurdity that the German "Left" Communists perpetrate when, *because* of the reactionary and counter-revolutionary character of the trade union *top leadership*, they jump to the conclusion that . . . we must withdraw from the trade unions, refuse to work in them, and create new and *artificial* forms of labour organisation! This is so unpardonable a blunder that it is tantamount to the greatest service Communists could render the bourgeoisie. Like all the opportunist, social-chauvinist, and Kautskyite trade union leaders, our Mensheviks are nothing but "agents of the bourgeoisie in the working-class movement" (as we have always said the Mensheviks are), or "labour lieutenants of the capitalist class", to use the splendid and profoundly true expression of the followers of Daniel De Leon in America. To refuse to work in the reactionary trade unions means leaving the insufficiently developed or backward masses of workers under the influence of the reactionary leaders, the agents of the bourgeoisie, the labour aristocrats, or "workers who have become completely bourgeois" (cf. Engels' letter to Marx in 1858 about the British workers*).

This ridiculous "theory" that Communists should not work in reactionary trade unions reveals with the utmost clarity the frivolous attitude of the "Left" Communists towards the question of influencing the "masses", and their misuse of clamour about the "masses". If you want to help the "masses" and win the sympathy and support of the "masses", you should not fear difficulties, or pinpricks, chicanery, insults and persecution from the "leaders" (who, being opportunists and social-chauvinists, are in most cases directly or indirectly connected with the bourgeoisie and the police), but must

* This refers to a letter of October 7, 1858.—*Ed.*

absolutely *work wherever the masses are to be found*. You must be capable of any sacrifice, of overcoming the greatest obstacles, in order to carry on agitation and propaganda systematically, perseveringly, persistently and patiently in those institutions, societies and associations—even the most reactionary—in which proletarian or semi-proletarian masses are to be found. The trade unions and the workers' co-operatives (the latter sometimes, at least) are the very organisations in which the masses are to be found. According to figures quoted in the Swedish paper *Folkets Dagblad Politiken* of March 10, 1920, the trade union membership in Great Britain increased from 5,500,000 at the end of 1917 to 6,600,000 at the end of 1918, an increase of 19 per cent. Towards the close of 1919, the membership was estimated at 7,500,000. I have not got the corresponding figures for France and Germany to hand, but absolutely incontestable and generally known facts testify to a rapid rise in the trade union membership in these countries too.

These facts make crystal clear something that is confirmed by thousand of other symptoms, namely, that class-consciousness and the desire for organisation are growing among the proletarian masses, among the rank and file, among the backward elements. Millions of workers in Great Britain, France and Germany are *for the first time* passing from a complete lack of organisation to the elementary, lowest, simplest, and (to those still thoroughly imbued with bourgeois-democratic prejudices) most easily comprehensible form of organisation, namely, the trade unions; yet the revolutionary but imprudent Left Communists stand by, crying out "the masses", "the masses!" but *refusing to work with in the trade unions*, on the pretext that they are "reactionary", and invent a brand-new, immaculate little "Workers' Union", which is guiltless of bourgeois-democratic prejudices and innocent of craft or narrow-minded craft-union sins, a union which, they claim, will be (!) a broad organisation. "Recognition of the Soviet system and the dictatorship" will be the *only* (!) condition of membership. (See the passage quoted above.)

It would be hard to imagine any greater ineptitude or greater harm to the revolution than that caused by the "Left" revolutionaries! Why, if we in Russia today, after two and a

half years of unprecedented victories over the bourgeoisie of Russia and the Entente, were to make "recognition of the dictatorship" a condition of trade union membership, we would be doing a very foolish thing, damaging our influence among the masses, and helping the Mensheviks. The task devolving on Communists is to *convince* the backward elements, to work *among* them, and not to *fence themselves off* from them with artificial and childish "Left" slogans.

There can be no doubt that the Gomperses, the Hendersons, the Jouhaux and the Legiens are very grateful to those "Left" revolutionaries who, like the German opposition "on principle" (heaven preserve us from such "principles"!), or like some of the revolutionaries in the American Industrial Workers of the World advocate quitting the reactionary trade unions and refusing to work in them. These men, the "leaders" of opportunism, will no doubt resort to every device of bourgeois diplomacy and to the aid of bourgeois governments, the clergy, the police and the courts, to keep Communists out of the trade unions, oust them by every means, make their work in the trade unions as unpleasant as possible, and insult, bait and persecute them. We must be able to stand up to all this, agree to make any sacrifice, and even—if need be—to resort to various stratagems, artifices and illegal methods, to evasions and subterfuges, as long as we get into the trade unions, remain in them, and carry on communist work within them at all costs. Under tsarism we had no "legal opportunities" whatsoever until 1905. However, when Zubatov, agent of the secret police, organised Black-Hundred workers' assemblies and workingmen's societies for the purpose of trapping revolutionaries and combating them, we sent members of our Party to these assemblies and into these societies (I personally remember one of them, Comrade Babushkin, a leading St. Petersburg factory worker, shot by order of the tsar's generals in 1906). They established contacts with the masses, were able to carry on their agitation, and succeeded in wresting workers from the influence of Zubatov's agents.* Of course, in Western Europe, which is

* The Gomperses, Hendersons, Jouhaux and Legiens are nothing but Zubatovs, differing from our Zubatov only in their European garb and polish, and the civilised, refined and democratically suave manner of conducting their despicable policy.

imbued with most deep-rooted legalistic, constitutionalist and bourgeois-democratic prejudices, this is more difficult to achieve. However, it can and must be carried out, and systematically at that.

The Executive Committee of the Third International must, in my opinion, positively condemn, and cail upon the next congress of the Communist International to condemn both the policy of refusing to work in reactionary trade unions in general (explaining in detail why such refusal is unwise, and what extreme harm it does to the cause of the proletarian revolution) and, in particular, the line of conduct of some members of the Communist Party of Holland, who—whether directly or indirectly, overtly or covertly, wholly or partly, it does not matter—have supported this erroneous policy. The Third International must break with the tactics of the Second International; it must not evade or play down points at issue, but must pose them in a straightforward fashion. The whole truth has been put squarely to the "Independents" (the Independent Social-Democratic Party of Germany); the whole truth must likewise be put squarely to the "Left" Communists.

VII

Should We Participate in Bourgeois Parliaments?

It is with the utmost contempt—and the utmost levity—that the German "Left" Communists reply to this question in the negative. Their arguments? In the passage quoted above we read:

"...All reversion to parliamentary forms of struggle, which have become historically and politically obsolete, must be emphatically rejected...."

This is said with ridiculous pretentiousness, and is patently wrong. "Reversion" to parliamentarianism, forsooth! Perhaps there is already a Soviet republic in Germany? It does not look like it! How, then, can one speak of "reversion"? Is this not an empty phrase?

Parliamentarianism has become "historically obsolete". That is true in the propaganda sense. However, everybody knows that this is still a far cry from overcoming it in *practice*. Capitalism could have been declared—and with full justice—to be "historically obsolete" many decades ago, but that does not at all remove the need for a very long and very persistent struggle *on the basis* of capitalism. Parliamentarianism is "historically obsolete" from the standpoint of *world history*, i.e., the *era* of bourgeois parliamentarianism is over, and the *era* of the proletarian dictatorship *has begun*. That is incontestable. But world history is counted in decades. Ten or twenty years earlier or later makes no difference when measured with the yardstick of world history; from the standpoint of world history it is a trifle that cannot be considered even approximately. But for that very reason, it is a glaring theoretical error to apply the yardstick of world history to practical politics.

Is parliamentarianism "politically obsolete"? That is quite a different matter. If that were true, the position of the "Lefts" would be a strong one. But it has to be proved by a most searching analysis, and the "Lefts" do not even know how to approach the matter. In the "Theses on Parliamentarianism", published in the *Bulletin of the Provisional Bureau in Amsterdam of the Communist International* No. 1, February 1920, and obviously expressing the Dutch-Left or Left-Dutch strivings, the analysis, as we shall see, is also hopelessly poor.

In the first place, contrary to the opinion of such outstanding political leaders as Rosa Luxemburg and Karl Liebknecht, the German "Lefts", as we know, considered parliamentarianism "politically obsolete" even in January 1919. We know that the "Lefts" were mistaken. This fact alone utterly destroys, at a single stroke, the proposition that parliamentarianism is "politically obsolete". It is for the "Lefts" to prove why their error, indisputable at that time, is no longer an error. They do not and cannot produce even a shred of proof. A political party's attitude towards its own mistakes is one of the most important and surest ways of judging how earnest the party is and how it fulfils *in practice* its obligations towards its *class* and the *working people*. Frankly acknowledging a mistake, ascertaining the reasons for it,

analysing the conditions that have led up to it, and thrashing out the means of its rectification—that is the hallmark of a serious party; that is how it should perform its duties, and how it should educate and train its *class*, and then the *masses*. By failing to fulfil this duty and give the utmost attention and consideration to the study of their patent error, the “Lefts” in Germany (and in Holland) have proved that they are not a *party of a class*, but a circle, not a *party of the masses*, but a group of intellectualists and of a few workers who ape the worst features of intellectualism.

Second, in the same pamphlet of the Frankfurt group of “Lefts”, which we have already cited in detail, we read:

“...The millions of workers who still follow the policy of the Centre [the Catholic “Centre” Party] are counter-revolutionary. The rural proletarians provide the legions of counter-revolutionary troops.” (Page 3 of the pamphlet.)

Everything goes to show that this statement is far too sweeping and exaggerated. But the basic fact set forth here is incontrovertible, and its acknowledgement by the “Lefts” is particularly clear evidence of their mistake. How can one say that “parliamentarianism is politically obsolete”, when “millions” and “legions” of *proletarians* are not only still in favour of parliamentarianism in general, but are downright “counter-revolutionary”!? It is obvious that parliamentarianism in Germany is *not yet* politically obsolete. It is obvious that the “Lefts” in Germany have mistaken *their desire*, their politico-ideological attitude, for objective reality. That is a most dangerous mistake for revolutionaries to make. In Russia—where, over a particularly long period and in particularly varied forms, the most brutal and savage yoke of tsarism produced revolutionaries of diverse shades, revolutionaries who displayed amazing devotion, enthusiasm, heroism and will power—in Russia we have observed this mistake of the revolutionaries at very close quarters; we have studied it very attentively and have a first-hand knowledge of it; that is why we can also see it especially clearly in others. Parliamentarianism is of course “politically obsolete” to the Communists in Germany; but—and that is the whole point—we must *not* regard what is obsolete *to us* as something obsolete *to a class, to the masses*. Here again we find that the “Lefts” do not know how to reason, do not know how to act as the

party of a *class*, as the party of the *masses*. You must not sink to the level of the masses, to the level of the backward strata of the class. That is incontestable. You must tell them the bitter truth. You are in duty bound to call their bourgeois-democratic and parliamentary prejudices what they are—prejudices. But at the same time you must *soberly* follow the *actual* state of the class-consciousness and preparedness of the entire class (not only of its communist vanguard), and of all the *working people* (not only of their advanced elements).

Even if only a fairly large *minority* of the industrial workers, and not "millions" and "legions", follow the lead of the Catholic clergy—and a similar minority of rural workers follow the landowners and kulaks (Grossbauern)—it *undoubtedly* signifies that parliamentarianism in Germany has *not yet* politically outlived itself, that participation in parliamentary elections and in the struggle on the parliamentary rostrum is *obligatory* on the party of the revolutionary proletariat *specifically* for the purpose of educating the backward strata of *its own class*, and for the purpose of awakening and enlightening the undeveloped, downtrodden and ignorant rural *masses*. Whilst you lack the strength to do away with bourgeois parliaments and every other type of reactionary institution, you *must* work within them because *it is there* that you will still find workers who are duped by the priests and stultified by the conditions of rural life; otherwise you risk turning into nothing but windbags.

Third, the "Left" Communists have a great deal to say in praise of us Bolsheviks. One sometimes feels like telling them to praise us less and to try to get a better knowledge of the Bolsheviks' tactics. We took part in the elections to the Constituent Assembly, the Russian bourgeois parliament, in September-November 1917. Were our tactics correct or not? If not, then this should be clearly stated and proved, for it is necessary in evolving the correct tactics for international communism. If they were correct, then certain conclusions must be drawn. Of course, there can be no question of placing conditions in Russia on a par with conditions in Western Europe. But as regards the particular question of the meaning of the concept that "parliamentarianism has become politically obsolete", due account should be taken of our expe-

rience, for unless concrete experience is taken into account such concepts very easily turn into empty phrases. In September-November 1917, did we, the Russian Bolsheviks, not have *more* right than any Western Communists to consider that parliamentarianism was politically obsolete in Russia? Of course we did, for the point is not whether bourgeois parliaments have existed for a long time or a short time, but how far the masses of the working people are *prepared* (ideologically, politically and practically) to accept the Soviet system and to dissolve the bourgeois-democratic parliament (or allow it to be dissolved). It is an absolutely incontestable and fully established historical fact that, in September-November 1917, the urban working class and the soldiers and peasants of Russia were, because of a number of special conditions, exceptionally well prepared to accept the Soviet system and to disband the most democratic of bourgeois parliaments. Nevertheless, the Bolsheviks did *not* boycott the Constituent Assembly, but took part in the elections both before *and* after the proletariat conquered political power. That these elections yielded exceedingly valuable (and to the proletariat, highly useful) political results has, I make bold to hope, been proved by me in the above-mentioned article, which analyses in detail the returns of the elections to the Constituent Assembly in Russia.

The conclusion which follows from this is absolutely incontrovertible: it has been proved that, far from causing harm to the revolutionary proletariat, participation in a bourgeois-democratic parliament, even a few weeks before the victory of a Soviet republic and even *after* such a victory, actually helps that proletariat to *prove* to the backward masses why such parliaments deserve to be done away with; it *facilitates* their successful dissolution, and *helps* to make bourgeois parliamentarianism "politically obsolete". To ignore this experience, while at the same time claiming affiliation to the Communist *International*, which must work out its tactics *internationally* (not as narrow or exclusively national tactics, but as international tactics), means committing a gross error and actually abandoning internationalism in deed, while recognising it in word.

Now let us examine the "Dutch-Left" arguments in favour of non-participation in parliaments. The following is the

text of Thesis No. 4, the most important of the above-mentioned "Dutch" theses:

"When the capitalist system of production has broken down, and society is in a state of revolution, parliamentary action gradually loses importance as compared with the action of the masses themselves. When, in these conditions, parliament becomes the centre and organ of the counter-revolution, whilst, on the other hand, the labouring class builds up the instruments of its power in the Soviets, it may even prove necessary to abstain from all and any participation in parliamentary action."

The first sentence is obviously wrong, since action by the masses, a big strike, for instance, is more important than parliamentary activity at *all* times, and not only during a revolution or in a revolutionary situation. This obviously untenable and historically and politically incorrect argument merely shows very clearly that the authors completely ignore both the general European experience (the French experience before the revolutions of 1848 and 1870; the German experience of 1878-90, etc.) and the Russian experience (see above) of the importance of *combining* legal and illegal struggle. This question is of immense importance both in general and in particular, because in *all* civilised and advanced countries the time is rapidly approaching when such a combination will more and more become—and has already partly become—mandatory on the party of the revolutionary proletariat, inasmuch as civil war between the proletariat and the bourgeoisie is maturing and is imminent, and because of savage persecution of the Communists by republican governments and bourgeois governments generally, which resort to any violation of legality (the example of America is edifying enough), etc. The Dutch, and the Lefts in general, have utterly failed to understand this highly important question.

The second sentence is, in the first place, historically wrong. We Bolsheviks participated in the most counter-revolutionary parliaments, and experience has shown that this participation was not only useful but indispensable to the party of the revolutionary proletariat, after the first bourgeois revolution in Russia (1905), so as to pave the way for the second bourgeois revolution (February 1917), and then for the socialist revolution (October 1917). In the second place,

this sentence is amazingly illogical. If a parliament becomes an organ and a "centre" (in reality it never has been and never can be a "centre", but that is by the way) of counter-revolution, while the workers are building up the instruments of their power in the form of the Soviets, then it follows that the workers must prepare—ideologically, politically and technically—for the struggle of the Soviets against parliament, for the dispersal of parliament by the Soviets. But it does not at all follow that this dispersal is hindered, or is not facilitated, by the presence of a Soviet opposition *within* the counter-revolutionary parliament. In the course of our victorious struggle against Denikin and Kolchak, we never found that the existence of a Soviet and proletarian opposition in their camp was immaterial to our victories. We know perfectly well that the dispersal of the Constituent Assembly on January 5, 1918 was not hampered but was actually facilitated by the fact that, within the counter-revolutionary Constituent Assembly which was about to be dispersed, there was a consistent Bolshevik, as well as an inconsistent Left Socialist-Revolutionary, Soviet opposition. The authors of the theses are engaged in muddled thinking; they have forgotten the experience of many, if not all, revolutions, which shows the great usefulness, during a revolution, of a *combination* of mass action outside a reactionary parliament with an opposition sympathetic to (or, better still, directly supporting) the revolution within it. The Dutch, and the "Lefts" in general, argue in this respect like doctrinaires of the revolution, who have never taken part in a real revolution, have never given thought to the history of revolutions, or have naïvely mistaken subjective "rejection" of a reactionary institution for its actual destruction by the combined operation of a number of objective factors. The surest way of discrediting and damaging a new political (and not only political) idea is to reduce it to absurdity on the plea of defending it. For any truth, if "overdone" (as Dietzgen Senior put it), if exaggerated, or if carried beyond the limits of its actual applicability, can be reduced to an absurdity, and is even bound to become an absurdity under these conditions. That is just the kind of disservice the Dutch and German Lefts are rendering to the new truth of the Soviet form of government being superior to bourgeois-democratic

parliaments. Of course, anyone would be in error who voiced the outmoded viewpoint or in general considered it impermissible, in all and any circumstances, to reject participation in bourgeois parliaments. I cannot attempt here to formulate the conditions under which a boycott is useful, since the object of this pamphlet is far more modest, namely, to study Russian experience in connection with certain topical questions of international communist tactics. Russian experience has provided us with one successful and correct instance (1905), and another that was incorrect (1906), of the use of a boycott by the Bolsheviks. Analysing the first case, we see that we succeeded in *preventing* a reactionary government from *convening* a reactionary parliament in a situation in which extra-parliamentary revolutionary mass action (strikes in particular) was developing at great speed, when not a single section of the proletariat or of the peasantry could support the reactionary government in any way, and when the revolutionary proletariat was gaining influence over the backward masses through the strike struggle and through the agrarian movement. It is quite obvious that *this* experience is not applicable to present-day European conditions. It is likewise quite obvious—and the foregoing arguments bear this out—that the advocacy, even if with reservations, by the Dutch and the other "Lefts" of refusal to participate in parliaments is fundamentally wrong and detrimental to the cause of the revolutionary proletariat.

In Western Europe and America, parliament has become most odious to the revolutionary vanguard of the working class. That cannot be denied. It can readily be understood, for it is difficult to imagine anything more infamous, vile or treacherous than the behaviour of the vast majority of socialist and Social-Democratic parliamentary deputies during and after the war. It would, however, be not only unreasonable but actually criminal to yield to this mood when deciding *how* this generally recognised evil should be fought. In many countries of Western Europe, the revolutionary mood, we might say, is at present a "novelty", or a "rarity", which has all too long been vainly and impatiently awaited; perhaps that is why people so easily yield to that mood. Certainly, without a revolutionary mood among the masses, and without conditions facilitating the growth of this mood, revolu-

tionary tactics will never develop into action. In Russia, however, lengthy, painful and sanguinary experience has taught us the truth that revolutionary tactics cannot be built on a revolutionary mood alone. Tactics must be based on a sober and strictly objective appraisal of *all* the class forces in a particular state (and of the states that surround it, and of all states the world over) as well as of the experience of revolutionary movements. It is very easy to show one's "revolutionary" temper merely by hurling abuse at parliamentary opportunism, or merely by repudiating participation in parliaments; its very ease, however, cannot turn this into a solution of a difficult, a very difficult, problem. It is far more difficult to create a really revolutionary parliamentary group in a European parliament than it was in Russia. That stands to reason. But it is only a particular expression of the general truth that it was easy for Russia, in the specific and historically unique situation of 1917, to *start* the socialist revolution, but it will be more difficult for Russia than for the European countries to *continue* the revolution and bring it to its consummation. I had occasion to point this out already at the beginning of 1918, and our experience of the past two years has entirely confirmed the correctness of this view. Certain specific conditions, viz., (1) the possibility of linking up the Soviet revolution with the ending, as a consequence of this revolution, of the imperialist war, which had exhausted the workers and peasants to an incredible degree; (2) the possibility of taking temporary advantage of the mortal conflict between the world's two most powerful groups of imperialist robbers, who were unable to unite against their Soviet enemy; (3) the possibility of enduring a comparatively lengthy civil war, partly owing to the enormous size of the country and to the poor means of communication; (4) the existence of such a profound bourgeois-democratic revolutionary movement among the peasantry that the party of the proletariat was able to adopt the revolutionary demands of the peasant party (the Socialist-Revolutionary Party, the majority of whose members were definitely hostile to Bolshevism) and realise them at once, thanks to the conquest of political power by the proletariat—all these specific conditions do not at present exist in Western Europe, and a repetition of such or similar conditions will not occur

so easily. Incidentally, apart from a number of other causes, that is why it is more difficult for Western Europe to start a socialist revolution than it was for us. To attempt to "circumvent" this difficulty by "skipping" the arduous job of utilising reactionary parliaments for revolutionary purposes is absolutely childish. You want to create a new society, yet you fear the difficulties involved in forming a good parliamentary group made up of convinced, devoted and heroic Communists, in a reactionary parliament! Is that not childish? If Karl Liebknecht in Germany and Z. Höglund in Sweden were able, even without mass support from below, to set examples of the truly revolutionary utilisation of reactionary parliaments, why should a rapidly growing revolutionary mass party, in the midst of the post-war disillusionment and embitterment of the masses, be unable to *forge* a communist group in the worst of parliaments? It is because, in Western Europe, the backward masses of the workers and—to an even greater degree—of the small peasants are much more imbued with bourgeois-democratic and parliamentary prejudices than they were in Russia; because of that, it is *only* from within such institutions as bourgeois parliaments that Communists can (and must) wage a long and persistent struggle, undaunted by any difficulties, to expose, dispel and overcome these prejudices.

The German "Lefts" complain of bad "leaders" in their party, give way to despair, and even arrive at a ridiculous "negation" of "leaders". But in conditions in which it is often necessary to hide "leaders" underground, the *evolution* of good "leaders", reliable, tested and authoritative, is a very difficult matter; these difficulties *cannot* be successfully overcome without combining legal and illegal work, and *without testing the "leaders", among other ways, in parliaments.* Criticism—the most keen, ruthless and uncompromising criticism—should be directed, not against parliamentarianism or parliamentary activities, but against those leaders who are unable—and still more against those who are *unwilling*—to utilise parliamentary elections and the parliamentary rostrum in a revolutionary and communist manner. Only such criticism—combined, of course, with the dismissal of incapable leaders and their replacement by capable ones—will constitute useful and fruitful revolutionary work that will

simultaneously train the "leaders" to be worthy of the working class and of all working people, and train the masses to be able properly to understand the political situation and the often very complicated and intricate tasks that spring from that situation.*

VIII

No Compromises?

In the quotation from the Frankfurt pamphlet, we have seen how emphatically the "Lefts" have advanced this slogan. It is sad to see people who no doubt consider themselves Marxists, and want to be Marxists, forget the fundamental truths of Marxism. This is what Engels—who, like Marx, was one of those rarest of authors whose every sentence in every one of their fundamental works contains a remarkably profound content—wrote in 1874, against the manifesto of the thirty-three Blanquist Communards:

* I have had too little opportunity to acquaint myself with "Left-wing" communism in Italy. Comrade Bordiga and his faction of Abstentionist Communists (*Comunista astensionista*) are certainly wrong in advocating non-participation in parliament. But on one point it seems to me, Comrade Bordiga is right—as far as can be judged from two issues of his paper, *Il Soviet* (Nos. 3 and 4, January 18 and February 1, 1920), from four issues of Comrade Serrati's excellent periodical, *Comunismo* (Nos. 1-4, October 1-November 30, 1919), and from separate issues of Italian bourgeois papers which I have seen Comrade Bordiga and his group are right in attacking Turati and his partisans, who remain in a party which has recognised Soviet power and the dictatorship of the proletariat, and yet continue their former pernicious and opportunist policy as members of parliament. Of course, in tolerating this, Comrade Serrati and the entire Italian Socialist Party are making a mistake which threatens to do as much harm and give rise to the same dangers as it did in Hungary, where the Hungarian Turatis sabotaged both the party and the Soviet government from within. Such a mistaken, inconsistent, or spineless attitude towards the opportunist parliamentarians gives rise to "Left-wing" communism, on the one hand, and to a certain extent justifies its existence, on the other. Comrade Serrati is obviously wrong when he accuses Deputy Turati of being "inconsistent" (*Comunismo* No. 3), for it is the Italian Socialist Party itself that is inconsistent in tolerating such opportunist parliamentarians as Turati and Co.

"We are Communists' [the Blanquist Communards wrote in their manifesto], 'because we want to attain our goal without stopping at intermediate stations, without any compromises, which only postpone the day of victory and prolong the period of slavery.'"

"The German Communists are Communists because through all the intermediate stations and all compromises created, not by them but by the course of historical development, they clearly perceive and constantly pursue the final aim—the abolition of classes and the creation of a society in which there will no longer be private ownership of land or of the means of production. The thirty-three Blanquists are Communists just because they imagine that, merely because *they* want to skip the intermediate stations and compromises, the matter is settled, and if 'it begins' in the next few days—which they take for granted—and they take over power, 'communism will be introduced' the day after tomorrow. If that is not immediately possible, they are not Communists.

"What childish innocence it is to present one's own impatience as a theoretically convincing argument!" (Frederick Engels, "Programme of the Blanquist Communards", from the German Social-Democratic newspaper *Volksstaat*, 1874, No. 73, given in the Russian translation of *Articles, 1871-1875*, Petrograd, 1919, pp. 52-53).

In the same article, Engels expresses his profound esteem for Vaillant, and speaks of the "unquestionable merit" of the latter (who, like Guesde, was one of the most prominent leaders of international socialism until their betrayal of socialism in August 1914). But Engels does not fail to give a detailed analysis of an obvious error. Of course, to very young and inexperienced revolutionaries, as well as to petty-bourgeois revolutionaries of even very respectable age and great experience, it seems extremely "dangerous", incomprehensible and wrong to "permit compromises". Many sophists (being unusually or excessively "experienced" politicians) reason exactly in the same way as the British leaders of opportunism mentioned by Comrade Lansbury: "If the Bolsheviks are permitted a certain compromise, why should we not be permitted any kind of compromise?" However, proletarians schooled in numerous strikes (to take only this manifestation of the class struggle) usually assimilate in admirable fashion the very profound truth (philosophical, historical, political

and psychological) expounded by Engels. Every proletarian has been through strikes and has experienced "compromises" with the hated oppressors and exploiters, when the workers have had to return to work either without having achieved anything or else agreeing to only a partial satisfaction of their demands. Every proletarian—as a result of the conditions of the mass struggle and the acute intensification of class antagonisms he lives among—sees the difference between a compromise enforced by objective conditions (such as lack of strike funds, no outside support, starvation and exhaustion)—a compromise which in no way minimises the revolutionary devotion and readiness to carry on the struggle on the part of the workers who have agreed to such a compromise—and, on the other hand, a compromise by traitors who try to ascribe to objective causes their self-interest (strike-breakers also enter into "compromises"!); their cowardice, desire to toady to the capitalists, and readiness to yield to intimidation, sometimes to persuasion, sometimes to sops, and sometimes to flattery from the capitalists. (The history of the British labour movement provides a very large number of instances of such treacherous compromises by British trade union leaders, but, in one form or another, almost all workers in all countries have witnessed the same sort of thing.)

Naturally, there are individual cases of exceptional difficulty and complexity, when the greatest efforts are necessary for a proper assessment of the actual character of this or that "compromise", just as there are cases of homicide when it is by no means easy to establish whether the homicide was fully justified and even necessary (as, for example, legitimate self-defence), or due to unpardonable negligence, or even to a cunningly executed perfidious plan. Of course, in politics, where it is sometimes a matter of extremely complex relations—national and international—between classes and parties, very many cases will arise that will be much more difficult than the question of a legitimate "compromise" in a strike or a treacherous "compromise" by a strike-breaker, treacherous leader, etc. It would be absurd to formulate a recipe or general rule ("No compromises!") to suit all cases. (One must use one's own brains and be able to find one's bearings in each particular instance. It is, in fact, one of the

functions of a party organisation and of party leaders worthy of the name, to acquire, through the prolonged, persistent, variegated and comprehensive efforts of all thinking representatives of a given class,* the knowledge, experience and—in addition to knowledge and experience—the political flair necessary for the speedy and correct solution of complex political problems.)

Naïve and quite inexperienced people imagine that the permissibility of compromise *in general* is sufficient to obliterate any distinction between opportunism, against which we are waging, and must wage, an unremitting struggle, and revolutionary Marxism, or communism. But if such people do not yet know that in nature and in society *all* distinctions are fluid and up to a certain point conventional, nothing can help them but lengthy training, education, enlightenment, and political and everyday experience. In the practical questions that arise in the politics of any particular or specific historical moment, it is important to single out those which display the principal type of intolerable and treacherous compromises, such as embody an opportunism that is fatal to the revolutionary class, and to exert all efforts to explain them and combat them. During the 1914-18 imperialist war between two groups of equally predatory countries, social-chauvinism was the principal and fundamental type of opportunism, i.e., support of "defence of country", which in *such* a war was really equivalent to defence of the predatory interests of one's "own" bourgeoisie. After the war, defence of the robber League of Nations, defence of direct or indirect alliances with the bourgeoisie of one's own country against the revolutionary proletariat and the "Soviet" movement, and defence of bourgeois democracy and bourgeois parliamentarianism against "Soviet power" became the principal mani-

* Within every class, even in the conditions prevailing in the most enlightened countries, even within the most advanced class, and even when the circumstances of the moment have aroused all its spiritual forces to an exceptional degree, there always are—and inevitably *will be* as long as classes exist, as long as a classless society has not fully consolidated itself, and has not developed on its own foundations—representatives of the class who do *not* think, and are incapable of thinking, for themselves. Capitalism would not be the oppressor of the masses that it actually is, if things were otherwise.

festations of those intolerable and treacherous compromises, whose sum total constituted an opportunism fatal to the revolutionary proletariat and its cause.

"...Any compromise with other parties ... any policy of manoeuvring and compromise must be emphatically rejected."

the German Lefts write in the Frankfurt pamphlet.

It is surprising that, with such views, these Lefts do not emphatically condemn Bolshevism! After all, the German Lefts cannot but know that the entire history of Bolshevism, both before and after the October Revolution, is *full* of instances of changes of tack, conciliatory tactics and compromises with other parties, including bourgeois parties!

To carry on a war for the overthrow of the international bourgeoisie, a war which is a hundred times more difficult, protracted and complex than the most stubborn of ordinary wars between states, and to renounce in advance any change of tack, or any utilisation of a conflict of interests (even if temporary) among one's enemies, or any conciliation or compromise with possible allies (even if they are temporary, unstable, vacillating or conditional allies)—is that not ridiculous in the extreme? Is it not like making a difficult ascent of an unexplored and hitherto inaccessible mountain and refusing in advance ever to move in zigzags, ever to retrace one's steps, or ever to abandon a course once selected, and to try others? And yet people so immature and inexperienced (if youth were the explanation, it would not be so bad; young people are preordained to talk such nonsense for a certain period) have met with support—whether direct or indirect, open or covert, whole or partial, it does not matter—from some members of the Communist Party of Holland.

After the first socialist revolution of the proletariat, and the overthrow of the bourgeoisie in some country, the proletariat of that country remains *for a long time weaker* than the bourgeoisie, simply because of the latter's extensive international links, and also because of the spontaneous and continuous restoration and regeneration of capitalism and the bourgeoisie by the small commodity producers of the country which has overthrown the bourgeoisie. The more powerful enemy can be vanquished only by exerting the utmost effort, and by the most thorough, careful, attentive,

skilful and *obligatory* use of any, even the smallest, rift between the enemies, any conflict of interests among the bourgeoisie of the various countries and among the various groups or types of bourgeoisie within the various countries, and also by taking advantage of any, even the smallest opportunity of winning a mass ally, even though this ally is temporary, vacillating, unstable, unreliable and conditional. Those who do not understand this reveal a failure to understand even the smallest grain of Marxism, of modern scientific socialism *in general*. Those who have not proved *in practice*, over a fairly considerable period of time and in fairly varied political situations, their ability to apply this truth in practice have not yet learned to help the revolutionary class in its struggle to emancipate all toiling humanity from the exploiters. And this applies equally to the period *before* and *after* the proletariat has won political power.

Our theory is not a dogma, but a *guide to action*, said Marx and Engels. The greatest blunder, the greatest crime, committed by such "out-and-out" Marxists as Karl Kautsky, Otto Bauer, etc., is that they have not understood this and have been unable to apply it at crucial moments of the proletarian revolution. "Political activity is not like the pavement of Nevsky Prospekt" (the well-kept, broad and level pavement of the perfectly straight principal thoroughfare of St. Petersburg). N. G. Chernyshevsky, the great Russian socialist of the pre-Marxist period, used to say. Since Chernyshevsky's time, disregard or forgetfulness of this truth has cost Russian revolutionaries countless sacrifices. We must strive at all costs to *prevent* the Left Communists and West-European and American revolutionaries that are devoted to the working class from paying *as dearly* as the backward Russians did to learn this truth.

Prior to the downfall of tsarism, the Russian revolutionary Social-Democrats made repeated use of the services of the bourgeois liberals, i.e., they concluded numerous practical compromises with the latter. In 1901-02, even prior to the appearance of Bolshevism, the old editorial board of *Iskra* (consisting of Plekhanov, Axelrod, Zasluch, Martov, Potresov and myself) concluded (not for long, it is true) a formal political alliance with Struve, the political leader of bourgeois liberalism, while at the same time being able to wage an

unremitting and most merciless ideological and political struggle against bourgeois liberalism and against the slightest manifestations of its influence in the working-class movement. The Bolsheviks have always adhered to this policy. Since 1905 they have systematically advocated an alliance between the working class and the peasantry, against the liberal bourgeoisie and tsarism, never, however, refusing to support the bourgeoisie against tsarism (for instance, during second rounds of elections, or during second ballots) and never ceasing their relentless ideological and political struggle against the Socialist-Revolutionaries, the bourgeois-revolutionary peasant party, exposing them as petty-bourgeois democrats who have falsely described themselves as socialists. During the Duma elections of 1907, the Bolsheviks entered briefly into a formal political bloc with the Socialist-Revolutionaries. Between 1908 and 1912, there were periods of several years in which we were formally united with the Mensheviks in a single Social-Democratic Party, but we *never stopped* our ideological and political struggle against them as opportunists and vehicles of bourgeois influence on the proletariat. During the war, we concluded certain compromises with the Kautskyites, with the Left Mensheviks (Martov), and with a section of the Socialist-Revolutionaries (Chernov and Natanson); we were together with them at Zimmerwald and Kienthal, and issued joint manifestos. However, we never ceased and never relaxed our ideological and political struggle against the Kautskyites, Martov and Chernov (when Natanson died in 1919, a "Revolutionary-Communist" Narodnik, he was very close to and almost in agreement with us). At the very moment of the October Revolution, we entered into an informal but very important (and very successful) political bloc with the petty-bourgeois peasantry by adopting the *Socialist-Revolutionary* agrarian programme *in its entirety*, without a single alteration—i.e., we effected an undeniable compromise in order to prove to the peasants that we wanted, not to "steam-roller" them but to reach agreement with them. At the same time we proposed (and soon after effected) a formal political bloc, including participation in the government, with the Left Socialist-Revolutionaries, who dissolved this bloc after the conclusion of the Treaty of Brest-Litovsk and then, in July 1918, went to

the length of armed rebellion, and subsequently of an armed struggle, against us.

It is therefore understandable why the attacks made by the German Lefts against the Central Committee of the Communist Party of Germany for entertaining the idea of a bloc with the Independents (the Independent Social-Democratic Party of Germany—the Kautskyites) are absolutely inane, in our opinion, and clear proof that the "Lefts" are in the *wrong*. In Russia, too, there were Right Mensheviks (participants in the Kerensky government), who corresponded to the German Scheidemanns, and Left Mensheviks (Martov), corresponding to the German Kautskyites and standing in opposition to the Right Mensheviks. A gradual shift of the worker masses from the Mensheviks over to the Bolsheviks was to be clearly seen in 1917. At the First All-Russia Congress of Soviets, held in June 1917, we had only 13 per cent of the votes; the Socialist-Revolutionaries and the Mensheviks had a majority. At the Second Congress of Soviets (October 25, 1917, old style) we had 51 per cent of the votes. Why is it that in Germany the *same* and absolutely *identical* shift of the workers from Right to Left did not immediately strengthen the Communists, but first strengthened the mid-way Independent Party, although the latter never had independent political ideas or an independent policy, but merely wavered between the Scheidemanns and the Communists?

One of the evident reasons was the *erroneous* tactics of the German Communists, who must fearlessly and honestly admit this error and learn to rectify it. The error consisted in their denial of the need to take part in the reactionary bourgeois parliaments and in the reactionary trade unions; the error consisted in numerous manifestations of that "Left-wing" infantile disorder which has now come to the surface and will consequently be cured the more thoroughly, the more rapidly and with greater advantage to the organism.

The German Independent Social-Democratic Party is obviously not a homogeneous body. Alongside the old opportunist leaders (Kautsky, Hilferding and apparently, to a considerable extent, Crispian, Ledebour and others)—these have revealed their inability to understand the significance of Soviet power and the dictatorship of the proletariat, and their inability to lead the proletariat's revolutionary

struggle—there has emerged in this party a Left and proletarian wing, which is growing most rapidly. Hundreds of thousands of members of this party (which has, I think, a membership of some three-quarters of a million) are proletarians who are abandoning Scheidemann and are rapidly going over to communism. This proletarian wing has already proposed—at the Leipzig Congress of the Independents (1919)—immediate and unconditional affiliation to the Third International. To fear a “compromise” with this wing of the party is positively ridiculous. On the contrary, it is the *duty* of Communists to seek and find a suitable form of compromise with them, a compromise which, on the one hand, will facilitate and accelerate the necessary complete fusion with this wing and, on the other, will in no way hamper the Communists in their ideological and political struggle against the opportunist Right wing of the Independents. It will probably be no easy matter to devise a suitable form of compromise—but only a charlatan could promise the German workers and the German Communists an “easy” road to victory.

Capitalism would not be capitalism if the proletariat *par sang* were not surrounded by a large number of exceedingly motley types intermediate between the proletarian and the semi-proletarian (who earns his livelihood in part by the sale of his labour-power), between the semi-proletarian and the small peasant (and petty artisan, handicraft worker and small master in general), between the small peasant and the middle peasant, and so on, and if the proletariat itself were not divided into more developed and less developed strata, if it were not divided according to territorial origin, trade, sometimes according to religion, and so on. From all this follows the necessity, the absolute necessity for the Communist Party, the vanguard of the proletariat, its class-conscious section, to resort to changes of tack, to conciliation and compromises with the various groups of proletarians, with the various parties of the workers and small masters. It is entirely a matter of *knowing how* to apply these tactics in order to *raise*—not lower—the *general* level of proletarian class-consciousness, revolutionary spirit, and ability to fight and win. Incidentally, it should be noted that the Bolsheviks' victory over the Mensheviks called for the application

of tactics of changes of tack, conciliation and compromises, not only before *but also after* the October Revolution of 1917, but the changes of tack and compromises were, of course, such as assisted, boosted and consolidated the Bolsheviks at the expense of the Mensheviks. The petty-bourgeois democrats (including the Mensheviks) inevitably vacillate between the bourgeoisie and the proletariat, between bourgeois democracy and the Soviet system, between reformism and revolutionism, between love for the workers and fear of the proletarian dictatorship, etc. The Communists' proper tactics should consist in *utilising* these vacillations, not ignoring them; utilising them calls for concessions to elements that are turning towards the proletariat—whenever and in the measure that they turn towards the proletariat—in addition to fighting those who turn towards the bourgeoisie. As a result of the application of the correct tactics, Menshevism began to disintegrate, and has been disintegrating more and more in our country; the stubbornly opportunist leaders are being isolated, and the best of the workers and the best elements among the petty-bourgeois democrats are being brought into our camp. This is a lengthy process, and the hasty "decision"—"No compromises, no manoeuvres"—can only prejudice the strengthening of the revolutionary proletariat's influence and the enlargement of its forces.

Lastly, one of the undoubted errors of the German "Lefts" lies in their downright refusal to recognise the Treaty of Versailles. The more "weightily" and "pompously", the more "emphatically" and peremptorily this viewpoint is formulated (by K. Horner, for instance), the less sense it seems to make. It is not enough, under the present conditions of the international proletarian revolution, to repudiate the preposterous absurdities of "National Bolshevism" (Laufenberg and others), which has gone to the length of advocating a bloc with the German bourgeoisie for a war against the Entente. One must realise that it is utterly false tactics to refuse to admit that a Soviet Germany (if a German Soviet republic were soon to arise) would have to recognise the Treaty of Versailles for a time, and to submit to it. From this it does not follow that the Independents—at a time when the Scheidemanns were in the government,

when the Soviet government in Hungary had not yet been overthrown, and when it was still possible that a Soviet revolution in Vienna would support Soviet Hungary—were right, *under the circumstances*, in putting forward the demand that the Treaty of Versailles should be signed. At that time the Independents tacked and manoeuvred very clumsily, for they more or less accepted responsibility for the Scheidemann traitors, and more or less backslid from advocacy of a ruthless (and most calmly conducted) class war against the Scheidemanns, to advocacy of a "classless" or "above-class" standpoint.

In the present situation, however, the German Communists should obviously not deprive themselves of freedom of action by giving a positive and categorical promise to repudiate the Treaty of Versailles in the event of communism's victory. That would be absurd. They should say: the Scheidemanns and the Kautskyites have committed a number of acts of treachery hindering (and in part quite ruining) the chances of an alliance with Soviet Russia and Soviet Hungary. We Communists will do all we can to *facilitate* and *pave the way* for such an alliance. However, we are in no way obligated to repudiate the Treaty of Versailles, come what may, or to do so at once. The possibility of its successful repudiation will depend, not only on the German, but also on the international successes of the Soviet movement. The Scheidemanns and the Kautskyites have hampered this movement; we are helping it. That is the gist of the matter; therein lies the fundamental difference. And if our class enemies, the exploiters and their Scheidemann and Kautskyite lackeys, have missed many an opportunity of strengthening both the German and the international Soviet movement, of strengthening both the German and the international Soviet revolution, the blame lies with them. The Soviet revolution in Germany will strengthen the international Soviet movement, which is the strongest bulwark (and the only reliable, invincible and world-wide bulwark) against the Treaty of Versailles and against international imperialism in general. To give absolute, categorical and immediate precedence to liberation from the Treaty of Versailles and to give it *precedence over the question* of liberating *other* countries oppressed by imperialism from the

yoke of imperialism, is philistine nationalism (worthy of the Kautskys, the Hilferdings, the Otto Bauers and Co.), not of revolutionary internationalism. The overthrow of the bourgeoisie in any of the large European countries, including Germany, would be such a gain for the international revolution that, for its sake, one can, and if necessary should, tolerate a *more prolonged existence of the Treaty of Versailles*. If Russia, standing alone, could endure the Treaty of Brest-Litovsk for several months, to the advantage of the revolution, there is nothing impossible in a Soviet Germany, allied with Soviet Russia, enduring the existence of the Treaty of Versailles for a longer period, to the advantage of the revolution.

The imperialists of France, Britain, etc., are trying to provoke and ensnare the German Communists: "Say that you will not sign the Treaty of Versailles!" they urge. Like babes, the Left Communists fall into the trap laid for them, instead of skillfully manoeuvring against the crafty and, *at present*, stronger enemy, and instead of telling him, "We shall sign the Treaty of Versailles now". It is folly, not revolutionism, to deprive ourselves in advance of any freedom of action, openly to inform an enemy who is at present better armed than we are whether we shall fight him, and when. To accept battle at a time when it is obviously advantageous to the enemy, but not to us, is criminal; political leaders of the revolutionary class are absolutely useless if they are incapable of "changing tack, or offering conciliation and compromise" in order to take evasive action in a patently disadvantageous battle.

Written in April-May 1920

Collected Works, Vol. 31,
pp. 31-77

A Contribution to the History of the Question of the Dictatorship

A Note

The question of the dictatorship of the proletariat is the fundamental question of the modern working-class movement in all capitalist countries without exception. To elucidate this question fully, a knowledge of its history is required. On an international scale, the history of the doctrine of revolutionary dictatorship in general, and of the dictatorship of the proletariat in particular, coincides with the history of revolutionary socialism, and especially with the history of Marxism. Moreover—and this, of course, is the most important thing of all—the history of all revolutions by the oppressed and exploited classes, against the exploiters, provides the basic material and source of our knowledge on the question of dictatorship. Whoever has failed to understand that dictatorship is essential to the victory of any revolutionary class has no understanding of the history of revolutions, or else does not want to know anything in this field.

With reference to Russia, special importance attaches, as far as theory is concerned, to the Programme of the Russian Social-Democratic Labour Party as drafted in 1902-03 by the editorial board of *Zarya* and *Iskra*, or, more exactly, as drafted by G. Plekhanov, and edited, amended and endorsed by that editorial board. In this Programme, the question of the dictatorship of the proletariat is stated in clear and definite terms, and, moreover, is linked up with the struggle against Bernstein, against opportunism. Most important of

all, however, is of course the experience of revolution, i. e., in the case of Russia, the experience of the year 1905.

The last three months of that year—October, November and December—were a period of a remarkably vigorous and broad mass revolutionary struggle, a period that saw a combination of the two most powerful methods of that struggle: the mass political strike and an armed uprising. (Let us note parenthetically that as far back as *May 1905* the Bolshevik congress, the "Third Congress of the Russian Social-Democratic Labour Party", declared that "the task of organising the proletariat for direct struggle against the autocracy by means of the armed uprising" was "one of the major and most urgent tasks of the Party", and instructed all Party organisations to "explain the role of mass political strikes, which may be of great importance at the beginning and during the progress of the uprising".)

For the first time in world history, the revolutionary struggle attained such a high stage of development and such an impetus that an armed uprising was combined with that specifically proletarian weapon—the mass strike. This experience is clearly of world significance to *all* proletarian revolutions. It was studied by the Bolsheviks with the greatest attention and diligence in both its political and its economic aspects. I shall mention an analysis of the month-by-month statistics of economic and political strikes in 1905, of the relations between them, and the level of development achieved by the strike struggle for the first time in world history. This analysis was published by me in 1910 and 1911 in the *Prosveshcheniye* journal, a summary of it being given in Bolshevik periodicals brought out abroad at the time.

The mass strikes and the armed uprisings raised, as a matter of course, the question of the revolutionary power and dictatorship, for these forms of struggle inevitably led—initially on a local scale—to the ejection of the old ruling authorities, to the seizure of power by the proletariat and the other revolutionary classes, to the expulsion of the land-owners, sometimes to the seizure of factories, and so on and so forth. The revolutionary mass struggle of the time gave rise to organisations previously unknown in world history, such as the *Soviets of Workers' Deputies*, followed by the

Soviets of Soldiers' Deputies, Peasants' Committees, and the like. Thus the fundamental questions (Soviet power and the dictatorship of the proletariat) that are now engaging the minds of class-conscious workers all over the world were posed in a practical form at the end of 1905. While such outstanding representatives of the revolutionary proletariat and of unfalsified Marxism as Rosa Luxemburg, immediately realised the significance of this practical experience and made a critical analysis of it at meetings and in the press, the vast majority of the official representatives of the official Social-Democratic and socialist parties—including both the reformists and people of the type of the future "Kautskyites", "Longuetists", the followers of Hillquit in America, etc.—proved absolutely incapable of grasping the significance of this experience and of performing their duty as revolutionaries, i.e., of setting to work to study and propagate the lessons of this experience.

In Russia, immediately after the defeat of the armed uprising of December 1905, both the Bolsheviks and the Mensheviks set to work to sum up this experience. This work was especially expedited by what was called the Unity Congress of the Russian Social-Democratic Labour Party, held in Stockholm in April 1906, where both Mensheviks and Bolsheviks were represented, and formally united. The most energetic preparations for this Congress were made by both these groups. Early in 1906, prior to the Congress, both groups published drafts of their resolutions on all the most important questions. These draft resolutions—reprinted in my pamphlet, *Report on the Unity Congress of the R.S.D.L.P. (A Letter to the St. Petersburg Workers)*, Moscow, 1906 (110 pages, nearly half of which are taken up with the draft resolutions of both groups and with the resolutions finally adopted by the Congress)—provide the most important material for a study of the question as it stood at the time.

By the time, the disputes as to the significance of the Soviets were already linked up with the question of dictatorship. The Bolsheviks had raised the question of the dictatorship even prior to the revolution of October 1905 (see my pamphlet *Two Tactics of Social-Democracy in the Democratic Revolution*, Geneva, July 1905; reprinted in a volume

of collected articles entitled *Twelve Years*). The Mensheviks took a negative stand with regard to the "dictatorship" slogan; the Bolsheviks emphasised that the Soviets of Workers' Deputies were "*actually an embryo of a new revolutionary power*", as was literally said in the draft of the Bolshevik resolution (p. 92 of my *Report*). The Mensheviks acknowledged the importance of the Soviets; they were in favour of "helping to organise" them, etc., but they did not regard them as embryos of revolutionary power, did not in general say anything about a "new revolutionary power" of this or some similar type, and flatly rejected the slogan of dictatorship. It will easily be seen that this attitude to the question already contained the seeds of *all* the present disagreements with the Mensheviks. It will also be easily seen that, in their attitude to this question, the Mensheviks (both Russian and non-Russian, such as the Kautskyites, Longuetists and the like) have been behaving like reformists or opportunists, who recognise the proletarian revolution in word, but *in deed reject what is most essential and fundamental in the concept of revolution.*

Even before the revolution of 1905, I analysed, in the afore-mentioned pamphlet, *Two Tactics*, the arguments of the Mensheviks, who accused me of having "imperceptibly substituted 'dictatorship' for 'revolution'" (*Twelve Years*, p. 459). I showed in detail that, by this very accusation, the Mensheviks revealed their opportunism, their true political nature, as toadies to the liberal bourgeoisie and conductors of its influence in the ranks of the proletariat. When the revolution becomes an unquestioned force, I said, even its opponents begin to "recognise the revolution"; and I pointed (in the summer of 1905) to the example of the Russian liberals, who remained constitutional monarchists. At present, in 1920, one might add that in Germany and Italy the liberal bourgeois—or at least the most educated and adroit of them—are ready to "recognise the revolution". But by "recognising" the revolution, and at the same time refusing to recognise the *dictatorship* of a definite class (or of definite classes), the Russian liberals and the Mensheviks of that time, and the present-day German and Italian liberals, Turatists and Kautskyites, have revealed their *reformism*, their absolute unfitness to be revolutionaries.

Indeed, when the revolution has already become an unquestioned force, when even the liberals "recognise" it, and when the ruling classes not only see but also feel the invincible might of the oppressed masses, then the *entire question*—both to the theoreticians and the leaders of practical policy—boils down to an exact class definition of the revolution. However, without the concept of "dictatorship", this precise class definition cannot be given. One cannot be a revolutionary in fact unless one prepares for dictatorship. This truth was not understood in 1905 by the Mensheviks, and it is not understood in 1920 by the Italian, German, French and other socialists, who are afraid of the severe "conditions" of the Communist International; this truth is feared by people who are capable of recognising the dictatorship in word, but are incapable of preparing for it in deed. It will therefore not be irrelevant to quote at length the explanation of Marx's views, which I published in July 1905 in opposition to the Russian Mensheviks, but which is equally applicable to the West-European Mensheviks of 1920. (Instead of giving titles of newspapers, etc., I shall merely indicate whether Mensheviks or Bolsheviks are referred to.)

"In his notes to Marx's articles in *Die Neue Rheinische Zeitung* of 1848, Mehring tells us that one of the reproaches levelled at this newspaper by bourgeois publications was that it had allegedly demanded 'the immediate introduction of a dictatorship as the sole means of achieving democracy' (Marx, *Nachlass*, Vol. III, p. 53). From the vulgar bourgeois standpoint the terms of dictatorship and democracy are mutually exclusive. Failing to understand the theory of class struggle and accustomed to seeing in the political arena the petty squabbling of the various bourgeois circles and coteries, the bourgeois understands by dictatorship the annulment of all liberties and guarantees of democracy, arbitrariness of every kind, and every sort of abuse of power, in a dictator's personal interests. In fact, it is precisely this vulgar bourgeois view that is to be observed among our Mensheviks, who attribute the partiality of the Bolsheviks for the slogan of 'dictatorship' to Lenin's 'passionate desire to try his luck' (*Iskra* No. 103, p. 3, column 2). In order to explain to the Mensheviks the meaning of the term class dictatorship as distinct from a personal dictatorship, and the tasks of a

democratic dictatorship as distinct from a socialist dictatorship, it would not be amiss to dwell on the views of *Die Neue Rheinische Zeitung*.

"After a revolution," *Die Neue Rheinische Zeitung* wrote on September 14, 1848, 'every provisional organisation of the state requires a dictatorship, and an energetic dictatorship at that. From the very beginning we have reproached Camphausen [the head of the Ministry after March 18, 1848] for not acting dictatorially, for not having immediately smashed up and eliminated the remnants of the old institutions. And while Herr Camphausen was lulling himself with constitutional illusions, the defeated party [i.e., the party of reaction] strengthened its positions in the bureaucracy and in the army, and here and there even began to venture upon open struggle.'

"These words, Mehring justly remarks, sum up in a few propositions all that was propounded in detail in *Die Neue Rheinische Zeitung* in long articles on the Camphausen Ministry. What do these words of Marx tell us? That a provisional revolutionary government *must* act dictatorially (a proposition which the Mensheviks were totally unable to grasp since they were fighting shy of the slogan of dictatorship), and that the task of such a dictatorship is to destroy the remnants of the old institutions (which is precisely what was clearly stated in the resolution of the Third Congress of the Russian Social-Democratic Labour Party [Bolsheviks] on the struggle against counter-revolution, and was omitted in the Mensheviks' resolution as shown above). Third, and last, it follows from these words that Marx castigated the bourgeois democrats for entertaining 'constitutional illusions' in a period of revolution and open civil war. The meaning of these words becomes particularly obvious from the article in *Die Neue Rheinische Zeitung* of June 6, 1848.

"A Constituent National Assembly," Marx wrote, 'must first of all be an active, revolutionary active assembly. The Frankfurt Assembly, however, is busying itself with school exercises in parliamentarianism while allowing the government to act. Let us assume that this learned assembly succeeds, after mature consideration, in evolving the best possible agenda and the best constitution, but what is the use of the best possible agenda and of the best possible consti-

tution, if the German governments have in the meantime placed the bayonet on the agenda?)*

"That is the meaning of the slogan: dictatorship. . . .

"Major questions in the life of nations are settled only by force. The reactionary classes themselves are usually the first to resort to violence, to civil war; they are the first to 'place the bayonet on the agenda', as the Russian autocracy has systematically and unswervingly been doing everywhere ever since January 9. And since such a situation has arisen, since the bayonet has really become the main point on the political agenda, since insurrection has proved imperative and urgent—the constitutional illusions and school exercises in parliamentarianism become merely a screen for the bourgeois betrayal of the revolution, a screen to conceal the fact that the bourgeoisie is 'recoiling' from the revolution. It is precisely the slogan of dictatorship that the genuinely revolutionary class must advance, in that case."

That was how the Bolsheviks reasoned on the dictatorship before the revolution of October 1905.

After the experience of this revolution, I made a detailed study of the question of dictatorship in the pamphlet, *The Victory of the Cadets and the Tasks of the Workers' Party*, St. Petersburg, 1906 (the pamphlet is dated March 28, 1906). I shall quote the most important arguments from this pamphlet, only substituting for a number of proper names a simple indication as to whether the reference is to the Cadets or to the Mensheviks. Generally speaking, this pamphlet was directed against the Cadets, and partly also against the non-party liberals, the semi-Cadets, and the semi-Mensheviks. But, actually speaking, everything said therein about dictatorship applies in fact to the Mensheviks, who were constantly sliding to the Cadets' position on this question.

"At the moment when the firing in Moscow was subsiding, and when the military and police dictatorship was indulging in its savage orgies, when repressions and mass torture were raging all over Russia, voices were raised in the Cadet press against the use of force by the Lefts, and against the strike committees organised by the revolution-

* Quotation from the Programme of the Radical-Democratic Party in Frankfurt and the Frankfurt Left.—Ed

ary parties. The Cadet professors on the Dubasovs' pay roll, who are peddling their science, went to the length of translating the word 'dictatorship' by the words 'reinforced security'. These 'men of science' even distorted their high-school Latin in order to discredit the revolutionary struggle. Please note once and for all, you Cadet gentlemen, that dictatorship means unlimited power, based on force, and not on law. In civil war, any victorious power can only be a dictatorship. The point is, however, that there is the dictatorship of a minority over the majority, the dictatorship of a handful of police officials over the people; and there is the dictatorship of the overwhelming majority of the people over a handful of tyrants, robbers and usurpers of the people's power. By their vulgar distortion of the scientific concept 'dictatorship', by their outcries against the violence of the Left at a time when the Right are resorting to the most lawless and outrageous violence the Cadet gentlemen have given striking evidence of the position the 'compromisers' take in the intense revolutionary struggle. When the struggle flares up, the 'compromiser' cravenly runs for cover. When the revolutionary people are victorious (October 17), the 'compromiser' creeps out of his hiding-place, boastfully preens himself, shouting and raving until he is hoarse: "That was a 'glorious' political strike!" But when victory goes to the counter-revolution, the 'compromiser' begins to heap hypocritical admonitions and edifying counsel on the vanquished. The successful strike was 'glorious'. The defeated strikes were criminal, mad, senseless, and anarchistic. The defeated insurrection was folly, a riot of surging elements, barbarity and stupidity. In short, his political conscience and political wisdom prompt the 'compromiser' to cringe before the side that for the moment is the strongest, to get in the way of the combatants, hindering first one side then the other, to tone down the struggle and to blunt the revolutionary consciousness of the people who are waging a desperate struggle for freedom."

To proceed. It would be highly opportune at this point to quote the explanations on the question of dictatorship, directed against Mr. R. Blank. In 1906, this R. Blank, in a newspaper actually Menshevik though formally non-partisan, set forth the Mensheviks' views and extolled their

efforts "to direct the Russian Social-Democratic movement along the path that is being followed by the whole of the international Social-Democratic movement, led by the great Social-Democratic Party of Germany".

In other words, like the Cadets, R. Blank contraposed the Bolsheviks, as unreasonable, non-Marxist, rebel, etc., revolutionaries, to the "reasonable" Mensheviks, and presented the German Social-Democratic Party as a Menshevik party as well. This is the usual method of the international trend of social-liberals, pacifists, etc., who in all countries extol the reformists and opportunists, the Kautskyites and the Longuetists, as "reasonable" socialists in contrast with the "madness" of the Bolsheviks.

This is how I answered Mr. R. Blank in the above-mentioned pamphlet of 1905:

"Mr. Blank compares two periods of the Russian revolution. The first period covers approximately October-December 1905. This is the period of the revolutionary whirlwind. The second is the present period, which, of course, we have a right to call the period of Cadet victories in the Duma elections, or, perhaps, if we take the risk of running ahead somewhat, the period of a Cadet Duma.

"Regarding this period, Mr. Blank says that the turn of intellect and reason has come again, and it is possible to resume deliberate, methodical and systematic activities. On the other hand, Mr. Blank describes the first period as a period in which theory diverged from practice. All Social-Democratic principles and ideas vanished; the tactics that had always been advocated by the founders of Russian Social-Democracy were forgotten, and even the very pillars of the Social-Democratic world outlook were uprooted.

"Mr. Blank's main assertion is merely a statement of fact: the whole theory of Marxism diverged from 'practice' in the period of the revolutionary whirlwind.

"Is that true? What is the first and main 'pillar' of Marxist theory? It is that the only thoroughly revolutionary class in modern society, and therefore, the advanced class in every revolution, is the proletariat. The question is then: has the revolutionary whirlwind uprooted this 'pillar' of the Social-Democratic world outlook? On the contrary, the whirlwind has vindicated it in the most brilliant fashion. It was the

proletariat that was the main and, at first, almost the only *fighter* in this period. For the first time in history, perhaps, a bourgeois revolution was marked by the employment of a purely proletarian weapon, i.e., the mass political strike, on a scale unprecedented even in the most developed capitalist countries. The proletariat marched into battle that was definitely revolutionary, at a time when the Struves and the Blanks were calling for participation in the Bulygin Duma and when the Cadet professors were exhorting the students to keep to their studies. With its proletarian weapon, the proletariat won for Russia the whole of that so-called 'constitution', which since then has only been mutilated, chopped about and curtailed. The proletariat in October 1905 employed those tactics of struggle that *six months before* had been laid down in the resolution of the *Bolshevik* Third Congress of the Russian Social-Democratic Labour Party, which had strongly emphasised the necessity of combining the mass political strike with insurrection; and it is this combination that characterises the whole period of the 'revolutionary whirlwind', the whole of the last quarter of 1905. Thus our ideologist of petty bourgeoisie has distorted reality in the most brazen and glaring manner. He has not cited a single fact to prove that Marxist theory diverged from practical experience in the period of the 'revolutionary whirlwind'; he has tried to obscure the main feature of this whirlwind, which most brilliantly confirmed the correctness of 'all Social-Democratic principles and ideas', of 'all the pillars of the Social-Democratic world outlook'.

"But what was the real reason that induced Mr. Blank to come to the monstrously wrong conclusion that all Marxist principles and ideas vanished in the period of the 'whirlwind'? It is very interesting to examine this circumstance; it still further exposes the real nature of philistinism in politics.

"What is it that mainly distinguished the period of the 'revolutionary whirlwind' from the present 'Cadet' period, as regards the various forms of political activity and the various methods by which the people make history? First and mainly it is that during the period of the 'whirlwind' certain special methods of making history were employed which are foreign to other periods of political life. The

following were the most important of these methods: 1) the 'seizure' by the people of political liberty—its exercise without any rights and laws, and without any limitations (freedom of assembly, even if only in the universities, freedom of the press, freedom of association, the holding of congresses, etc.); 2) the creation of new organs of revolutionary authority—Soviets of Workers', Soldiers', Railwaymen's and Peasants' Deputies, new rural and urban authorities, and so on, and so forth. These bodies were set up exclusively by the revolutionary sections of the people, they were formed irrespective of all laws and regulations, entirely in a revolutionary way, as a product of the native genius of the people, as a manifestation of the independent activity of the people which had rid itself, or was ridding itself, of its old police fetters. Lastly, they were indeed organs of authority, for all their rudimentary, spontaneous, amorphous and diffuse character, in composition and in activity. They acted as a government, when, for example, they seized printing plants (in St. Petersburg), and arrested police officials who were preventing the revolutionary people from exercising their rights (such cases also occurred in St. Petersburg, where the new organ of authority concerned was weakest, and where the old government was strongest). They acted as a government when they appealed to the whole people to withhold money from the old government. They confiscated the old government's funds (the railway strike committees in the South) and used them for the needs of the new, the people's government. Yes, these were undoubtedly the embryos of a new, people's, or, if you will, revolutionary government. In their social and political character, they were the rudiments of the dictatorship of the revolutionary elements of the people. This surprises you, Mr. Blank and Mr. Kiesewetter! You do not see here the 'reinforced security', which for the bourgeois is tantamount to dictatorship? We have already told you that you have not the faintest notion of the scientific concept 'dictatorship'. We will explain it to you in a moment; but first we will deal with the third 'method' of activity in the period of the 'revolutionary whirlwind': *the use by the people of force against those who used force against the people.*

"The organs of authority that we have described repre-

sented a dictatorship in embryo, for they recognised no other authority, no law and no standards, no matter by whom established. Authority—unlimited, outside the law, and based on force in the most direct sense of the word—is dictatorship. But the force on which this new authority was based, and sought to base itself, was not the force of bayonets usurped by a handful of militarists, not the power of the 'police force', not the power of money, nor the power of any previously established institutions. It was nothing of the kind. The new organs of authority possessed neither arms, nor money, nor old institutions. Their power—can you imagine it, Mr. Blank and Mr. Kiesewetter?—had nothing in common with the old instruments of power, nothing in common with 'reinforced security', if we do not have in mind the reinforced security established to protect the people from the tyranny of the police and of the other organs of the old regime.

"What was the power based on, then? It was based on the mass of the people. That is the *main* feature that distinguished this new authority from all preceding organs of the old regime. The latter were the instruments of the rule of the minority over the people, over the masses of workers and peasants. The former was an instrument of the rule of the people, of the workers and peasants, over the minority, over a handful of police bullies, over a handful of privileged nobles and government officials. That is the difference between dictatorship *over* the people and dictatorship *of* the revolutionary people: mark this well, Mr. Blank and Mr. Kiesewetter! As the dictatorship of a minority, the old regime was able to maintain itself solely with the aid of police devices, solely by preventing the masses of the people from taking part in the government, and from supervising the government. The old authority persistently distrusted the masses, feared the light, maintained itself by deception. As the dictatorship of the overwhelming majority, the new authority maintained itself and could maintain, solely because it enjoyed the confidence of the vast masses, solely because it, in the freest, widest, and most resolute manner, enlisted all the masses in the task of government. It concealed nothing, it had no secrets, no regulations, no formalities. It said, in effect: are you a working man? Do you

want to fight to rid Russia of the gang of police bullies? You are our comrade. Elect your deputy. Elect him at once, immediately, whichever way you think best. We will willingly and gladly accept him as a full member of our Soviet of Workers' Deputies, Peasant Committee, Soviet of Soldiers' Deputies, and so forth. It was an authority open to all, it carried out all its functions before the eyes of the masses, was accessible to the masses, sprang directly from the masses; and was a direct and immediate instrument of the popular masses, of their will. Such was the new authority, or, to be exact, its embryo, for the victory of the old authority trampled down the shoots of this young plant very soon.

"Perhaps, Mr. Blank or Mr. Kiesewetter, you will ask: why 'dictatorship', why 'force'? Is it necessary for a vast mass to use force against a handful? Can tens and hundreds of millions be dictators over a thousand or ten thousand?

"That question is usually put by people who for the first time hear the term 'dictatorship' used in what to them is a new connotation. People are accustomed to see only a police authority and only a police dictatorship. The idea that there can be government without any police, or that dictatorship need not be a police dictatorship, seems strange to them. You say that millions need not resort to force against thousands? You are mistaken; and your mistake arises from the fact that you do not regard a phenomenon in its process of development. You forget that the new authority does not drop from the skies, but grows up, arises parallel with, and in opposition to the old authority, in struggle against it. Unless force is used against tyrants armed with the weapons and instruments of power, the people cannot be liberated from tyrants.

"Here is a very simple analogy, Mr. Blank and Mr. Kiesewetter, which will help you to grasp this idea, which seems so remote and 'fantastic' to the Cadet mind. Let us suppose that Avramov is injuring and torturing Spiridonova. On Spiridonova's side, let us say, are tens and hundreds of unarmed people. On Avramov's side there is a handful of Cossacks. What would the people do if Spiridonova were being tortured, not in a dungeon but in public? They would resort to force against Avramov and his body-guard. Per-

haps they would sacrifice a few of their comrades, shot down by Avramov; but in the long run they would forcibly disarm Avramov and his Cossacks, and in all probability would kill on the spot some of these brutes in human form; they would clap the rest into some gaol to prevent them from committing any more outrages and to bring them to judgement before the people.

"So you see, Mr. Blank and Mr. Kiesewetter, when Avramov and his Cossacks torture Spiridonova, that is military and police dictatorship over the people. When a revolutionary people (that is to say, a people capable of fighting the tyrants, and not only of exhorting, admonishing, regretting, condemning, whining and whimpering; not a philistine narrow-minded, but a revolutionary people) resorts to force against Avramov and the Avramovs, that is a dictatorship of the revolutionary people. It is a *dictatorship*, because it is the authority of the people over Avramov, an authority unrestricted by any laws (the philistines, perhaps, would be opposed to rescuing Spiridonova from Avramov by force, thinking it to be against the 'law'. They would no doubt ask: Is there a 'law' that permits the killing of Avramov? Have not some philistine ideologists built up the 'resist not evil' theory?). The scientific term 'dictatorship' means nothing more nor less than authority untrammelled by any laws, absolutely unrestricted by any rules whatever, and based directly on force. The term 'dictatorship' has no other meaning but this—mark this well, Cadet gentlemen. Again, in the analogy we have drawn, we see the dictatorship of the people, because the people, the mass of the population, unorganised, 'casually' assembled at the given spot, itself appears on the scene, exercises justice and metes out punishment, exercises power and creates a new, revolutionary law. Lastly, it is the dictatorship of the *revolutionary* people. Why only of the revolutionary, and not of the whole people? Because among the whole people, constantly suffering, and most cruelly, from the brutalities of the Avramovs, there are some who are physically cowed and terrified; there are some who are morally degraded by the 'resist not evil' theory, for example, or simply degraded not by theory, but by prejudice, habit, routine; and there are indifferent people, whom we call philistines, petty-bourgeois people who are

more inclined to hold aloof from intense struggle, to pass by or even to hide themselves (for fear of getting mixed up in the fight and getting hurt). That is why the dictatorship is exercised, not by the whole people, but by the revolutionary people who, however, do not shun the whole people, who explain to all the people the motives of their actions in all the details, and who willingly enlist the *whole* people not only in 'administering' the state, but in governing it too, and indeed in organising the state.

"Thus our simple analogy contains *all the elements* of the scientific concept 'dictatorship of the revolutionary people', and also of the concept 'military and police dictatorship'. We can now pass from this simple analogy, which even a learned Cadet professor can grasp, to the more complex developments of social life.

"Revolution, in the strict and direct sense of the word, is a period in the life of a people when the anger accumulated during centuries of Avramov brutalities breaks forth into *actions*, not merely into words; and into the actions of *millions of the people*, not merely of individuals. The people awaken and rise up to rid themselves of the Avramovs. The people rescue the countless numbers of Spiridonovas in Russian life from the Avramovs, use force against the Avramovs, and establish their authority over the Avramovs. Of course, this does not take place so easily, and not 'all at once', as it did in our analogy, simplified for Professor Kiesewetter. This struggle of the people against the Avramovs, a struggle in the strict and direct sense of the word, this act of the people in throwing the Avramovs off their backs, stretches over months and years of 'revolutionary whirlwind'. This act of the people in throwing the Avramovs off their backs is the real content of what is called the great Russian revolution. This act, regarded from the standpoint of the methods of making history, takes place in the forms we have just described in discussing the revolutionary whirlwind, namely: the people seize political freedom, that is, the freedom which the Avramovs had prevented them from exercising; the people create a new, revolutionary authority, authority over the Avramovs, over the tyrants of the old police regime; the people use force against the Avramovs in order to remove, disarm and make

harmless these wild dogs, all the Avramovs, Durnovos, Dubasovs, Mins, etc., etc.

"Is it good that the people should apply such unlawful, irregular, unmethodical and unsystematic methods of struggle as seizing their liberty and creating a new, formally unrecognised and revolutionary authority, that it should use force against the oppressors of the people? Yes, it is very good. It is the supreme manifestation of the people's struggle for liberty. It marks that great period when the dreams of liberty cherished by the best men and women of Russia *come true*, when liberty becomes the cause of the masses of the people, and not merely of individual heroes. It is as good as the rescue by the crowd (in our analogy) of Spiridonova from Avramov, and the forcible disarming of Avramov and making him harmless.

"But this brings us to the very pivot of the Cadets' hidden thoughts and apprehensions. A Cadet is the ideologist of the philistines precisely because he looks at politics, at the liberation of the whole people, at revolution, through the spectacles of that same philistine who, in our analogy of the torture of Spiridonova by Avramov, would try to restrain the crowd, advise it not to break the law, not to hasten to rescue the victim from the hands of the torturer, since he is acting in the name of the law. In our analogy, of course, that philistine would be morally a monster; but in social life as a whole, we repeat, the philistine monster is not an individual, but a social phenomenon, conditioned, perhaps, by the deep-rooted prejudices of the bourgeois-philistine theory of law.

"Why does Mr. Blank hold it as self-evident that all Marxist principles were forgotten during the period of 'whirlwind'? Because he distorts Marxism into Brentanoism, and thinks that such 'principles' as the seizure of liberty, the establishment of revolutionary authority and the use of force by the people are not Marxist. This idea runs through the whole of Mr. Blank's article; and not only Mr. Blank's, but the articles of all the Cadets, and of all the writers in the liberal and radical camp who, today, are praising Plekhanov for his love of the Cadets; all of them, right up to the Bernsteinians of *Bez Zaglaviya*, the Prokopoviches, Kuskovas and *tutti quanti*.

"Let us see how this opinion arose and why it was bound to arise.

"It arose directly out of the Bernsteinian or, to put it more broadly, the opportunist concepts of the West-European Social-Democrats. The fallacies of these concepts, which the 'orthodox' Marxists in Western Europe have been systematically exposing all along the line, are now being smuggled into Russia 'on the sly', in a different dressing and on a different occasion. The Bernsteinians accepted and accept Marxism *minus* its directly revolutionary aspect. They do not regard the parliamentary struggle as one of the weapons particularly suitable for definite historical periods, but as the main and almost the sole form of struggle making 'force', 'seizure', 'dictatorship' unnecessary. It is this vulgar philistine distortion of Marxism that the Blanks and other liberal eulogisers of Plekhanov are now smuggling into Russia. They have become so accustomed to this distortion that they do not even think it necessary to prove that Marxist principles and ideas were forgotten in the period of the revolutionary whirlwind.

"Why was such an opinion bound to arise? Because it accords very well with the class standing and interests of the petty bourgeoisie. The ideologists of 'purified' bourgeois society agree with *all* the methods used by the Social-Democrats in their struggle *except those to which the revolutionary people resort in the period of a 'whirlwind'*, and which revolutionary Social-Democrats approve of and help in using. The interests of the bourgeoisie demand that the proletariat should take part in the struggle against the autocracy, but only in a way that does not lead to the supremacy of the proletariat and the peasantry, and does not completely eliminate the old, feudal-autocratic and police organs of state power. The bourgeoisie wants to preserve these organs, only establishing its direct control over them. It needs them *against the proletariat*, whose struggle would be too greatly facilitated if they were completely abolished. That is why the interests of the bourgeoisie as a class require both a monarchy and an Upper Chamber, and the prevention of the dictatorship of the revolutionary people. Fight the autocracy, the bourgeoisie says to the proletariat, but do not touch the old organs of state power, for I need them.

Fight in a 'parliamentary' way, that is, within the limits that we will prescribe by agreement with the monarchy. Fight with the aid of organisations, only not organisations like general strike committees, Soviets of Workers', Soldiers' Deputies, etc., but organisations that are recognised, restricted and made safe for capital by a law that we shall pass by agreement with the monarchy.

"It is clear, therefore, why the bourgeoisie speaks with disdain, contempt, anger and hatred about the period of the 'whirlwind', and with rapture, ecstacy and boundless philistine infatuation for . . . reaction, about the period of constitutionalism as protected by Dubasov. It is once again that constant, invariable quality of the Cadets: seeking to lean on the people and at the same time dreading their revolutionary initiative.

"It is also clear why the bourgeoisie is in such mortal fear of a repetition of the 'whirlwind', why it ignores and obscures the elements of the new revolutionary crisis, why it fosters constitutional illusions and spreads them among the people.

"Now we have fully explained why Mr. Blank and his like declare that in the period of the 'whirlwind' all Marxist principles and ideas were forgotten. Like all philistines, Mr. Blank accepts Marxism *minus* its revolutionary aspect; he accepts Social-Democratic methods of struggle *minus* the most revolutionary and directly revolutionary methods.

"Mr. Blank's attitude towards the period of 'whirlwind' is extremely characteristic as an illustration of bourgeois failure to understand proletarian movements, bourgeois horror of acute and resolute struggle, bourgeois hatred for every manifestation of a radical and directly revolutionary method of solving social historical problems, a method that breaks up old institutions. Mr. Blank has betrayed himself and all his bourgeois narrow-mindedness. Somewhere he heard and read that during the period of whirlwind the Social-Democrats made 'mistakes'—and he had hastened to conclude, and to declare with self-assurance, in tones that brook no contradiction and require no proof, that all the 'principles' of Marxism (of which he has not the least notion!) were forgotten. As for these 'mistakes', we will remark: Has there been a period in the development of the working-class movement, in the development of Social-Democracy,

when no mistakes were made, when there was no deviation to the right or the left? Is not the history of the parliamentary period of the struggle waged by the German Social-Democratic Party—the period which all narrow-minded bourgeois all over the world regard as the utmost limit—filled with such mistakes? If Mr. Blank were not an utter ignoramus on problems of socialism, he would easily call to mind Mühlberger, Dühring, the *Dampfersubvention* question, the 'Young', and Bernstein and many, many more. But Mr. Blank is not interested in studying the actual course of development of the Social-Democratic movement; all he wants is to minimise the scope of the proletarian struggle in order to exalt the bourgeois paltriness of his Cadet Party.

"Indeed, if we examine the question in the light of the deviations that the Social-Democratic movement has made from its ordinary, 'normal' course, we shall see that even in this respect there was *more* and not less solidarity and ideological integrity among the Social-Democrats in the period of 'revolutionary whirlwind' than there was before it. The tactics adopted in the period of 'whirlwind' did not further estrange the two wings of the Social-Democratic Party, but brought them closer together. Former disagreements gave way to unity of opinion on the question of armed uprising. Social-Democrats of both factions were active in the Soviets of Workers' Deputies, these peculiar instruments of embryonic revolutionary authority; they drew the soldiers and peasants into these Soviets, they issued revolutionary manifestos jointly with the petty-bourgeois revolutionary parties. Old contraversies of the pre-revolutionary period gave way to unanimity on practical questions. The upsurge of the revolutionary tide pushed aside disagreements, compelling Social-Democrats to adopt militant tactics; it swept the question of the Duma into the background and put the question of insurrection on the order of the day; and it brought closer together the Social-Democrats and revolutionary bourgeois democrats in carrying out immediate tasks. In *Severny Golos*, the Mensheviks, jointly with the Bolsheviks, called for a general strike and insurrection; and they called upon the workers to continue this struggle until they had captured power. The revolutionary situation itself suggested practical slogans. There were arguments only over matters of

detail in the appraisal of events: for example, *Nachalo* regarded the Soviets of Workers' Deputies as organs of revolutionary local self-government, while *Novaya Zhizn* regarded them as embryonic organs of revolutionary state power that united the proletariat with the revolutionary democrats. *Nachalo* inclined towards the dictatorship of the proletariat. *Novaya Zhizn* advocated the democratic dictatorship of the proletariat and the peasantry. But have not disagreements of this kind been observed at every stage of development of every socialist party in Europe?

"Mr. Blank's misrepresentation of the facts and his gross distortion of recent history are nothing more nor less than a sample of the smug bourgeois banality, for which periods of revolutionary whirlwind seem folly ('all principles are forgotten', 'even intellect and reason almost vanish'), while periods of suppression of revolution and philistine 'progress' (protected by the Dubasovs) seem to be periods of reasonable, deliberate and methodical activity. This comparative appraisal of two periods (the period of 'whirlwind' and the Cadet period) runs through the whole of Mr. Blank's article. When human history rushes forward with the speed of a locomotive, he calls it a 'whirlwind', a 'torrent', the 'vanishing' of all 'principles and ideas'. When history plods along at dray-horse pace, it becomes the very symbol of reason and method. When the masses of the people themselves, with all their virgin primitiveness and simple, rough determination begin to make history, begin to put 'principles and theories' immediately and directly into practice, the bourgeois is terrified and howls that 'intellect is retreating into the background' (is not the contrary the case, heroes of philistinism? Is it not the intellect of the masses, and not of individuals, that invades the sphere of history at such moments? Does not mass intellect at such a time become a virile, effective, and not an armchair force?). When the direct movement of the masses has been crushed by shootings, repressive measures, floggings, unemployment and starvation, when all the parasites of professorial science financed by Dubasov come crawling out of their crevices and begin to administer affairs *on behalf of the people, in the name of the masses*, selling and betraying their interests to a privileged few—then the knights of philistinism think that an era of calm and peace-

ful progress has set in and that 'the turn of intellect and reason has come'. The bourgeois always and everywhere remains true to himself: whether you take *Polyarnaya Zvezda* or *Nasha Zhizn*, whether you read Struve or Blank, you will always find this same narrow-minded, professorially pedantic and bureaucratically lifeless appraisal of periods of revolution and periods of reform. The former are periods of madness, *tolle Jahre*, the disappearance of intellect and reason. The latter are periods of 'deliberate and systematic' activities.

"Do not misinterpret what I am saying. I am not arguing that the Blanks prefer some periods to others. It is not a matter of preference; our subjective preferences do not determine the changes in historical periods. The thing is that in analysing the characteristics of this or that period (quite apart from our preferences or sympathies), the Blanks shamelessly *distort the truth*. The thing is that it is just the revolutionary periods which are distinguished by wider, richer, more deliberate, more methodical, more systematic, more courageous and more vivid making of history than periods of philistine, Cadet, reformist progress. But the Blanks turn the truth inside out! They palm off paltriness as magnificent making of history. They regard the inactivity of the oppressed or downtrodden masses as the triumph of 'system' in the work of bureaucrats and bourgeois. They shout about the disappearance of intellect and reason when, instead of the picking of draft laws to pieces by petty bureaucrats and liberal *penny-a-liner** journalists, there begins a period of direct political activity of the 'common people', who simply set to work without more ado to smash all the instruments for oppressing the people, seize power and take what was regarded as belonging to all kinds of robbers of the people—in short, when the intellect and reason of millions of downtrodden people awaken not only to read books, but for action, vital human action, to make history."

Such was the controversy that was waged in Russia in the years 1905 and 1906 on the question of the dictatorship.

Actually, the Dittmanns, Kautskys, Crispiens, and Hiffer-

* In the original these words are in English.—Ed.

dings in Germany, Longuet and Co. in France, Turati and his friends in Italy, the MacDonaldis and Snowdens in Britain, etc., argue about the dictatorship exactly as Mr. R. Blank and the Cadets did in Russia in 1905. They do not understand what dictatorship means, do not know how to prepare for it, and are incapable of understanding it and implementing it.

20.10.1920

Kommunistisches International
No. 14, November 9, 1920

Collected Works, Vol. 31,
pp. 340-61

**Once Again on the Trade Unions,
the Current Situation
and the Mistakes
of Comrades Trotsky and Bukharin**

The Party discussion and the factional struggle, which is of a type that occurs before a congress—before and in connection with the impending elections to the Tenth Congress of the R.C.P.—are waxing hot. The first factional pronouncement, namely, the one made by Comrade Trotsky on behalf of “a number of responsible workers” in his “platform pamphlet” (*The Role and Tasks of the Trade Unions*, with a preface dated December 25, 1920), was followed by a sharp pronouncement (the reader will see from what follows that it was deservedly sharp) by the Petrograd organisation of the R.C.P. (“Appeal to the Party”, published in *Petrogradskaya Pravda* on January 6, 1921, and in the Party’s Central Organ, the *Moscow Pravda*, on January 13, 1921). The Moscow Committee then came out against the Petrograd organisation (in the same issue of *Pravda*). Then appeared a verbatim report, published by the bureau of the R.C.P. group of the All-Russia Central Council of Trade Unions, of the discussion that took place on December 30, 1920, at a very large and important Party meeting, namely, that of the R.C.P. group at the Eighth Congress of Soviets. It is entitled *The Role of the Trade Unions in Production* (with a preface dated January 6, 1921). This, of course, is by no means all of the discussion material. Party meetings to discuss these issues are being held almost everywhere. On December 30, 1920, I spoke at a meeting in conditions in which, as I put it then, I “departed from the rules of pro-

cedure", i.e., in conditions in which I could not take part in the discussion or hear the preceding and subsequent speakers. I shall now try to make amends and express myself in a more "orderly" fashion.

The Danger of Factional Pronouncements to the Party

Is Comrade Trotsky's pamphlet *The Role and Tasks of the Trade Unions* a factional pronouncement? Irrespective of its content, is there any danger to the Party in a pronouncement of this kind? Attempts to hush up this question are a particularly favourite exercise with the members of the Moscow Committee (with the exception of Comrade Trotsky, of course), who see the factionalism of the Petrograd comrades, and with Comrade Bukharin, who, however, felt obliged, on December 30, 1920, to make the following statement on behalf of the "buffer group":

"... when a train seems to be heading for a crash, a buffer is not a bad thing at all" (report of the December 30, 1920, discussion, p. 45).

So there is some danger of a crash. Can we conceive of intelligent members of the Party being indifferent to the question of how, where and when this danger arose?

Trotsky's pamphlet opens with the statement that "it is the fruit of collective work", that "a number of responsible workers, particularly trade unionists (members of the Presidium of the All-Russia Central Council of Trade Unions, the Central Committee of the Metalworkers' Union, Tsekt-ran* and others)" took part in compiling it, and that it is a "platform pamphlet". At the end of thesis 4 we read that "the forthcoming Party Congress will have to choose [Trotsky's italics] between the two trends within the trade union movement".

* The Central Committee of the Joint Trade Union of Rail and Water Transport Workers. The Trotskyite union leaders used purely administrative methods, made arbitrary appointments and abandoned democratic methods in their work—all this led to a split within the Tsekt-ran.—Ed.

If this is not the formation of a faction by a member of the Central Committee, if this does not mean "heading for a crash", then let Comrade Bukharin, or anyone of his fellow-thinkers, explain to the Party any other possible meaning of the words "factionalism", and the Party "seems to be heading for a crash". Who can be more purblind than men wishing to play the "buffer" and *closing their eyes to such a "danger of a crash"*?

Just imagine: after the Central Committee had spent two plenary meetings (November 9 and December 7) in an unprecedentedly long, detailed and heated discussion of Comrade Trotsky's original draft theses and of the entire trade union policy that he advocates for the Party, one member of the Central Committee, *one out of nineteen*, forms a group outside the Central Committee and presents its "collective work" as a "platform", inviting the Party Congress "to choose between *two trends*"! This, incidentally, quite apart from the fact that Comrade Trotsky's announcement of two and only two trends on December 25, 1920, despite Bukharin's coming out as a "buffer" on November 9, is a glaring exposure of the Bukharin group's true role as abettors of the worst and most harmful sort of factionalism. But I ask any Party member: Don't you find this attack and insistence upon "choosing" between two trends in the trade union movement rather sudden? What is there for us to do but stare in astonishment at the fact that after three years of the proletarian dictatorship even one Party member can be found to "attack" the two trends issue *in this way*?

Nor is that all. Look at the factional attacks in which this pamphlet abounds. In the very first thesis we find a threatening "gesture" at "certain workers in the trade union movement" who are thrown "back to trade-unionism, pure and simple, which the Party repudiated in principle long ago" (evidently the Party is represented by only one member of the Central Committee's nineteen). Thesis 8 grandiloquently condemns "the craft conservatism prevalent among the top trade union functionaries" (note the truly bureaucratic concentration of attention on the "top"!). Thesis 11 opens with the astonishingly tactful, conclusive and business-like (what is the most polite word for it?) "hint" that the "majority of the trade unionists . . . give only formal,

that is, *verbal*, recognition" to the resolutions of the Party's Ninth Congress.

We find that we have some very authoritative judges before us who say the *majority* (1) of the trade unionists give only *verbal* recognition to the Party's decisions.

Thesis 12 reads:

"...many trade unionists take an ever more aggressive and uncompromising stand against the prospect of 'coalescence'.... Among them we find Comrades Tomsky and Lozovsky. What is more, many trade unionists, balking at the new tasks and methods, tend to cultivate in their midst a spirit of corporative exclusiveness and hostility for the new men who are being drawn into the given branch of the economy, thereby actually fostering the survivals of craft-unionism among the organised workers."

Let the reader go over these arguments carefully and ponder them. They simply abound in "gems". Firstly, the pronouncement must be assessed from the standpoint of factionalism! Imagine what Trotsky would have said, and how he would have said it, if Tomsky had published a platform accusing Trotsky and "many" military workers of cultivating the spirit of bureaucracy, fostering the survivals of savagery, etc. What is the "role" of Bukharin, Preobrazhensky, Serebryakov and the others who fail to see—positively fail to note, utterly fail to note—the aggressiveness and factionalism of all *this*, and refuse to see how much more factional it is than the pronouncement of the Petrograd comrades?

Secondly, take a closer look at the approach to the subject: many trade unionists "tend to cultivate in their midst a spirit".... This is an out-and-out bureaucratic approach. The whole point, you see, is not the level of development and living conditions of the masses in their millions, but the "spirit" which Tomsky and Lozovsky tend to cultivate "in their midst".

Thirdly, Comrade Trotsky has unwittingly revealed the *essence* of the whole controversy which he and the Bukharin and Co. "buffer" have been evading and camouflaging with such care.

What is the point at issue and the source of struggle? Is it the fact that many trade unionists are balking at the new tasks and methods and tend to cultivate in their midst a spirit of hostility for the new officials?

Or is it that the masses of organised workers are legitimately protesting and inevitably showing readiness to throw out the new officials who refuse to rectify the useless and harmful excesses of bureaucracy?

Is it that someone has refused to understand the "new tasks and methods"?

Or is it that someone is making a clumsy attempt to cover up his defence of certain useless and harmful excesses of bureaucracy with a lot of talk about new tasks and methods?

It is this *essence* of the dispute that the reader should bear in mind.

Formal Democracy and the Revolutionary Interest

"Workers' democracy is free from fetishes", Comrade Trotsky writes in his theses, which are the "fruit of collective work". "Its sole consideration is the revolutionary interest" (thesis 23).

Comrade Trotsky's theses have landed him in a mess. That part of them which is correct is not new and, what is more, turns *against* him. That which is new is all wrong.

I have written out Comrade Trotsky's correct propositions. They turn against him not only on the point in thesis 23 (Glavpolitput) but on the others as well.

Under the rules of formal democracy, Trotsky *had a right* to come out with a factional platform even against the whole of the Central Committee. That is indisputable. What is also indisputable is that the Central Committee had endorsed this formal right by its decision on freedom of discussion adopted on December 24, 1920. Bukharin, the buffer, recognises this formal right for Trotsky, but not for the Petrograd organisation, probably because on December 30, 1920, he talked himself into "the sacred slogan of workers' democracy" (verbatim report, p. 45). . . .

Well, and what about the revolutionary interest?

Will any serious-minded person who is not blinded by the factional egotism of "Tsektran" or of the "buffer" faction, will anyone in his right mind say that *such* a pronouncement on the trade union issue by *such* a prominent leader as Trotsky does promote *the revolutionary interest*?

Can it be denied that even if Trotsky's "new tasks and methods" were as sound as they are in fact unsound (of which later), his very approach would be damaging to himself, the Party, the trade union movement, the training of millions of trade union members and the Republic?

It looks as if the kind Bukharin and his group call themselves a "buffer" because they have firmly decided *not to think* about the obligations this title imposes upon them.

The Political Danger of Splits in the Trade Union Movement

Everyone knows that big disagreements sometimes grow out of minute differences, which may at first appear to be altogether insignificant. A slight cut or scratch, of the kind everyone has had scores of in the course of his life, may become very dangerous and even fatal if it festers and if blood poisoning sets in. This may happen in any kind of conflict, even a purely personal one. This also happens in politics.

Any difference, even an insignificant one, may become politically dangerous if it has a chance to grow into a split, and I mean the kind of split that will shake and destroy the whole political edifice, or lead, to use Comrade Bukharin's simile, to a crash.

Clearly, in a country under the dictatorship of the proletariat, a split in the ranks of the proletariat, or between the proletarian party and the mass of the proletariat, is not just dangerous; it is extremely dangerous, especially when the proletariat constitutes a small minority of the population. And splits in the trade union movement (which, as I tried hard to emphasise in my speech on December 30, 1920, is a movement of the almost completely organised proletariat) mean precisely splits in the mass of the proletariat.

That is why, when the whole thing started at the Fifth All-Russia Conference of Trade Unions on November 2-6, 1920 (and that is exactly where it did start), and when right after the conference—no, I am mistaken, *during* that Conference—Comrade Tomsky appeared before the Political Bureau in high dudgeon and, fully supported by Comrade

Rudzutak, the most even-tempered of men, began to relate that at the Conference Comrade Trotsky had talked about "shaking up" the trade unions and that he, Tomsky, had opposed this—when that happened, I decided there and then that policy (i.e., the Party's trade union policy) lay at the root of the controversy, and that Comrade Trotsky, with his "shake-up" policy against Comrade Tomsky, was entirely in the wrong. For, *even if the "shake-up" policy were partly justified* by the "new tasks and methods" (Trotsky's thesis 12), it cannot be tolerated at the present time, and in the present situation, because it threatens a split.

It now seems to Comrade Trotsky that it is "an utter travesty" to ascribe the "shake-up-from-above" policy to him (L. Trotsky, "A Reply to the Petrograd Comrades", *Pravda* No. 9, January 15, 1921). But "shake-up" is a real "catchword", not only in the sense that after being uttered by Comrade Trotsky at the Fifth All-Russia Conference of Trade Unions it has, you might say, "caught on" throughout the Party and the trade unions. Unfortunately, it remains true even today in the much more profound sense that it alone epitomises *the whole spirit, the whole trend* of the platform pamphlet entitled *The Role and Tasks of the Trade Unions*. Comrade Trotsky's platform pamphlet is shot through with the spirit of the "shake-up-from-above" policy. Just recall the accusation made against Comrade Tomsky, or "many trade unionists", that they "tend to cultivate in their midst a spirit of hostility for the new men"!

But whereas the Fifth All-Russia Conference of Trade Unions (November 2-6, 1920) only saw the makings of the atmosphere fraught with splits, the split within Tsektran became a fact in early December 1920.

This event is basic and essential to an understanding of the political essence of our controversies; and Comrades Trotsky and Bukharin are mistaken if they think hushing it up will help matters. A hush-up in this case does not produce a "buffer" effect but rouses passions; for the question has not only been placed on the agenda by developments, but has been emphasised by Comrade Trotsky in his platform pamphlet. It is this pamphlet that repeatedly, in the passages I have quoted, particularly in thesis 12, raises the question of whether the essence of the matter is that "many trade

unionists tend to cultivate in their midst a spirit of hostility for the new men", or that the "hostility" of the masses is legitimate in view of certain useless and harmful excesses of bureaucracy, for example, in Tsektran.

The issue was bluntly and properly stated by Comrade Zinoviev in his very first speech on December 30, 1920, when he said that it was "Comrade Trotsky's immoderate adherents" who had brought about a split. Perhaps that is why Comrade Bukharin abusively described Comrade Zinoviev's speech as "a lot of hot air"? But every Party member who reads the verbatim report of the December 30, 1920 discussion will see that that is not true. He will find that it is Comrade Zinoviev who quotes and operates with the facts, and that it is Trotsky and Bukharin who indulge most in intellectualist verbosity minus the facts.

When Comrade Zinoviev said, "Tsektran stands on feet of clay and has already split into three parts", Comrade Sosnovsky interrupted and said:

"That is something you have encouraged" (verbatim report, p. 15).

Now this is a serious charge. If it were proved, there would, of course, be no place on the Central Committee, in the R.C.P., or in the trade unions of our Republic for those who were guilty of *encouraging a split* even in one of the trade unions. Happily, this serious charge was advanced in a thoughtless manner by a comrade who, I regret to say, has now and again been "carried away" by thoughtless polemics before this. Comrade Sosnovsky has even managed to insert "a fly in the ointment" of his otherwise excellent articles, say, on production propaganda, and this has tended to negate all its pluses. Some people (like Comrade Bukharin) are so happily constituted that they are incapable of injecting venom into their attacks even when the fight is bitterest; others, less happily constituted, are liable to do so, and do this all too often. Comrade Sosnovsky would do well to watch his step in this respect, and perhaps even ask his friends to help out.

But, some will say, the charge is there, even if it has been made in a thoughtless, unfortunate and patently "factional" form. In a serious matter, the badly worded truth is preferable to the hush-up.

That the matter is serious is beyond doubt, for, let me say this again, the *crux* of the issue lies in this area to a greater extent than is generally suspected. Fortunately, we are in possession of sufficiently objective and conclusive facts to provide an answer *in substance* to Comrade Sosnovsky's point.

First of all, there is on the same page of the verbatim report Comrade Zinoviev's statement denying Comrade Sosnovsky's allegation and making precise references to conclusive facts. Comrade Zinoviev showed that Comrade Trotsky's accusation (made obviously, let me add, in an outburst of factional zeal) was quite a different one from Comrade Sosnovsky's; Comrade Trotsky's accusation was that Comrade Zinoviev's *speech at the September All-Russia Conference of the R.C.P.* had helped to bring about or had brought about the split. (This charge, let me say in parenthesis, is quite untenable, if only because Zinoviev's September speech was approved in substance by the Central Committee and the Party, and there has been no formal protest against it since.)

Comrade Zinoviev replied that at the Central Committee meeting Comrade Rudzutak had used the minutes to prove that "*long before any of my [Zinoviev's] speeches and the All-Russia Conference the question [concerning certain unwarranted and harmful excesses of bureaucracy in Tsektran] had been examined in Siberia, on the Volga, in the North and in the South*".

That is an absolutely precise and clear-cut statement of fact. It was made by Comrade Zinoviev in his first speech before thousands of the most responsible Party members, and his facts were *not* refuted either by Comrade Trotsky, who spoke *twice later*, or by Comrade Bukharin, who *also spoke later*.

Secondly, the December 7, 1920 *resolution of the Central Committee's Plenary Meeting concerning the dispute between the Communists working in water transport and the Communist group at the Tsektran Conference*, given in the same verbatim report, was an even more definite and official refutation of Comrade Sosnovsky's charges. The part of the resolution dealing with Tsektran says:

"In connection with the dispute between Tsektran and the water transport workers, the Central Committee resolves: 1) To set up a

Water Transport Section within the amalgamated Tsektran; 2) To convene a congress of railwaymen and water transport workers in February to hold normal elections to a new Tsektran; 3) To authorise the old Tsektran to function until then; 4) To abolish Glavpolitvod and Glavpolitput immediately and to transfer all their funds and resources to the trade union on normal democratic lines."

This shows that the water transport workers, far from being censured, are deemed to be *right* in every essential. Yet *none* of the C.C. members who had signed the common platform of January 14, 1921 (except Kamenev) voted for the resolution. (The platform referred to is the *Role and Tasks of the Trade Unions. Draft Decision of the Tenth Congress of the R.C.P.*, submitted to the Central Committee by a group of members of the Central Committee and the trade union commission. Among those who signed it was Lozovsky, a member of the trade union commission but not of the Central Committee. The others were Tomsky, Kalinin, Rudzutak, Zinoviev, Stalin, Lenin, Kamenev, Petrovsky and Artyom Sergeev.)

This resolution was carried *against* the C.C. members listed above, that is, against our group, for we would have voted against allowing the old Tsektran to continue temporarily. Because we were sure to win, Trotsky was forced to vote for Bukharin's resolution, as otherwise our resolution would have been carried. Comrade Rykov, who had been *for* Trotsky in November, took part in the trade union commission's examination of the dispute between Tsektran and the water transport workers in December, and saw that the latter were right.

To sum up: the December 7 majority in the Central Committee consisted of Comrades Trotsky, Bukharin, Preobrazhensky, Serebryakov and other C.C. members who are above suspicion of being biased *against* Tsektran. Yet the substance of their resolution did not censure the water transport workers but Tsektran, which they just stopped short of dissolving there and then. This proves Sosnovsky's charge to be quite groundless.

There is one other point to be dealt with, if we are to leave no room for ambiguity. What were these "certain unwarranted and harmful excesses of bureaucracy" to which I have repeatedly referred? Isn't *this* last charge unsupported or exaggerated?

Once again it was Comrade Zinoviev who, in his very first speech on December 30, 1920, provided the answer which was as precise as one could wish. He quoted from Comrade Zoff's water transport circular of May 3, 1920: "Committee treadmill abolished." Comrade Zinoviev was quite right in saying this was a fundamental error. It exemplified the unwarranted and harmful excesses of bureaucracy and the "appointments system". But he said there and then that some appointees were "not half as experienced or as tried" as Comrade Zoff. I have heard Comrade Zoff referred to in the Central Committee as a most valuable worker, and this is fully borne out by my own observations in the Council of Defence. It has not entered anyone's mind either to make scapegoats of such comrades or to undermine their authority (as Comrade Trotsky suggests, without the least justification, on page 25 of his report). Their authority is not being undermined by those who try to correct the "appointees'" mistakes, but by those who would defend them even when they are wrong.

We see, therefore, that the danger of splits within the trade union movement was not imaginary but real. And we find that the actual disagreements really boiled down to a demand that certain unwarranted and harmful excesses of bureaucracy, and the appointments system should not be justified or defended, but corrected. That is all there is to it.

Disagreements on Principle

There being deep and basic disagreements on principle—we may well be asked—do they not serve as vindication for the sharpest and most factional pronouncements? Is it possible to vindicate such a thing as a split, provided there is need to drive home some entirely new idea?

I believe it is, provided of course the disagreements are truly very deep and there is no other way to rectify a wrong trend in the policy of the Party or of the working class.

But the whole point is that there are no such disagreements. Comrade Trotsky has tried to point them out, and failed. A tentative or conciliatory approach had been possible—and necessary—*before* the publication of his pamphlet

(December 25) ("such an approach is ruled out even in the case of disagreements and vague new tasks"); but *after* its publication we had to say: Comrade Trotsky is essentially wrong on all his new points.

This is most evident from a comparison of his theses with Rudzutak's which were adopted by the Fifth All-Russia Conference of Trade Unions (November 2-6). I quoted the latter in my December 30 speech and in the January 21 issue of *Pravda*. They are fuller and more correct than Trotsky's, and wherever the latter differs from Rudzutak, he is wrong.

Take this famous "industrial democracy", which Comrade Bukharin hastened to insert in the Central Committee's resolution of December 7. It would, of course, be ridiculous to quibble about this ill-conceived brainchild ("tricky flourishes"), if it merely occurred in an article or speech. But, after all, it was Trotsky and Bukharin who put themselves into the ridiculous position by *insisting in their theses* on this very term, which is the one feature that distinguishes their "platforms" from Rudzutak's theses adopted by the trade unions.

The term is theoretically wrong. In the final analysis, every kind of democracy, as political superstructure in general (which must exist until classes have been abolished and a classless society established), serves production and is ultimately determined by the relations of production in a given society. It is, therefore, meaningless to single out "industrial democracy", for this leads to confusion, and the result is a dummy. That is the first point.

The second is that if you look at Bukharin's own explanation given in the resolution of the C.C. Plenary Meeting on December 7, which he drafted, you will find that he says: "Accordingly, the methods of workers' democracy must be those of industrial democracy, which means..." Note the "which means"! The fact is that Bukharin opens his appeal to the masses with such an outlandish term that he must give a gloss on it. This, I think, is *undemocratic* from the democratic standpoint. You must write for the masses without using terms that require a glossary. This is bad from the "production" standpoint because time is wasted in explaining unnecessary terms. "Which means," he says,

"that nomination and seconding of candidates, elections, etc., must proceed with an eye not only to their political staunchness, but also business efficiency, administrative experience, leadership, and proved concern for the working people's material and spiritual interests."

The reasoning there is obviously artificial and incorrect. For one thing, democracy is more than "nomination and seconding of candidates, elections, etc." Then, again, not all elections should be held with an eye to political staunchness and business efficiency. Comrade Trotsky notwithstanding, an organisation of many millions must have a certain percentage of canvassers and bureaucrats (we shall not be able to make do without good bureaucrats for many years to come). But we do not speak of "canvassing" or "bureaucratic" democracy.

The third point is that it is wrong to consider only the elected, the organisers, the administrators, etc. After all, they constitute a minority of outstanding men. It is the mass, the rank and file that we must consider. Rudzutak has it in simpler, more intelligible and theoretically more correct terms (thesis 5):

"...it must be brought home to each participant in production that his production tasks are appropriate and important; that each must not only take a hand in fulfilling his assignments, but also play an intelligent part in correcting any technical and organisational defects in the sphere of production."

The fourth point is that "industrial democracy" is a term that lends itself to misinterpretation. It may be read as a repudiation of dictatorship and individual authority. It may be read as a suspension of ordinary democracy or a pretext for evading it. Both readings are harmful, and cannot be avoided without long special commentaries.

Rudzutak's plain statement of the same ideas is more correct and more handy. This is indirectly confirmed by Trotsky's parallel of "war democracy" which he draws with his own term in an article, "Industrial Democracy", in *Pravda* of January 11, and which fails to refute that his term is inaccurate and inconvenient (for he side-steps the whole issue and fails to compare his theses with Rudzutak's). Happily, as far as I can recall, we have never had any factional controversy over that kind of term.

Trotsky's "production atmosphere" is even wider of the mark, and Zinoviev had good reason to laugh at it. This made Trotsky very angry, and he came out with this argument: "We once had a war atmosphere. . . . We must now have a production atmosphere and not only on the surface but deep down in the workers' mass. This must be as intense and practical an interest in production as was earlier displayed in the fronts. . . ." Well, there you are: the message must be carried "deep down into the workers' mass" in the language of Rudzutak's theses, because "production atmosphere" will only earn you a smile or a shrug. Comrade Trotsky's "production atmosphere" has essentially the same meaning as production propaganda, but such expressions must be avoided when production propaganda is addressed to the workers at large. The term is an example of how *not* to carry it on among the masses.

Politics and Economics. Dialectics and Eclecticism

It is strange that we should have to return to such elementary questions, but we are unfortunately forced to do so by Trotsky and Bukharin. They have both reproached me for "switching" the issue, or for taking a "political" approach, while theirs is an "economic" one. Bukharin even put that in his theses and tried to "rise above" either side, as if to say that he was combining the two.

This is a glaring theoretical error. I said again in my speech that politics is a concentrated expression of economics, because I had earlier heard my "political" approach rebuked in a manner which is inconsistent and inadmissible for a Marxist. Politics must take precedence over economics. To argue otherwise is to forget the ABC of Marxism.

Am I wrong in my political appraisal? If you think so, say it and prove it. But you forget the ABC of Marxism when you say (or imply) that the political approach is equivalent to the "economic", and that you can take "the one and the other".

What the political approach means, in other words, is that the wrong attitude to the trade unions will ruin the Soviet

power and topple the dictatorship of the proletariat. (In a peasant country like Russia, the Soviet power would surely go down in the event of a split between the trade unions and a Party in the wrong.) This proposition can (and must) be tested in substance, which means looking into the rights and wrongs of the approach and taking a decision. To say: I "appreciate" your political approach, "but" it is only a political one and we "also need an economic one", is tantamount to saying: I "appreciate" your point that in taking that particular step you are liable to break your neck, *but* you must also take into consideration that it is better to be clothed and well-fed than to go naked and hungry.

Bukharin's insistence on combining the political *and* the economic approach has landed him in theoretical *eclecticism*.

Trotsky and Bukharin make as though they are concerned for the growth of production whereas we have nothing but formal democracy in mind. This picture is wrong, because the *only* formulation of the issue (which the Marxist standpoint *allows*) is: without a correct political approach to the matter the given class will be unable to stay on top and, *consequently*, will be incapable of solving its *production problem* either.

Let us take a concrete example. Zinoviev says: "By carrying things to a split within the trade unions, you are making a political mistake. I spoke and wrote about the growth of production back in January 1920, citing the construction of the public baths as an example." Trotsky replies: "What a thing to boast of: a pamphlet with the public baths as an example (p. 29), 'and not a single word' about the tasks of the trade unions" (p. 22).

This is wrong. The example of the public baths is worth, you will pardon the pun, a dozen "production atmospheres", with a handful of "industrial democracies" thrown in. It tells the masses, the whole bulk of them, what the trade unions are to do, and does this in plain and intelligible terms, whereas all these "production atmospheres" and "democracies" are so much murk blurring the vision of the workers' masses, and *dimming* their understanding.

Comrade Trotsky also rebuked me for not "saying a word" (p. 66) about "the role that has to be played—and is being played—by the levers known as the trade union apparatus".

I beg to differ, Comrade Trotsky. By reading out Rudzutak's theses *in toto* and endorsing them, I made a statement on the question that was *fuller, plainer, clearer and more correct* than all your theses, your report or co-report, and speech in reply to the debate. I insist that bonuses in kind and disciplinary comrades' courts mean a great deal more to economic development, industrial management, and wider trade union participation in production than the absolutely abstract (and therefore empty) talk about "industrial democracy", "coalescence", etc.

Behind the effort to present the "production" standpoint (Trotsky) or to overcome a one-sided political approach and combine it with an economic approach (Bukharin) we find:

1) Neglect of Marxism, as expressed in the theoretically incorrect, eclectic definition of the relation between politics and economics;

2) Defence or camouflage of the political mistake expressed in the shake-up policy, which runs through the *whole* of Trotsky's platform pamphlet, and which, unless it is admitted and corrected, *leads* to the collapse of the dictatorship of the proletariat;

3) A step back in purely economic and production matters, and the question of how to increase production; it is, in fact, a step back from Rudzutak's *practical* theses, with their concrete, vital and urgent tasks (develop production propaganda; learn proper distribution of bonuses in kind and correct use of coercion through disciplinary comrades' courts), to the highbrow, abstract, "empty" and theoretically incorrect general *theses* which *ignore* all that is most practical and businesslike.

That is where Zinoviev and myself, on the one hand, and Trotsky and Bukharin, on the other, actually stand on this question of politics and economics.

I could not help smiling, therefore, when I read Comrade Trotsky's objection in his speech of December 30: "In his summing-up at the Eighth Congress of Soviets of the debate on the situation, Comrade Lenin said we ought to have less politics and more economics, but when he got to the trade union question he laid emphasis on the political aspect of the matter" (p. 65). Comrade Trotsky thought these words were "very much to the point". Actually, however,

they reveal a terrible confusion of ideas, a truly hopeless "ideological confusion". Of course, I have always said, and will continue to say, that we need more economics and less politics, but if we are to have this we must clearly be rid of political dangers and political mistakes. Comrade Trotsky's political mistakes, aggravated by Comrade Bukharin, *distract* our Party's attention from economic tasks and "production" work, and, *unfortunately*, make us waste time on correcting them and arguing it out with the syndicalist deviation (which leads to the collapse of the dictatorship of the proletariat), objecting to the incorrect approach to the trade union movement (which leads to the collapse of the Soviet power), and debating general "theses", instead of having a practical and business-like "economic" discussion as to whether it was the Saratov millers, the Donbas miners, the Petrograd metalworkers or some other group that had the best results in distributing bonuses in kind, organising comrades' courts, and coalescing on the basis of Rudzutak's theses, adopted by the Fifth All-Russia Trade Union Conference on November 2-6.

Let us now consider what good there is in a "broad discussion". Once again we find political mistakes distracting attention from economic tasks. I was against this "broad" discussion, and I believed, and still do, that it was a mistake—a political mistake—on Comrade Trotsky's part to disrupt the work of the trade union commission, which ought to have held a business-like discussion. I believe Bukharin's buffer group made the political mistake of misunderstanding the tasks of the buffer (in which case they had once again substituted eclecticism for dialectics), for from the "buffer" standpoint they should have vigorously opposed any broad discussion and demanded that the matter should be taken up by the trade union commission. Here is what came of this.

On December 30, Bukharin went so far as to say that "we have proclaimed the new and sacred slogan of workers' democracy, which means that questions are no longer to be discussed in the board-room within the corporation or at small meetings but are to be placed before big meetings. I insist that by taking the trade union issue before such a large meeting as this one we are not taking a step backward but

forward" (p. 45). And this man has accused Zinoviev of spouting "hot air" and overdoing the democracy! I say that he himself has given us a lot of hot air and has shown some unexampled bungling; he has completely failed to understand that formal democracy must be subordinate to the revolutionary interest.

Trotsky is in the same boat. His charge is that "Lenin wants at all costs to disrupt or shelve the discussion of the matter in essence" (p. 65). He declares: "My reasons for refusing to serve on the commission were clearly stated in the Central Committee: until such time as I am permitted, on a par with all other comrades, to air these questions fully in the Party press, I do not expect any good to come of any cloistered examination of these matters, and, consequently, of work on the commission" (p. 69).

What is the result? Less than a month has passed since Trotsky started his "broad discussion" on December 25, and you will be hard put to find one responsible Party worker in a hundred who is not fed up with the discussion and has not realised its futility (to say no worse). For Trotsky has made the Party waste time on a discussion of words and bad theses, and has ridiculed as "cloistered" the *businesslike* economic discussion in the commission, which was to have studied and verified practical experience and projected its lessons for *progress* in real "production" work, in place of the *regress* from vibrant activity to scholastic exercises in all sorts of "production atmospheres".

Take this famous "coalescence". My advice on December 30 was that we should keep mum on this point, because we had *not studied* our own practical experience, and without that any discussion was bound to degenerate into "hot air" and draw off the Party's forces *from* economic work. I said it was bureaucratic projecteering for Trotsky to propose in his theses that from one-third to one-half and from one-half to two-thirds of the economic councils should consist of trade unionists.

For this I was upbraided by Bukharin who, I see from p. 49 of the report, made a point of proving to me at length and in great detail that "when people meet to discuss something, they should not act as deaf-mutes" (*sic*). Trotsky was also angry and exclaimed:

"Will every one of you please make a note that on this particular date Comrade Lenin described this as a bureaucratic evil. I take the liberty to predict that within a few months we shall have accepted for our guidance and consideration that the All-Russia Central Council of Trade Unions and the Supreme Economic Council, the Central Committee of the Metalworkers' Union and the Metals Department, etc., are to have from one-third to one-half of their members in common" (p. 68).

When I read that I asked Comrade Milyutin (Deputy Chairman of the Supreme Economic Council) to let me have the available *printed* reports on coalescence, I said to myself: why not make a small start on the *study of our practical experience*; it's so dull engaging in "general Party talk" (Bukharin's expression, p. 47, which has every chance of becoming a catchword like "shake-up") to no useful purpose, without the facts, and inventing disagreements, definitions and "industrial democracies".

Comrade Milyutin sent me several books, including *The Report of the Supreme Economic Council to the Eighth All-Russia Congress of Soviets* (Moscow, 1920; preface dated December 19, 1920). On its p. 14 is a table showing workers' participation in administrative bodies. Here is the table (covering only part of the gubernia economic councils and factories):

Administrative body	Total members	Workers		Specialists		Office workers and others	
		Number	Per cent	Number	Per cent	Number	Per cent
Presidium of Supreme Economic Council and gubernia economic councils	187	107	57.2	22	11.8	58	31.0
Collegiums of chief administrations, departments, central boards and head offices	140	72	51.4	31	22.2	37	26.4
Corporate and one-man managements of factories	1,143	726	63.5	398	34.8	19	1.7
Total	1,470	905	61.6	451	30.7	114	7.7

It will be seen that 61.6 per cent, that is, closer to two-thirds than to one-half, of the staff of administrative bodies now consists of workers. And this *already proves* that what Trotsky wrote on this matter in his theses was an exercise in bureaucratic projectceering. To talk, argue and write plat-forms about "one-third to one-half" and "one-half to two-thirds" is the most useless sort of "general Party talk", which diverts time, attention and resources from *production* work. It is empty politicking. All this while, a great deal of good could have been done in the commission, where men of experience would have refused to write any theses without a study of the facts, say, by polling a dozen or so "common functionaries" (out of the thousand), by comparing their impressions and conclusions with objective statistical data, and by making an attempt to obtain practical guidance for the future: that being our experience, do we go straight on, or do we make some change in our course, methods and approach, and how; or do we call a halt, for the good of the cause, and check things over and over again, make a few changes here and there, and so on and so forth.

Comrades, a real "executive" (let me also have a go at "production propaganda") is well aware that even in the most advanced countries, the capitalists and their executives take years—sometimes ten and more—to study and test their own (and others') practical experience, making innumerable starts and corrections to tailor a system of management, select senior and junior executives, etc., fit for their particular business. That was the rule under capitalism, which throughout the civilised world based its business practices on *the experience and habits of centuries*. We who are breaking new ground must put in a long, persistent and patient effort to retrain men and change the old habits which have come down to us from capitalism, but this can only be done little by little. Trotsky's approach is quite wrong. In his December 30 speech he exclaimed: "Do or do not our workers, Party and trade union functionaries have any production training? Yes or no? I say: No" (p. 29). This is a ridiculous approach. It is like asking whether a division has enough felt boots: Yes or no?

It is safe to say that even ten years from now we shall have to admit that all our Party and trade union function-

aries do not have enough production training, in much the same way as the workers of the Military Department, the trade unions and the Party will not have had enough military experience. But we have made a *start* on production training by having about a thousand workers, and trade union members and delegates take part in management and run factories, head offices and other bodies higher up the scale. The basic principle underlying "production training"—which is the training of *our own selves*, of the old underground workers and professional journalists—is that we should start a painstaking and detailed study of our own practical experience, and teach others to do so, according to the rule: Look before you leap. The fundamental and absolute rule behind "production training" is systematic, circumspect, practical and businesslike verification of what this one thousand have done, and even more efficient and careful correction of their work, taking a step forward only when there is ample proof of the usefulness of a given method, system of management, proportion, selection of men, etc. And it is this rule that Comrade Trotsky has broken by his theses and approach. All his theses, his entire platform pamphlet, are so wrong that they have diverted the Party's attention and resources from practical "production" work to a lot of empty talk.

Dialectics and Eclecticism. "School" and "Apparatus"

Among Comrade Bukharin's many excellent traits are his theoretical ability and keen interest in getting at the theoretical roots of every question. That is a very valuable trait because you cannot have a proper understanding of any mistake, let alone a political one, unless you dig down to its theoretical roots among the basic premises of the one who makes it.

Responding to this urge, Comrade Bukharin tended to shift the controversy into the theoretical sphere, beginning from December 30, if not earlier.

In his speech on that day he said: "That neither the political nor the economic factor can be ignored is, I believe absolutely incontrovertible."

tible—and that is the theoretical essence of what is here known as the ‘buffer group’ or its ideology” (p. 47).

The gist of his theoretical mistake in this case is substitution of eclecticism for the dialectical interplay of politics and economics (which we find in Marxism). His theoretical attitude is: “on the one hand, and on the other”, “the one and the other”. That is eclecticism. Dialectics requires an all-round consideration of relationships in their concrete development but not a patchwork of bits and pieces. I have shown this to be so on the example of politics and economics.

That of the “buffer” has gone to reinforce the point. You need a buffer, and it is useful when the Party train is heading for a crash. No question about that at all. Bukharin has built up his “buffer” problem eclectically, by collecting odd pieces from Zinoviev and Trotsky. As a “buffer”, Bukharin should have decided for himself just where, when and how each individual or group had made their mistake, whether it was a theoretical mistake, one of political tact, factional pronouncement, or exaggeration, etc. He should have done that and gone *hammer and tongs at every* such mistake. But he has failed to understand his task of “buffer”, and here is good proof of it.

The Communist group of Tsektran’s Petrograd Bureau (the G.C. of the Railwaymen’s and Water Transport Workers’ Union), an organisation sympathising with Trotsky, has stated its opinion that, “on the main issue of the trade unions’ role in production, Comrades Trotsky and Bukharin hold views which are variations of one and the same standpoint”. It has issued Comrade Bukharin’s report in Petrograd on January 3, 1921, in pamphlet form (N. Bukharin, *The Tasks of the Trade Unions*, Petrograd, 1921). It says:

“Comrade Trotsky’s original formulation was that the trade union leadership should be removed and suitable comrades found to take their place, etc. He had earlier advocated a ‘shake-up’, but he has now abandoned the idea, and it is therefore quite absurd to use it as an argument against him” (p. 5).

I will let pass the numerous factual inaccuracies in this statement. (Trotsky used the term “shake-up” at the Fifth All-Russia Conference of Trade Unions, November 2-6. He mentions “selection of leadership” in Paragraph 5 of his theses which he submitted to the Central Committee on

November 8, and which, incidentally, some of his supporters have published as a leaflet. The whole of Trotsky's pamphlet, *The Role and Tasks of the Trade Unions*, December 25, reveals the same kind of mentality, the same spirit as I have pointed out before. When and how he "abandoned" this attitude remains a mystery.) I am now dealing with a different matter. When the "buffer" is an eclectic, he passes over some mistakes and brings up others; he says nothing of them in Moscow on December 30, 1920, when addressing thousands of R.C.P. functionaries from all over Russia; but he brings them up in Petrograd on January 3, 1921. When the "buffer" is a dialectician, he directs the full brunt of his attack at every mistake he sees on either side, or on all sides. And that is something Bukharin does not do. He does not even try to examine Trotsky's pamphlet in the light of the "shake-up" policy. *He simply says nothing about it.* No wonder his buffer performance has made everyone laugh.

To proceed. In that same Petrograd speech he says (p. 7):

"Comrade Trotsky's mistake is insufficient support for the school-of-communism idea."

During the December 30 discussion, Bukharin reasoned as follows:

"Comrade Zinoviev has said that the trade unions are a school of communism, and Trotsky has said that they are a technical and administrative apparatus for industrial management. I see no logical grounds for proof that either proposition is wrong; both, and a combination of both, are right" (p. 48).

Bukharin and his "group" or "faction" make the same point in their thesis 6: "On the one hand, they [the trade unions] are a school of communism . . . and on the other, they are—increasingly—a component part of the economic apparatus and of state administration in general" (*Pravda*, January 16).

That is where we find Comrade Bukharin's fundamental theoretical mistake, which is substitution of eclecticism (especially popular with the authors of diverse "fashionable" and reactionary philosophical systems) for Marxist dialectics.

When Comrade Bukharin speaks of "logical" grounds, his whole reasoning shows that he takes—unconsciously, perhaps—the standpoint of formal or scholastic logic, and not

of dialectical or Marxist logic. Let me explain this by taking the simple example which Comrade Bukharin himself gives. In the December 30 discussion he said:

"Comrades, many of you may find that the current controversy suggests something like this: two men come in and invite each other to define the tumbler on the lectern. One says: 'It is a glass cylinder, and a curse on anyone who says different.' The other one says: 'A tumbler is a drinking vessel, and a curse on anyone who says different'" (p. 46).

The reader will see that Bukharin's example was meant to give me a popular explanation of the harm of one-track thinking. I accept it with gratitude, and in the one-good-turn-deserves-another spirit offer a popular explanation of the difference between dialectics and eclecticism.

A tumbler is assuredly both a glass cylinder and a drinking vessel. But there are more than these two properties, qualities or facets to it; there are an infinite number of them, an infinite number of "mediacies" and inter-relationships with the rest of the world. A tumbler is a heavy object which can be used as a missile; it can serve as a paperweight, a receptacle for a captive butterfly, or a valuable object with an artistic engraving or design, and this has nothing at all to do with whether or not it can be used for drinking, is made of glass, is cylindrical or not quite, and so on and so forth.

Moreover, if I needed a tumbler just now for drinking, it would not in the least matter how cylindrical it was, and whether it was actually made of glass; what would matter though would be whether it had any holes in the bottom, or anything that would cut my lips when I drank, etc. But if I did not need a tumbler for drinking but for a purpose that could be served by any glass cylinder, a tumbler with a cracked bottom or without one at all would do just as well, etc.

Formal logic, which is as far as schools go (and should go, with suitable abridgements for the lower forms), deals with formal definitions, draws on what is most common, or glaring, and stops there. When two or more different definitions are taken and combined at random (a glass cylinder and a drinking vessel), the result is an eclectic definition which is indicative of different facets of the object, and nothing more.

Dialectical logic demands that we should go further. Firstly, if we are to have a true knowledge of an object we must look at and examine all its facets, its connections and "mediacies". That is something we cannot ever hope to achieve completely, but the rule of comprehensiveness is a safeguard against mistakes and rigidity. Secondly, dialectical logic requires that an object should be taken in development, in change, in "self-movement" (as Hegel sometimes puts it). This is not immediately obvious in respect of such an object as a tumbler, but it, too, is in flux, and this holds especially true for its purpose, use and *connection* with the surrounding world. Thirdly, a full "definition" of an object must include the whole of human experience, both as a criterion of truth and a practical indicator of its connection with human wants. Fourthly, dialectical logic holds that "truth is always concrete, never abstract", as the late Plekhanov liked to say after Hegel. (Let me add in parenthesis for the benefit of young Party members that you *cannot* hope to become a *real*, intelligent Communist without making a study—and I mean *study*—of all of Plekhanov's philosophical writings, because nothing better has been written on Marxism anywhere in the world.*)

I have not, of course, run through the whole notion of dialectical logic, but what I have said will do for the present. I think we can return from the tumbler to the trade unions and Trotsky's platform.

"A school, on the one hand, and an apparatus on the other," says Bukharin, and writes as much in his theses. Trotsky's mistake is "insufficient support for the school-of-communism idea"; Zinoviev errs by being lukewarm on the apparatus "factor".

Why is Bukharin's reasoning no more than inert and empty eclecticism? It is because he does not even try to

* By the way, it would be a good thing, first, if the current edition of Plekhanov's works contained a special volume or volumes of all his philosophical articles, with detailed indexes, etc., to be included in a series of standard textbooks on communism; secondly, I think the workers' state must demand that professors of philosophy should have a knowledge of Plekhanov's exposition of Marxist philosophy and ability to impart it to their students. But all that is a digression from "propaganda" to "administration".

make an independent analysis, from his own standpoint, either of the whole course of the current controversy (as Marxism, *that is*, dialectical logic, unconditionally demands) or of the whole approach to the question, the whole presentation—the whole trend of the presentation, if you will—of the question at the present time and in these concrete circumstances. You do not see Bukharin doing that at all! His approach is one of pure abstraction: he makes no attempt at concrete study, and takes bits and pieces from Zinoviev and Trotsky. That is eclecticism.

Here is another example to clarify the picture. I know next to nothing about the insurgents and revolutionaries of South China (apart from the two or three articles by Sun Yat-sen, and a few books and newspaper articles I read many years ago). Since there are these uprisings, it is not too far-fetched to assume a controversy going on between Chinese No. 1, who says that the insurrection is the product of a most acute nation-wide class struggle, and Chinese No. 2, who says that insurrection is an art. That is all I need to know in order to write theses *à la Bukharin*: "On the one hand, . . . on the other hand." The one has failed to reckon with the art "factor", and the other, with the "acuteness factor", etc. Because no *concrete* study is made of *this particular* controversy, question, approach, etc., the result is a dead and empty eclecticism.

On the one hand, the trade unions are a school, and on the other, an apparatus; but they also happen to be an organisation of working people, an almost exclusive organisation of industrial workers, and organisation by industry, etc.* Bukharin does not make any analysis for himself, nor does he produce a shred of evidence to prove why it is that we should consider the first two "facets" of the question or object, instead of the third, the fourth, the fifth, etc. That is why his group's theses are an eclectic soap bubble. His presentation of the "school-apparatus" relationship is fundamentally eclectic and wrong.

* Incidentally, here again Trotsky makes a mistake. He thinks that an industrial union is designed to control industry. That is wrong. When you say that a union is an industrial one you mean that it admits to membership workers in one industry, which is inevitable at the present level of technology and culture (in Russia and elsewhere).

The only way to view this question in the right light is to descend from empty abstractions to the concrete, that is, the present issue. Whether you take it in the form it assumed at the Fifth All-Russia Conference of Trade Unions, or as it was presented and *slanted* by Trotsky himself in his platform pamphlet of December 25, you will find that his *whole* approach is quite wrong and that he has gone off at a tangent. He has failed to understand that the trade unions can and must be viewed as a school both when raising the question of "Soviet trade-unionism", and when speaking of production propaganda in general, and even when considering "coalescence" and trade union participation in industrial management, *as Trotsky does*. On this last point, as it is presented in Trotsky's platform pamphlet, the mistake lies in his failure to grasp that the trade unions are a *school of technical and administrative management of production*. In the context of the controversy, you cannot say: "a school, on the one hand, and something else on the other"; given Trotsky's approach, *the trade unions, whichever way you look at them, are a school*. They are a school of unity, solidarity, management and administration, where you learn how to protect your interests. Instead of making an effort to comprehend and correct Comrade Trotsky's fundamental mistake, Comrade Bukharin has produced a funny little amendment: "On the one hand, and on the other."

Let us go deeper into the question. Let us see what the present trade unions are, as an "apparatus" of industrial management. We have seen from the incomplete returns that about 900 workers—trade union members and delegates—are engaged in industrial management. If you multiply this number by 10 or even by 100—if it helps to clarify your fundamental mistake let us assume this incredible speed of "advance" in the immediate future—you still have an insignificant proportion of those directly engaged in *management*, as compared with the mass of six million trade union members. This makes it even clearer that it is quite wrong to look to the "leading stratum", and talk about the trade unions' role in production and industrial management, as Trotsky does, forgetting that 98.5 per cent (6 million minus 90,000 equals 5,910,000 or 98.5 per cent of the total) *are learning, and will have to continue to do so for a long time*

to come. Don't say school *and* management, say *school of management*.

In his December 30 argument against Zinoviev, whom he accused, quite groundlessly and incorrectly, of denying the "appointments system", that is, the Central Committee's right and duty to make appointments, Comrade Trotsky inadvertently drew the following telltale comparison:

"Zinoviev tends to overdo the propaganda angle on every practical matter, forgetting that it is not only a source of material for agitation, but also a problem requiring an administrative solution" (p. 27).

Before I explain in detail the *potential* administrative approach to the issue, let me say that Comrade Trotsky's fundamental mistake is that he treats (rather, maltreats) *the questions* he himself had brought up in his platform pamphlet as *administrative* ones, whereas *they* could be and ought to be viewed *only from the propaganda angle*.

In effect, what are Trotsky's good points? One undoubtedly good and useful point is his *production propaganda*, but that is not in his theses, but in his *speeches*, specially when he forgets about his unfortunate polemics with the allegedly "conservative" wing of the trade-unionists. He would undoubtedly have done (and I believe he will do) a great deal of good in the trade union commission's practical business, as speaker and writer, and as a member of the All-Russia Production Propaganda Bureau. His platform theses were a mistake, for through them, like a scarlet thread, runs the administrative approach to the "crisis" and the "two trends" within the trade unions, the interpretation of the R.C.P. Programme, "Soviet trade-unionism", "production training" and "coalescence". I have listed all the main points of Trotsky's "platform" and they all happen to be topics which, considering the material at Trotsky's disposal, can be correctly approached at the present time only from the propaganda angle.

The state is a sphere of coercion. It would be madness to renounce coercion, especially in the epoch of the dictatorship of the proletariat, so that the administrative approach and "streerage" are indispensable. The Party is the leader, the vanguard of the proletariat, which rules directly. It is not coercion but expulsion from the Party that is the specific means of influence and the means of purging and steeling the

vanguard. The trade unions are a reservoir of the state power, a school of communism and a school of management. The specific and cardinal thing in this sphere is *not* administration but the "ties" "between the central state administration" (and, of course, the local as well), "the national economy and the broad masses of the working people" (see Party Programme, economic section, §5, dealing with the trade unions).

The whole of Trotsky's platform pamphlet betrays an incorrect approach to the problem and a misunderstanding of this relationship.

Let us assume that Trotsky had taken a different approach to this famous question of "coalescence" in connection with the other topics of his platform, and that his pamphlet was entirely devoted to a detailed investigation of, say, 90 of the 900 cases of "coalescence" where trade union officials and members concurrently held elective trade union posts and Supreme Economic Council posts in industrial management. Let us say these 90 cases had been analysed together with the returns of a selective statistical survey, the reports of inspectors and instructors of Rabkrin and the People's Commissariats concerned: let us say they had been analysed in the light of the data supplied by the administrative bodies, the results of the work, the headway in production, etc. That would have been a correct administrative approach, and would have fully vindicated the "shake-up" line, which implies concentrating attention on removals, transfers, appointments and the immediate demands to be made on the "leading stratum". When Bukharin said in his January 3 speech, published by the Tsektran people in Petrograd, that Trotsky had at first wanted a "shake-up" but had now abandoned the idea, he made another one of his eclectic mistakes, which is ridiculous from the practical standpoint and theoretically inadmissible for a Marxist. He takes the question in the abstract, being unable (or unwilling) to get down to brass tacks. So long as we, the Party's Central Committee and the whole Party, continue to run things, that is, govern, we shall never—we cannot—dispense with the "shake-up", that is, removals, transfers, appointments, dismissals, etc. But Trotsky's platform pamphlet deals with something else, and does not raise the "ques-

tion of practical business" at all. It is not this but the "trends within the trade union movement" (Trotsky's thesis 4, end) that was being debated by Zinoviev and Trotsky, Bukharin and myself, and in fact the whole Party.

This is essentially a political question. Because of the substance of the case—this concrete, particular "case"—it is impossible to correct Trotsky's mistake by means of eclectic little amendments and addenda, as Bukharin has been trying to do, being moved undoubtedly by the most humane sentiments and intentions.

There is only one answer.

First, there must be a correct solution of the political question of the "trends within the trade union movement", the relationship between classes, between politics and economics, the specific role of the state, the Party, the trade unions, as "school" and apparatus, etc.

Second, once the correct political decision has been adopted, a diversified nation-wide production propaganda campaign must be carried through, or, rather, systematically carried forward with persistence and patience over a long term, under the sponsorship and direction of a state agency. It should be conducted in such a way as to cover the same ground over and over again.

Third, the "questions of practical business" must not be confused with trend issues which properly belong to the sphere of "general Party talk" and broad discussions; they must be dealt with as practical matters in the working commissions, with a hearing of witnesses and a study of memoranda, reports and statistics. And any necessary "shake-up" must be carried out only on that basis and in those circumstances; only under a decision of the competent Soviet or Party organ, or of both.

Trotsky and Bukharin have produced a hodgepodge of political mistakes in approach, breaks in the middle of the transmission belts, and unwarranted and futile attacks on "administrative steerage". It is now clear where the "theoretical" source of the mistake lies, since Bukharin has taken up that aspect of it with his example of the tumbler. His theoretical—in this case, gnosiological—mistake lies in his substitution of eclecticism for dialectics. His eclectic approach has confused him and has landed him in syndicalism.

Trotsky's mistake is one-track thinking, compulsiveness, exaggeration and obstinacy. His platform says that a tumbler is a drinking vessel, but this particular tumbler happens to have no bottom.

Conclusion

It remains for me to go over a few more points which must be dealt with to prevent misunderstanding.

Thesis 6 of Trotsky's platform quotes Paragraph 5 of the economic section of the R.C.P. Programme, which deals with the trade unions. Two pages later, his thesis 8 says:

"Having lost the old basis of their existence, the class economic struggle, the trade unions..." (that is wrong, and is a hasty exaggeration: the trade unions no longer have to face the *class* economic struggle but the *non-class* "economic struggle", which means combating bureaucratic distortions of the Soviet apparatus, safeguarding the working people's material and spiritual interests in ways and means inaccessible to this apparatus, etc. This is a struggle they will unfortunately have to face for many more years to come). "The trade unions," says Trotsky, "have, for various reasons, not yet succeeded in mustering the necessary forces and working out the necessary methods enabling them to solve the new task, that of *organising production*" (Trotsky's italics, p. 9, thesis 8), "set before them by the proletarian revolution and formulated in our Programme."

That is yet another hasty exaggeration which is pregnant with grave error. The Programme does not contain any such formulation nor does it set the trade unions the task of "organising production". Let us go over the propositions in the Party's Programme as they unfold in the text:

(1) "The organisational apparatus" (but not the others) "of socialised industry should rely chiefly" (but not exclusively) "on the trade unions." (2) "They must to an ever increasing degree divest themselves of the narrow craft-union spirit" (how? under the leadership of the Party and through the proletariat's educational and other influence on the non-proletarian mass of working people) "and become large industrial associations, embracing the majority, and eventually all of the workers in the given industry."

That is the first part of the section of the Party Programme dealing with the trade unions. You will have noted that it starts by laying down very "strict conditions" demanding a long sustained effort for what is to follow. And what follows is this:

"The trade unions being, on the strength of the laws of the Soviet Republic and established practice, participants" (note the cautious statement: participants only) "in all the local and central organs of industrial management, should eventually arrive at a *de facto* concentration in their hands of the whole administration of the whole national economy, as a single economic entity" (note this: should arrive at a *de facto* concentration of management not of branches of industry and not of industry as a whole, but of the whole national economy, and moreover, as an economic entity. In economic terms, this condition may be considered fulfilled only when the petty producers both in industry and agriculture account for less than one-half of the population and the national economy). "The trade unions ensuring in this way" (the way which helps to realise all the conditions listed earlier) "indissoluble ties between the central state administration, the national economy and the broad masses of working people, should draw the latter" (that is, the masses, the majority of the population) "into direct economic management on the widest possible scale. At the same time, the participation of the trade unions in economic management and their activity in drawing the broad masses into this work are the principal means of combating the bureaucratisation of the economic apparatus of the Soviet power and making possible the establishment of truly popular control over the results of production."

There again, in that last sentence, we find a very cautious phrase: "participation in economic management"; and another reference to the recruitment of the broad masses as the chief (but not the only) means of combating bureaucratic practices: finally, we find a highly cautious statement: "*making possible*" the establishment of "*popular*" — that is, workers' and peasants', and not just purely proletarian—"control".

It is obviously wrong to boil this down to the Party Programme "formulating" the trade unions' task as "organ-

isation of production". And if you insist on this error, and write it into your platform theses, you will get nothing but an anti-communist, syndicalist deviation.

Incidentally, Comrade Trotsky says in his theses that "over the last period we have not made any headway towards the goal set forth in the Programme but have in fact retreated from it" (p. 7, thesis 6). That statement is unsupported, and, I think, wrong. It is no proof to say, as Trotsky did in the discussions, that the trade unions "themselves" admit this. That is not the last resort, as far as the Party is concerned, and, generally speaking, the proof lies only in a serious and objective study of a great number of facts. Moreover, even if such proof were forthcoming, there would remain this question: Why have we retreated? Is it because "many trade-unionists" are "balking at the new tasks and methods", as Trotsky believes, or because "we have not yet succeeded in mustering the necessary forces and working out the necessary methods" to cut short and correct certain unwarranted and harmful excesses of bureaucracy?

Which brings me to Bukharin's rebuke of December 30 (repeated by Trotsky yesterday, January 24, during our discussion in the Communist group of the Second Miners' Congress) that we have "dropped the line laid down by the Ninth Party Congress" (p. 46 of the report on the December 30 discussion). He alleged that at that Congress I had defended the militarisation of labour and had jeered at references to democracy, all of which I now "repudiate". In his reply to the debate on December 30, Comrade Trotsky added this barb: "Lenin takes account of the fact that ... there is a grouping of opposition-minded comrades within the trade unions" (p. 65); that I view it from the "diplomatic angle" (p. 69), and that there is "manoeuvring inside the Party groups" (p. 70), etc. Putting such a complexion on the case is, of course, highly flattering for Trotsky, and worse than unflattering for me. But let us look at the facts.

In that same discussion on December 30, Trotsky and Krestinsky established the fact that "as long ago as July (1920), Comrade Preobrazhensky had proposed to the Central Committee that we should switch to a new track in respect of the internal life of our workers' organisations" (p. 25). In August, Comrade Zinoviev drafted a letter, and the

Central Committee approved a *C.C. letter* on combating red-tape and extending democracy. In September, the question was brought up at a Party conference whose decisions were endorsed by the Central Committee. In December, the question of combating red-tape was laid before the Eighth Congress of Soviets. Consequently, the whole Central Committee, the whole Party and the whole workers' and peasants' Republic had recognised that the question of the bureaucracy and ways of combating its evils was high on the agenda. Does any "repudiation" of the Ninth Congress of the R.C.P. follow from all this? Of course, not. The decisions on the militarisation of labour, etc., are incontestable, and there is no need for me at all to withdraw any of my jibes at the references to democracy by those who challenged these decisions. What does follow is that we shall be extending democracy in the workers' organisations, without turning it into a fetish; that we shall redouble our attention to the struggle against bureaucratic practices; and that we shall take special care to rectify any unwarranted and harmful excesses of bureaucracy, no matter who points them out.

One final remark on the minor question of priority and equalisation. I said during the December 30 discussion that Trotsky's formulation of thesis 41 on this point was theoretically wrong, because it implied priority in production and equalisation in consumption. I replied that priority implied preference and that that was nothing unless you also had it in consumption. Comrade Trotsky reproached me for "extraordinary forgetfulness" and "intimidation" (pp. 67 and 68), and I am surprised to find that he has not accused me also of manoeuvring, diplomatic moves, etc. He has made "concessions" to my equalitarian line, but I have attacked him.

Actually, however, anyone who takes an interest in Party affairs, can turn to indisputable Party documents: the November resolution of the C.C. Plenum, point 4, and Trotsky's platform pamphlet, thesis 41. However "forgetful" I may be, and however excellent Comrade Trotsky's memory, it is still a fact that thesis 41 contains a theoretical error, which the C.C. resolution of November 9 does not. The resolution says: "While recognising the necessity of keeping to the principle

of priority in carrying out the economic plan, the Central Committee, in complete solidarity with the decisions of the last All-Russia Conference (September), deems it necessary to effect a gradual but steady transition to equality in the status of various groups of workers and their respective trade unions, all the while building up the organisation on the scale of the union as a whole." That is clearly aimed against Tsektran, and it is quite impossible to put any other construction on the exact meaning of the resolution. Priority is here to stay. Preference is still to be given to enterprises, trade unions, trusts and departments on the priority list (in regard to fulfilment of the economic plan), but at the same time, the "equalitarian line"—which was supported not by "Comrade Lenin alone", but was approved by the Party Conference and the Central Committee, that is, the entire Party—makes this clear-cut demand: get on with the gradual but steady transition to equalisation. That Tsektran failed to carry out this C.C. resolution (November) is evident from the Central Committee's December resolution (on Trotsky and Bukharin's motion), which contains another reminder of the "principles of ordinary democracy". The theoretical error in thesis 41 is that it says: equalisation in consumption, priority in production. That is an economic absurdity because it implies a gap between production and consumption. I did not say—and could never have said—anything of the sort. If you don't need a factory, close it down. Close down all the factories that are not absolutely essential, and give preference to those that are. Give preference to, say, transport. Most certainly. But the preference must not be overdone, as it was in Tsektran's case, which was why the Party (and not just Lenin) issued this directive: *get on with the gradual but steady transition to equality*. And Trotsky has no one but himself to blame for having come out—after the November Plenary Meeting, which gave a clear-cut and theoretically correct solution—with a factional pamphlet on "the two trends" and proposed a formulation in his thesis 41 which is wrong in economic terms.

Today, January 25, it is exactly one month since Comrade Trotsky's factional statement. It is now patent that this pro-

nouncement, inappropriate in form and wrong in essence, has diverted the Party from its practical economic and production effort into rectifying political and theoretical mistakes. But, it's an ill wind, as the old saying goes.

Rumour has it that some terrible things have been said about the disagreements on the Central Committee. Mensheviks and Socialist-Revolutionaries undoubtedly shelter (and have sheltered) behind the opposition, and it is they who are spreading the rumours, incredibly malicious formulations, and inventions of all sorts to malign the Party, put vile interpretations on its decisions, aggravate conflicts and ruin its work. That is a political trick used by the bourgeoisie, including the petty-bourgeois democrats, the Mensheviks and the Socialist-Revolutionaries, who, for very obvious reasons, hate—and cannot help hating—the Bolsheviks' guts. Every intelligent member of the Party is familiar with this political trick, and knows its worth.

Because of the disagreements on the Central Committee, it had to appeal to the Party, and the discussions that followed clearly revealed the essence and scope of these disagreements. That killed the rumours and the slander. The Party learns its lessons and is tempered in the struggle against factionalism, a new malaise (it is new in the sense that after the October Revolution we had forgotten all about it). Actually, it is an old malaise, with relapses apparently bound to occur over the next few years, but with an easier cure now well in sight.

The Party is learning not to blow up its disagreements. Let me quote at this point Comrade Trotsky's correct remark about Comrade Tomsky: "I have always said—even when the polemic against Comrade Tomsky was at its bitterest—that it is quite clear to me that only men with his experience and authority ought to be our trade union leaders. I told this to the Party group of the Fifth Conference of the Trade Unions, and repeated it at the Zimin theatre a few days ago. Ideological struggle within the Party does not mean mutual ostracism but mutual influence" (p. 34 of the report on the December 30 discussion). The Party will naturally apply this correct approach to Comrade Trotsky himself.

During the discussion it was Comrade Shlyapnikov and his group, the so-called Workers' Opposition, who showed the most pronounced syndicalist trend. This being an obvious

deviation from communism and the Party, we shall have to reckon with it, talk it over, and make a special propaganda effort to explain the error of these views and the danger of making such mistakes. Comrade Bukharin, who actually coined the syndicalist phrase "mandatory nominations" (by trade unions to management bodies) tries to vindicate himself in today's issue of *Pravda*, but I'm afraid his line of defence is highly ineffective and quite wrong. He wants us to know, you see, that he deals with the role of the Party in his other points. I should think so! If it were otherwise it would have been more than just a *mistake*, requiring correction and allowing some slight rectification: it would have been withdrawal from the Party. When you say "mandatory nominations" but neglect to add, there and then, that they are *not* mandatory for the Party, you have a syndicalist deviation, and that is incompatible with communism and the Party Programme. If you add: "mandatory but *not* for the Party" you are giving the non-Party workers a false sense of having some increase in their rights, whereas in fact there will be no change at all. The longer Comrade Bukharin persists in his deviation from communism—a deviation that is wrong theoretically and deceptive politically—the more deplorable will be the fruits of his obstinacy. You cannot maintain an untenable proposition. The Party does not object to the extension of the rights of the non-Party workers in general, but a little reflection will show what can and what cannot be done in this respect.

In the discussion by the Communist group of the Second All-Russia Miners' Congress, Shlyapnikov's platform was defeated despite the backing it got from Comrade Kiselyov, who commands special prestige in that union: our platform won 137 votes, Shlyapnikov's, 62, and Trotsky's, 8. The syndicalist malaise must and will be cured.

In this one month, Petrograd, Moscow and a number of provincial towns have shown that the Party responded to the discussion and has rejected Comrade Trotsky's wrong line by an overwhelming majority. While there may have been some vacillation "at the top" and "in the provinces", in the committees and in the offices, the rank-and-file membership—the mass of Party workers—came out solidly against this wrong line.

Comrade Kamenev informed me of Comrade Trotsky's announcement, during the discussion in the Zamoskvorechye District of Moscow on January 23, that he was withdrawing his platform and joining up with the Bukharin group on a new platform. Unfortunately, I heard nothing of this from Comrade Trotsky either on January 23 or 24, when he spoke against me in the Communist group of the Miners' Congress. I don't know whether this is due to another change in Comrade Trotsky's platform and intentions, or to some other reason. In any case, his January 23 announcement shows that the Party, without so much as mustering all its forces, and with only Petrograd, Moscow and a minority of the provincial towns going on record, has corrected Comrade Trotsky's mistake promptly and with determination.

The Party's enemies had rejoiced too soon. They have not been able—and will never be able—to take advantage of some of the inevitable disagreements within the Party to inflict harm on it and on the dictatorship of the proletariat in Russia.

Published on January 25 and 26,
1921

Collected Works, Vol. 52,
pp. 70-107

**From The Summing-Up Speech
on the Report of the C.C.
of the R.C.P.(B.)
to the Tenth Congress**

We are passing through a period of grave danger: as I have said the petty-bourgeois counter-revolution is a greater danger than Denikin. The comrades did not deny this. The peculiar feature of this counter-revolution is that it is petty-bourgeois and anarchistic. I insist that there is a connection between its ideas and slogans and those of the Workers' Opposition. There was no response to this from any of the speakers, although most of them belonged to the Workers' Opposition. And yet, the Workers' Opposition pamphlet, which Comrade Kollontai published for the Congress, serves to confirm my assertion better than anything else. And I suppose I shall have to deal chiefly with this pamphlet to explain why the counter-revolution, to which I have referred, is assuming an anarchist, petty-bourgeois form, why it is so vast and dangerous, and why the speakers from the Workers' Opposition have failed entirely to realise the danger.

But before replying to them I want to say a word or two, before I forget, on another subject, namely Osinsky. This comrade, who has written a great deal and has brought out his own platform, gets up and criticises the Central Committee's report. We could have expected him to criticise our principal measures, and this would have been very valuable for us. Instead, he said that we had "thrown out" Saproinov, which showed that our calls for unity were at variance with our deeds; and he made a point of stressing that two mem-

bers of the Workers' Opposition had been elected to the Presidium. I am surprised that an extremely prominent Party worker and writer, who occupies a responsible post, can talk about such trifles, which are of tenth-rate importance! Osinsky has the knack of seeing political trickery in everything. He sees it also in the fact that two seats on the Presidium were given to the Workers' Opposition.

At a Party meeting in Moscow I called attention to the rise of the Workers' Opposition, and I regret that I must do so again now, at the Party Congress. It had revealed itself in October and November by bringing in the two-room system, and the formation of factions.

We have repeatedly said, and I have, in particular, that our task is to separate the wheat from the chaff in the Workers' Opposition, because it has spread to some extent, and has damaged our work in Moscow. There was no difference of opinion in the Central Committee on that score. There was evidence of damage to our work, the start of factionalism and a split in November, during the two-room conference*—when some met here and others down at the other end of the floor, and when I had my share of the trouble, for I had to act as errand-boy and shuttle between the rooms.

Back in September, during the Party Conference, we regarded it as our task to separate the wheat from the chaff for the group could not be regarded as consisting entirely of good stuff. When we hear complaints about inadequate democracy, we say: it is absolutely true. Indeed, it is not being practised sufficiently. We need assistance and advice in this matter. We need real democracy, and not just talk. We even accept those who call themselves the Workers' Opposition, or something worse, although I think that for members of the Communist Party no name can be worse or more disreputable. (*Applause.*) But even if they had adopted a much worse title, we say to ourselves: since this is a malaise that has affected a section of the workers we must pay the closest attention to it. And we should be given credit

* During the Moscow Gubernia Conference of the R.C.P.(B.) the Workers' Opposition group organised in the adjoining room to the conference hall a special discussion trying to oppose itself to the Conference.—*Ed.*

for the very thing that Comrade Osinsky has accused us of, though why he should have done so, I don't know.

I now come to the Workers' Opposition. You have admitted that you are in opposition. You have come to the Party Congress with Comrade Kollontai's pamphlet which is entitled *The Workers' Opposition*. When you sent in the final proofs, you knew about the Kronstadt events and the rising petty-bourgeois counter-revolution. And it is at a time like this that you come here, calling yourselves a Workers' Opposition. You don't seem to realise the responsibility you are undertaking, and the way you are disrupting our unity! What is your object? We will question you and put you through a test right here.

Comrade Osinsky used this expression in a polemical sense; he seemed to think that we were guilty of some mistake or misdemeanour. Like Ryazanov, he saw political trickery in our policy towards the Workers' Opposition. It is not political trickery; it is the policy the Central Committee has been pursuing, and will continue to pursue. Since unhealthy trends and groups have arisen, let us more than redouble our attention to them.

If there is anything at all sound in that opposition, we must make every effort to sift it from the rest. We cannot combat the evils of bureaucracy effectively, or practise democracy consistently because we lack the strength and are weak. We must enlist those who can help us in this matter, and expose and sift out those who produce such pamphlets on the pretext of helping us.

This task of sifting is being facilitated at the Party Congress. Representatives of the ailing group have been elected to the Presidium and these "poor", "wronged", and "banished" people will no longer dare to complain and wail. There's the rostrum, up on it, and let's have your answer! You have spoken more than anyone else. Now let us see what you have in store for us, with this looming danger, which, you admit, is a greater one than Denikin! What have you come up with? What is the nature of your criticism? We must have this test now, and I think it will be the final one. We have had enough of that sort of thing! The Party will not be trifled with in this way! Whoever comes to the Congress with such a pamphlet is trifling with the Party. You

can't play that kind of game when hundreds of thousands of demoralised veterans are playing havoc with our economy—the Party will not stand for such treatment. You can't behave that way. You must realise that, and put a stop to it!

After these preliminary remarks about the election to the Presidium and the character of the Workers' Opposition I want to draw your attention to Comrade Kollontai's pamphlet. It really deserves your attention, for it sums up the activity this opposition has been carrying on for several months, or the disintegration it has caused. It was said here, by a comrade from Samara, I think, that I had stuck the label of syndicalism on the Workers' Opposition, in an "administrative" fashion. The reference is altogether misplaced, and we must investigate which of the questions calls for an administrative solution. Comrade Milonov tried to score with a terrifying catchword, but it fell flat. He said that I stuck on a label in "administrative" fashion. I have said before that at our meetings Comrade Shlyapnikov and others have accused me of "intimidating" people with the word "syndicalism". When this was mentioned at one of our discussions, at the Miners' Congress, I think, I replied to Comrade Shlyapnikov: "Do you hope to take in any grown-ups?" After all, Comrade Shlyapnikov and I have known each other for many, many years, ever since the period of our underground work and emigration—how can he say that I am trying to intimidate anyone by characterising certain deviations? And when I say that the stand of the Workers' Opposition is wrong, and that it is syndicalism—what has administrating got to do with it? And why does Comrade Kollontai write that I have been bandying the word "syndicalism" about in frivolous fashion? She ought to produce some proof before saying anything like that. I am prepared to allow that my proof is wrong, and that Comrade Kollontai's statement is weightier—I am prepared to believe that. But we must have some little proof—not in the form of words about intimidating or administrating (which, unfortunately, my official duties compel me to engage in a great deal), but in the form of a definite reply, refuting my accusation that the Workers' Opposition is a deviation towards syndicalism.

I made it before the whole Party, with a full sense of responsibility, and it was printed in a pamphlet in 250,000 copies, and everyone has read it. Evidently, all the comrades have prepared for this Congress, and they should know that the syndicalist deviation is an anarchist deviation, and that the Workers' Opposition, which is hiding behind the backs of the proletariat, is a petty-bourgeois, anarchist element.

That it has been penetrating into the broad masses is evident, and the Party Congress has thrown light on this fact. That this element has become active is proved by Comrade Kollontai's pamphlet and Comrade Shlyapnikov's theses. And this time you can't get away with talk about being a true proletarian, as Comrade Shlyapnikov is in the habit of doing.

Comrade Kollontai starts her pamphlet with the following: "The opposition," we read on page one, "consists of the advanced section of the class-organised proletarians, who are Communists." A delegate from Siberia told the Miners' Congress that over there they had discussed the same questions as were being discussed in Moscow, and Comrade Kollontai mentions this in her pamphlet:

"We had no idea that there were disagreements and discussions in Moscow about the role of the trade unions," a delegate from Siberia told the Miners' Congress, "but we were set astir by the same questions that you are faced with over here."

Further:

"The Workers' Opposition has the backing of the proletarian masses, or, to be more precise: it is the class-welded, class-conscious and class-consistent section of our industrial proletariat."

Well, thank heaven, we now know that Comrade Kollontai and Comrade Shlyapnikov are "class-welded" and "class-conscious". But, comrades, when you say and write such things you must have some sense of proportion! Comrade Kollontai writes on page 25, and this is one of the main points of the Workers' Opposition theses, the following:

"The organisation of the management of the national economy is the function of an All-Russia Congress of Producers organised in trade and industrial unions, which shall elect a central body to run the whole of the national economy of the Republic."

That is the very thesis of the Workers' Opposition that I have quoted in every case in the discussion and in the

press. I must say that after reading it I did not trouble to read the rest, as that would have been a waste of time; for that thesis made it quite clear that these people had reached the limit, and that theirs is a petty-bourgeois, anarchist element. Now, in the light of the Kronstadt events, that thesis sounds queerer than ever.

At the Second Congress of the Comintern last summer, I pointed to the significance of the resolution on the role of the Communist Party. It is a resolution uniting the Communist workers and the Communist Parties of the world. It explains everything. Does that mean that we are fencing off the Party from the whole of the working class, which is definitely exercising a dictatorship? That is what certain "Leftists" and very many syndicalists think, and the idea is now widespread. It is the product of petty-bourgeois ideology. The theses of the Workers' Opposition fly in the face of the decision of the Second Congress of the Comintern on the Communist Party's role in operating the dictatorship of the proletariat. It is syndicalism because—consider this carefully—our proletariat has been largely declassed; the terrible crises and the closing down of the factories have compelled people to flee from starvation. The workers have simply abandoned their factories; they have had to settle down in the country and have ceased to be workers. Are we not aware of the fact that the unprecedented crises, the Civil War, the disruption of proper relations between town and country and the cessation of grain deliveries have given rise to a trade in small articles made at the big factories—such as cigarette lighters—which are exchanged for cereals, because the workers are starving, and no grain is being delivered? Have we not seen this happen in the Ukraine, or in Russia? That is the economic source of the proletariat's declassing and the inevitable rise of petty-bourgeois, anarchist trends.

The experience of all our hardships tells us how desperately hard it is to combat them. After two and a half years of the Soviet power we came out in the Communist International and told the world that the dictatorship of the proletariat would not work except through the Communist Party. At the time, the anarchists and syndicalists furiously attacked us and said: "You see, this is what they think—a Communist Party is needed to operate the proletarian dicta-

torship." But we said this before the whole Communist International. After all this, you have these "class-conscious and class-welded" people coming and telling us that "the organisation of the management of the national economy is the function of an All-Russia Congress of Producers" (Comrade Kollontai's pamphlet). What is this "All-Russia Congress of Producers"? Are we going to waste more time on that sort of opposition in the Party? I think we have had enough of this discussion! All the arguments about freedom of speech and freedom to criticise, of which the pamphlet is full and which run through all the speeches of the Workers' Opposition, constitute nine-tenths of the meaning of these speeches, which have no particular meaning at all. They are all words of the same order. After all, comrades, we ought to discuss not only words, but also their meaning. You can't fool us with words like "freedom to criticise". When we were told that there were symptoms of a malaise in the Party, we said that this deserved our redoubled attention: the malaise is undoubtedly there, let us help to cure it; but tell us how you intend to go about it. We have spent quite a lot of time in discussion, and I must say that the point is now being driven farther home with "rifles" than with the opposition's theses. Comrades, this is no time to have an opposition. Either you're on this side, or on the other, but then your weapon must be a gun, and not an opposition. This follows from the objective situation, and you mustn't blame us for it. Comrades, let's not have an opposition just now! I think the Party Congress will have to draw the conclusion that the opposition's time has run out and that the lid's on it. We want no more oppositions! (*Applause.*)

This group has long been free to criticise. And now, at this Party Congress, we ask: What are the results and the content of your criticism? What have you taught the Party by your criticism? We are prepared to enlist the services of those of you who stand closest to the masses, the really class-welded and class-mature masses. If Comrade Osinsky regards this as political trickery he will be isolated, for the rest will regard it as a real help to Party members. We must really help those who live with the workers' masses, who have intimate knowledge of them, who have experience and

can advise the Central Committee. Let them call themselves what they like—it makes no difference—as long as they help in the work, as long as they help us, instead of playing at opposition and insisting on having groups and factions at all costs. But if they continue this game of opposition, the Party will have to expel them.

And when on this very same page of her pamphlet Comrade Kollontai writes in bold type about “lack of confidence in the working class”, the idea is that they are a real “workers’” opposition. There is an even more striking expression of this idea on page 36:

“The Workers’ Opposition cannot, and must not, make any concessions. This does not mean calling for a split. . . . No, its aim is different. Even in the event of defeat at the Congress, it must remain within the Party and firmly defend its point of view, step by step, saving the Party and straightening out its line.”

“Even in the event of defeat at the Congress”—my word, what foresight! (*Laughter.*) You will pardon me if I take the liberty of saying, on my own behalf, that I am sure that is something the Party Congress will certainly not permit! (*Applause.*) Everyone has the right to straighten out the Party’s line, and you have had every opportunity of doing so.

The condition has been laid down at the Party Congress that there must not be the slightest suspicion that we want to expel anybody. We welcome every assistance in getting democracy working, but when the people are exhausted it will take more than talk to do it. Everyone who wants to help is to be welcomed; but when they say that they will “make no concessions” and will make efforts to save the Party, while remaining in it, we say: Yes, if you are allowed to stay! (*Applause.*)

In this case, we have no right to leave any room for ambiguity. We certainly need help in combating bureaucracy, safeguarding democracy, and extending contacts with the truly working-class masses. We can and must make “concessions” in this respect. And though they keep saying that they will not make any concessions, we shall repeat: We will. That’s not making concessions but helping the workers’ Party. In this way, we shall win over all the sound and proletarian elements in the Workers’ Opposition to the side of the Party, leaving outside the “class-conscious”

authors of syndicalist speeches. (*Applause.*) This has been done in Moscow. The Moscow Gubernia Conference last November ended up in two rooms: some met in one, others, in another. That was the eve of a split. The last Moscow Conference said, "We will take from the Workers' Opposition those we want, and not those they want", because we need the assistance of men who are connected with the masses of workers and who can teach us how to combat the evils of bureaucracy in practice. This is a difficult task. I think the Party Congress should take note of the Muscovites' experience and stage a test, not only on this point, but on all the points of the agenda. As a result, the people who declare that they "will make no concessions" must be told: "But the Party will." We must all pull together. By means of this policy we shall sift the sound elements from the unsound in the Workers' Opposition, and the Party will be strengthened.

Just think: it was said here that production should be run by an "All-Russia Congress of Producers". I find myself groping for words to describe this nonsense, but am reassured by the fact that all the Party workers present here are also Soviet functionaries who have been doing their work for the revolution for one, two or three years. It is not worth criticising that sort of thing in their presence. When they hear such tedious speeches they close the discussion, because it is frivolous to speak of an "All-Russia Congress of Producers" running the national economy. A proposal of that kind could be made in a country where the political power has been taken but no start has been made on the work. We have made a start. And it is a curious fact that on page 38 of this pamphlet we find the following:

"The Workers' Opposition is not so ignorant as to disregard the great role of technique and of technically trained forces. . . . It has no intention to set up its organs of administration of the national economy elected by the Producers' Congress and then to dissolve the economic councils, chief administrations and central boards. No, the idea is quite different: it is to subordinate these necessary, technically valuable centres of administration to its guidance, assign theoretical tasks to them and use them in the same way as the factory owners once used the services of technical experts."

In other words, Comrade Kollontai and Comrade Shlyapnikov, and their "class-welded" followers, are to subordinate

to their necessary guidance the economic councils, chief administrations and central boards—all the Rykovs, Nogins and other "nonentities"—and assign to them theoretical tasks! Comrades, are we to take that seriously? If you have had any "theoretical tasks", why had you not assigned them before? Why did we proclaim freedom of discussion? It was not merely to engage in verbal exchanges. During the war we used to say: "This is not the time for criticism: Wrangel is out there. We correct our mistakes by beating Wrangel." After the war, we hear shouts of "We want freedom of discussion!" When we ask, "Tell us our mistakes!", we are told, "The economic councils and chief administrations must not be dissolved; they must be assigned theoretical tasks." Comrade Kiselyov, as a representative of the "class-welded" Workers' Opposition, was left in an insignificant minority at the Miners' Congress, but, when he was head of the Chief Administration of the Textile Industry, why did he not teach us how to combat the evils of bureaucracy? Why did not Comrade Shlyapnikov, when he was a People's Commissar, and Comrade Kollontai, when she too was a People's Commissar, why did they not teach us how to combat the evils of bureaucracy? We know that we have a touch of bureaucracy, and we, who have to deal with this bureaucratic machine at first hand, suffer as a result. You sign a paper—but how is it applied in practice? How do you check up on it, when the bureaucratic machine is so enormous? If you know how to make it smaller, dear comrades, please share your knowledge with us! You have a desire to argue, but you give us nothing apart from general statements. Instead, you indulge in demagogy pure and simple. For it is sheer demagogy to say: "The specialists are ill-treating the workers; the workers are leading a life of penal servitude in a toilers' republic."

Comrades, I entreat you all to read this pamphlet. You could not find a better argument against the Workers' Opposition than Comrade Kollontai's pamphlet, *The Workers' Opposition*. You will see that this is really no way to approach the question. We all admit that bureaucratic practices are a vexed question, and as much is stated in our Party Programme. It is very easy to criticise the chief administrations and economic councils, but your kind of criticism leads

the masses of non-Party workers to think they should be dissolved. The Socialist-Revolutionaries seize upon this. Some Ukrainian comrades have told me that Left Socialist-Revolutionaries, at their conference, formulated their proposals in exactly the same way. And what about the Kronstadt resolutions? You have not all read them? We will show them to you; they say the same thing. I emphasised the danger of Kronstadt because it lies precisely in the fact that the change demanded was apparently very slight: "The Bolsheviks must go . . . we will correct the regime a little." That is what the Kronstadt rebels are demanding. But what actually happened was that Savinkov arrived in Revel, the Paris newspapers reported the events a fortnight before they actually occurred, and a whiteguard general appeared on the scene. That is what actually happened. All revolutions have gone that way. That is why we are saying: Since we are faced with that sort of thing, we must unite, and, as I said in my first speech, counter it with rifles, no matter how innocent it may appear to be. To this the Workers' Opposition does not reply, but says: "We shall not dissolve the economic councils but subordinate them to our guidance." The "All-Russia Congress of Producers" is to subordinate to its guidance the Economic Council's 71 chief administrations. I ask you: is that a joke? Can we take them seriously? This is the petty-bourgeois, anarchist element not only among the masses of the workers, but also in our own Party; and that is something we cannot tolerate in any circumstances. We have allowed ourselves a luxury; we gave these people the opportunity to express their opinions in the greatest possible detail and have heard their side of it several times. When I had occasion to debate with Comrades Trotsky and Kiselyov at the Second Miners' Congress, two points of view were definitely revealed. The Workers' Opposition said: "Lenin and Trotsky will unite." Trotsky came out and said: "Those who fail to understand that it is necessary to unite are against the Party; of course we will unite, because we are men of the Party." I supported him. Of course, Comrade Trotsky and I differed; and when more or less equal groups appear within the Central Committee, the Party will pass judgement, and in a way that will make us unite in accordance with the Party's will and instructions. Those are the

statements Comrade Trotsky and I made at the Miners' Congress, and repeat here; but the Workers' Opposition says: "We will make no concessions, but we will remain in the Party." No, that trick won't work! (*Applause.*) I repeat that in combating the evils of bureaucracy we welcome the assistance of every worker, whatever he may call himself, if he is sincere in his desire to help. This help is highly desirable if sincere. In this sense we will make "concessions" (I take the word in quotation marks). No matter how provocative the statements against us, we shall make "concessions" because we know how hard the going is. We cannot dissolve the economic councils and chief administrations. It is absolutely untrue to say that we have no confidence in the working class and that we are keeping the workers out of the governing bodies. We are on the look-out for every worker who is at all fit for managerial work; we are glad to have him and give him a trial. If the Party has no confidence in the working class and does not allow workers to occupy responsible posts, it ought to be ousted! Go on, be logical and say it! I have said that that is not true: we are on our last legs for want of men and we are prepared to take any assistance, with both hands, from any efficient man, especially if he is a worker. But we have no men of this type, and this creates the ground for anarchy. We must keep up the fight against the evils of bureaucracy—and it demands hundreds of thousands of men.

Our Programme formulates the task of combating the evils of bureaucracy as one of extremely long duration. The wider the dispersal of the peasantry, the more inevitable are bureaucratic practices at the centre.

It is easy to write things like this: "There is something rotten in our Party." You know what weakening the Soviet apparatus means when there are two million Russian émigrés abroad. They were driven out by the Civil War. They have gratified us by holding their meetings in Berlin, Paris, London, and all the other capitals but ours. They support this element that is called the small producer, the petty-bourgeois element.

We shall do everything that can be done to eliminate bureaucratic practices by promoting workers from below, and we shall accept every piece of practical advice on this

matter. Even if we give this the inappropriate name of "concessions", as some here have done, there is no doubt that, despite this pamphlet, 99 per cent of the Congress will say, "In spite of this we will make 'concessions' and win over all that is sound." Take your place by the side of the workers and teach us how to combat the evils of bureaucracy, if you know how to do it better than we do; but don't talk as Shlyapnikov has done.

Pravda No. 54 and *Izvestiya*
UTsIK No. 54, March 11, 1921

Collected Works, Vol. 32,
pp. 194-206

Preliminary Draft Resolution of the Tenth Congress of the R.C.P. on Party Unity

1. The Congress calls the attention of all members of the Party to the fact that the unity and cohesion of the ranks of the Party, the guarantee of complete mutual confidence among Party members and genuine team-work that really embodies the unanimity of will of the vanguard of the proletariat, are particularly essential at the present time, when a number of circumstances are increasing the vacillation among the petty-bourgeois population of the country.

2. Notwithstanding this, even before the general Party discussion on the trade unions, certain signs of factionalism had been apparent in the Party—the formation of groups with separate platforms, striving to a certain degree to segregate and create their own group discipline. Such symptoms of factionalism were manifested, for example, at a Party conference in Moscow (November 1920) and at a Party conference in Kharkov, by the so-called Workers' Opposition group, and partly by the so-called Democratic Centralism group.

All class-conscious workers must clearly realise that factionalism of any kind is harmful and impermissible, for no matter how members of individual groups may desire to safeguard Party unity, factionalism in practice inevitably leads to the weakening of team-work and to intensified and repeated attempts by the enemies of the governing Party, who have wormed their way into it, to widen the cleavage and to use it for counter-revolutionary purposes.

The way the enemies of the proletariat take advantage of every deviation from a thoroughly consistent communist line was perhaps most strikingly shown in the case of the Kronstadt mutiny, when the bourgeois counter-revolutionaries and whiteguards in all countries of the world immediately expressed their readiness to accept the slogans of the Soviet system, if only they might thereby secure the overthrow of the dictatorship of the proletariat in Russia, and when the Socialist-Revolutionaries and the bourgeois counter-revolutionaries in general resorted in Kronstadt to slogans calling for an insurrection against the Soviet Government of Russia ostensibly in the interest of the Soviet power. These facts fully prove that the whiteguards strive, and are able, to disguise themselves as Communists, and even as the most Left-wing Communists, solely for the purpose of weakening and destroying the bulwark of the proletarian revolution in Russia. Menshevik leaflets distributed in Petrograd on the eve of the Kronstadt mutiny likewise show how the Mensheviks took advantage of the disagreements and certain rudiments of factionalism in the Russian Communist Party actually in order to egg on and support the Kronstadt mutineers, the Socialist-Revolutionaries and the whiteguards, while claiming to be opponents of mutiny and supporters of the Soviet power, only with supposedly slight modifications.

3. In this question, propaganda should consist, on the one hand, in a comprehensive explanation of the harmfulness and danger of factionalism from the standpoint of Party unity and of achieving unanimity of will among the vanguard of the proletariat as the fundamental condition for the success of the dictatorship of the proletariat; and, on the other hand, in an explanation of the peculiar features of the latest tactical devices of the enemies of the Soviet power. These enemies, having realised the hopelessness of counter-revolution under an openly whiteguard flag, are now doing their utmost to utilise the disagreements within the Russian Communist Party and to further the counter-revolution in one way or another by transferring power to a political group which is outwardly closest to recognition of the Soviet power.

Propaganda must also teach the lessons of preceding revolutions, in which the counter-revolution made a point of supporting the opposition to the extreme revolutionary party

which stood closest to the latter, in order to undermine and overthrow the revolutionary dictatorship and thus pave the way for the subsequent complete victory of the counter-revolution, of the capitalists and landowners.

4. In the practical struggle against factionalism, every organisation of the Party must take strict measures to prevent all factional actions. Criticism of the Party's shortcomings, which is absolutely necessary, must be conducted in such a way that every practical proposal shall be submitted immediately, without any delay, in the most precise form possible, for consideration and decision to the leading local and central bodies of the Party. Moreover, every critic must see to it that the form of his criticism takes account of the position of the Party, surrounded as it is by a ring of enemies, and that the content of his criticism is such that, by directly participating in Soviet and Party work, he can test the rectification of the errors of the Party or of individual Party members in practice. Analyses of the Party's general line, estimates of its practical experience, check-ups of the fulfilment of its decisions, studies of methods of rectifying errors, etc., must under no circumstances be submitted for preliminary discussion to groups formed on the basis of "platforms", etc., but must in all cases be submitted for discussion directly to all the members of the Party. For this purpose, the Congress orders a more regular publication of *Diskussionny Listok* and special symposiums to promote unceasing efforts to ensure that criticism shall be concentrated on essentials and shall not assume a form capable of assisting the class enemies of the proletariat.

5. Rejecting in principle the deviation towards syndicalism and anarchism, which is examined in a special resolution, and instructing the Central Committee to secure the complete elimination of all factionalism, the Congress at the same time declares that every practical proposal concerning questions to which the so-called Workers' Opposition group, for example, has devoted special attention, such as purging the Party of non-proletarian and unreliable elements, combating bureaucratic practices, developing democracy and workers' initiative, etc., must be examined with the greatest care and tested in practice. The Party must know that we have not taken all the necessary measures in regard to these questions because

of various obstacles, but that, while ruthlessly rejecting impractical and factional pseudo-criticism, the Party will unceasingly continue—trying out new methods—to fight with all the means at its disposal against the evils of bureaucracy, for the extension of democracy and initiative, for detecting, exposing and expelling from the Party elements that have wormed their way into its ranks, etc.

6. The Congress, therefore, hereby declares dissolved and orders the immediate dissolution of all groups without exception formed on the basis of one platform or another (such as the Workers' Opposition group, the Democratic Centralism group, etc.). Non-observance of this decision of the Congress shall entail unconditional and instant expulsion from the Party.

7. In order to ensure strict discipline within the Party and in all Soviet work and to secure the maximum unanimity in eliminating all factionalism, the Congress authorises the Central Committee, in cases of breach of discipline or of a revival or toleration of factionalism, to apply all Party penalties, including expulsion, and in regard to members of the Central Committee, reduction to the status of alternate members and, as an extreme measure, expulsion from the Party. A necessary condition for the application of such an extreme measure to members of the Central Committee, alternate members of the Central Committee and members of the Control Commission is the convocation of a Plenary Meeting of the Central Committee, to which all alternate members of the Central Committee and all members of the Control Commission shall be invited. If such a general assembly of the most responsible leaders of the Party deems it necessary by a two-thirds majority to reduce a member of the Central Committee to the status of alternate member, or to expel him from the Party, this measure shall be put into effect immediately.

**Preliminary Draft Resolution
of the Tenth Congress
of the R.C.P.
on the Syndicalist
and Anarchist Deviation in Our Party**

1. A syndicalist and anarchist deviation has been definitely revealed in our Party in the past few months. It calls for the most resolute measures of ideological struggle and also for purging the Party and restoring its health.

2. The said deviation is due partly to the influx into the Party of former Mensheviks, and also of workers and peasants who have not yet fully assimilated the communist world outlook. Mainly, however, this deviation is due to the influence exercised upon the proletariat and on the Russian Communist Party by the petty-bourgeois element, which is exceptionally strong in our country, and which inevitably engenders vacillation towards anarchism, particularly at a time when the condition of the masses has greatly deteriorated as a consequence of the crop failure and the devastating effects of war, and when the demobilisation of the army numbering millions sets loose hundreds and hundreds of thousands of peasants and workers unable immediately to find regular means of livelihood.

3. The most theoretically complete and clearly defined expression of this deviation (or: one of the most complete, etc., expressions of this deviation) is the theses and other literary productions of the so-called Workers' Opposition group. Sufficiently illustrative of this is, for example, the following thesis propounded by this group: "The organisation of the management of the national economy is the function of an All-Russia Congress of Producers organised in indus-

trial unions which shall elect a central body to run the whole of the national economy of the Republic."

The ideas at the bottom of this and numerous similar statements are radically wrong in theory, and represent a complete break with Marxism and communism, with the practical experience of all semi-proletarian revolutions and of the present proletarian revolution.

First, the concept "producer" combines proletarians with semi-proletarians and small commodity producers, thus radically departing from the fundamental concept of the class struggle and from the fundamental demand that a precise distinction be drawn between classes.

Secondly, the bidding for or flirtation with the non-Party masses, which is expressed in the above-quoted thesis, is an equally radical departure from Marxism.

Marxism teaches—and this tenet has not only been formally endorsed by the whole of the Communist International in the decisions of the Second (1920) Congress of the Comintern on the role of the political party of the proletariat, but has also been confirmed in practice by our revolution—that only the political party of the working class, i.e., the Communist Party, is capable of uniting, training and organising a vanguard of the proletariat and of the whole mass of the working people that alone will be capable of withstanding the inevitable petty-bourgeois vacillations of this mass and the inevitable traditions and relapses of narrow craft unionism or craft prejudices among the proletariat, and of guiding all the united activities of the whole of the proletariat, i.e., of leading it politically, and through it, the whole mass of the working people. Without this the dictatorship of the proletariat is impossible.

The wrong understanding of the role of the Communist Party in its relation to the non-Party proletariat, and in the relation of the first and second factors to the whole mass of working people, is a radical theoretical departure from communism and a deviation towards syndicalism and anarchism, and this deviation permeates all the views of the Workers' Opposition group.

4. The Tenth Congress of the Russian Communist Party declares that it also regards as radically wrong all attempts on the part of the said group and of other persons to defend

their fallacious views by referring to Paragraph 5 of the economic section of the Programme of the Russian Communist Party, which deals with the role of the trade unions. This paragraph says that "the trade unions should eventually arrive at a *de facto* concentration in their hands of the whole administration of the whole national economy, as a single economic entity" and that they will "ensure in this way indissoluble ties between the central state administration, the national economy and the broad masses of working people", "drawing" these masses "into direct economic management".

This paragraph in the Programme of the Russian Communist Party also says that a prerequisite for the state at which the trade unions "should eventually arrive" is the process whereby they increasingly "divest themselves of the narrow craft-union spirit" and embrace the majority "and eventually all" of the working people.

Lastly, this paragraph in the Programme of the Russian Communist Party emphasises that "on the strength of the laws of the R.S.F.S.R., and established practice, the trade unions participate in all the local and central organs of industrial management".

Instead of studying the practical experience of participation in administration, and instead of developing this experience further, strictly in conformity with successes achieved and mistakes rectified, the syndicalists and anarchists advance as an immediate slogan "congresses or a congress of producers" "to elect" the organs of economic management. Thus, the leading, educational and organising role of the Party in relation to the trade unions of the proletariat, and of the latter to the semi-petty-bourgeois and even wholly petty-bourgeois masses of working people, is completely evaded and eliminated, and instead of continuing and correcting the practical work of building new forms of economy already begun by the Soviet state, we get petty-bourgeois-anarchist disruption of this work, which can only lead to the triumph of the bourgeois counter-revolution.

5. In addition to the theoretical fallacies and a radically wrong attitude towards the practical experience of economic organisation already begun by the Soviet government, the Congress of the Russian Communist Party discerns in the

views of this and similar groups and persons a gross political mistake and a direct political danger to the very existence of the dictatorship of the proletariat.

In a country like Russia, the overwhelming preponderance of the petty-bourgeois element and the devastation, impoverishment, epidemics, crop failures, extreme want and hardship inevitably resulting from the war, engender particularly sharp vacillations in the temper of the petty-bourgeois and semi-proletarian masses. First they incline towards a strengthening of the alliance between these masses and the proletariat, and then towards bourgeois restoration. The experience of all revolutions in the eighteenth, nineteenth, and twentieth centuries shows most clearly and convincingly that the only possible result of these vacillations—if the unity, strength and influence of the revolutionary vanguard of the proletariat is weakened in the slightest degree—will be the restoration of the power and property of the capitalists and landowners.

Hence, the views of the Workers' Opposition and of like-minded elements are not only wrong in theory, but are an expression of petty-bourgeois and anarchist wavering in practice, and actually weaken the consistency of the leading line of the Communist Party and help the class enemies of the proletarian revolution.

6. In view of all this, the Congress of the R.C.P., emphatically rejecting the said ideas, as being expressive of a syndicalist and anarchist deviation, deems it necessary:

First, to wage an unswerving and systematic struggle against these ideas;

Secondly, to recognise the propaganda of these ideas as being incompatible with membership of the R.C.P.

Instructing the C.C. of the Party strictly to enforce these decisions, the Congress at the same time points out that special publications, symposiums, etc., can and should provide space for a most comprehensive exchange of opinion between Party members on all the questions herein indicated.

Speech on the Italian Question at the Third Congress of the Communist International

Comrades, I should like to reply mainly to Comrade Lazzari. He said: "Quote concrete facts, not words." Excellent. But if we trace the development of the reformist-opportunist trend in Italy, what will that be, words or facts? In your speeches and in the whole of your policy you lose sight of the fact, which is so important for the socialist movement in Italy, that not only this trend, but an opportunist-reformist group has existed for quite a long time. I still very well remember the time when Bernstein started his opportunist propaganda, which ended in social-patriotism, in the treason and bankruptcy of the Second International. We have known Turati ever since, not only by name, but for his propaganda in the Italian party and in the Italian working-class movement, of which he has been a disrupter for the past twenty years. Lack of time prevents me from closely studying the material concerning the Italian party; but I think that one of the most important documents on this subject is a report, published in a bourgeois Italian newspaper—I don't remember which, *La Stampa* or *Corriere della Sera*—of the conference held by Turati and his friends in Reggio Emilia.* I compared that report with the one published in *Avanti!* Is this not proof enough? After the Second Congress of the Communist International, we, in our controversy with Serrati and his friends, openly and definitely told them what,

* In October 1920 a conference of the reformist wing of the Italian Socialist Party took place in Reggio Emilia.—Ed.

in our opinion, the situation was. We told them that the Italian party could not become a Communist Party as long as it tolerated people like Turati in its ranks.

What is this, political facts, or again just words? After the Second Congress of the Communist International we openly said to the Italian proletariat: "Don't unite with the reformists, with Turati." Serrati launched a series of articles in the Italian press in opposition to the Communist International and convened a special conference of reformists. Was all this mere words? It was something more than a split: it was the creation of a new party. One must have been blind not to have seen this. This document is of decisive importance for this question. All those who attended the Reggio Emilia conference must be expelled from the party; they are Mensheviks—not Russian, but Italian Mensheviks. Lazzari said: "We know the Italian people's mentality." For my part I would not dare to make such an assertion about the Russian people, but that is not important. "Italian Socialists understand the spirit of the Italian people very well," said Lazzari. Perhaps they do, I will not argue about that. But they do not know Italian Menshevism, if the concrete facts and the persistent refusal to eradicate Menshevism is anything to go by. We are obliged to say that—deplorable though it may be—the resolution of our Executive Committee must be confirmed. A party which tolerates opportunists and reformists like Turati in its ranks cannot be affiliated to the Communist International.

"Why should we change the name of the party?" asks Comrade Lazzari. "The present one is quite satisfactory." But we cannot share this view. We know the history of the Second International, its fall and bankruptcy. Do we not know the history of the German party? And do we not know that the great misfortune of the working-class movement in Germany is that the break was not brought about before the war? This cost the lives of twenty thousand workers, whom the Scheidemannists and the Centrists betrayed to the German Government by their polemics with and complaints against the German Communists.

And do we not now see the same thing in Italy? The Italian party was never a truly revolutionary party. Its great misfortune is that it did not break with the Mensheviks and

reformists before the war, and that the latter continued to remain in the party. Comrade Lazzari says: "We fully recognise the necessity of a break with the reformists; our only disagreement is that we did not think it necessary to bring it about at the Leghorn Congress."^{*} But the facts tell a different story. This is not the first time that we are discussing Italian reformism. In arguing about this with Serrati last year, we said: "You won't mind us asking why the split in the Italian party cannot be brought about immediately, why it must be postponed?" What did Serrati say in reply to that? Nothing. And Comrade Lazzari, quoting an article by Frossard in which the latter said, "We must be adroit and clever", evidently thinks that this is an argument in his favour and against us. I think he is mistaken. On the contrary, it is an excellent argument in our favour and against Comrade Lazzari. What will the Italian workers say when you are obliged to explain your conduct and your resignation? What will you tell them if they declare our tactics to be clever and adroit compared with the zigzags of the pseudo-Communist Left—the Left which at times is not even simply Communist and more often looks like anarchism?

What is the meaning of the tales told by Serrati and his party about the Russians only wanting everyone to imitate them? We want the very opposite. It takes more than memorising communist resolutions and using revolutionary phrases on every possible occasion. That is not enough, and we are opposed beforehand to Communists who know this or that resolution by heart. The mark of true communism is a break with opportunism. We shall be quite frank and open with those Communists who subscribe to this and, boldly, in the conviction that we are right, will tell them: "Don't do anything stupid; be clever and skilful." But we shall speak in this way only with Communists who have broken with the opportunists, something that cannot yet be said about you. I

* At the Congress of the Italian Socialist Party held in Leghorn in January 1921 a resolution introduced by the Left wing of the Party on 21 conditions of affiliating to the Communist International and on expulsion of reformists from the Party was not adopted. The Left declared their withdrawal from the Party and founded the Italian Communist Party.—Ed.

repeat therefore: I hope the Congress will confirm the resolution of the Executive Committee. Comrade Lazzari said: "We are in the preparatory period." This is absolutely true. You are in the preparatory period. The first stage of this period is a break with the Mensheviks, similar to the one we brought about with our Mensheviks in 1903. The sufferings the whole of the German working class has had to endure during this long and weary post-war period in the history of the German revolution are due to the fact that the German party did not break with the Mensheviks.

Comrade Lazzari said that the Italian party is passing through the preparatory period. This I fully accept. And the first stage is a definite, final, unambiguous and determined break with reformism. When that is brought about the masses will side solidly with communism. The second stage is by no means a repetition of revolutionary slogans. It will be the adoption of our wise and skilful decisions, which will always be such, and which will always say: fundamental revolutionary principles must be adapted to the specific conditions in the various countries.

The revolution in Italy will run a different course from that in Russia. It will start in a different way. How? Neither you nor we know. The Italian Communists are not always Communists to a sufficient degree. Did a single Communist show his mettle when the workers seized the factories in Italy? No. At that time, there was as yet no communism in Italy; there was a certain amount of anarchism, but no Marxian communism. The latter has still to be created and the masses of the workers must be imbued with it by means of the experience of the revolutionary struggle. And the first step along this road is a final break with the Mensheviks, who for more than twenty years have been collaborating and working with the bourgeois government. It is quite probable that Modigliani, whom I was able to watch to some extent at the Zimmerwald and Kienthal conferences, is a sufficiently astute politician to keep out of the bourgeois government and to keep in the centre of the Socialist Party, where he can be far more useful to the bourgeoisie. But all the theories of Turati and his friends, all their propaganda and agitation, signify collaboration with the bourgeoisie. Is this not proved by the numerous quotations in Gennari's speech? Indeed, it

is the united front which Turati has already prepared. That is why I must say to Comrade Lazzari: "Speeches like yours and like the one which Comrade Serrati made here do not help to prepare for the revolution, they disorganise it." (*Shouts: "Bravo!" Applause.*)

You had a considerable majority at Leghorn. You had 98,000 votes against 14,000 reformist and 58,000 communist votes. As the beginning of a purely communist movement in a country like Italy, with its well-known traditions, where the ground has not been sufficiently prepared for a split, this vote is a considerable achievement for the Communists.

This is a great victory and tangible proof of the fact that the working-class movement in Italy will develop faster than our movement developed in Russia, because, if you are familiar with the figures concerning our movement, you must know that in February 1917, after the fall of tsarism and during the bourgeois republic, we were still a minority compared with the Mensheviks. Such was the position after fifteen years of fierce fighting and splits. Our Right wing did not grow—and it was not so easy to prevent it from growing, as you seem to think when you speak of Russia in such a disparaging tone. Undoubtedly, development in Italy will proceed quite differently. After fifteen years of struggle against the Mensheviks, and after the fall of tsarism, we started work with a much smaller number of adherents. You have 58,000 communistically minded workers against 98,000 united Centrists who occupy an indefinite position. This is proof, this is a fact, which should certainly convince all those who refuse to close their eyes to the mass movement of the Italian workers. Nothing comes all at once. But it certainly proves that the mass of workers—not the old leaders, the bureaucrats, the professors, the journalists, but the class that is actually exploited, the vanguard of the exploited—supports us. And it proves what a great mistake you made at Leghorn. This is a fact. You controlled 98,000 votes, but you preferred to go with 14,000 reformists against 58,000 Communists. You should have gone with them even if they were not genuine Communists, even if they were only adherents of Bordiga—which is not true, for after the Second Congress Bordiga quite honestly declared that he had abandoned all anarchism and anti-parliamentarism. But what did you do? You chose

to unite with 14,000 reformists and to break with 58,000 Communists. And this is the best proof that Serrati's policy has been disastrous for Italy. We never wanted Serrati in Italy to copy the Russian revolution. That would have been stupid. We are intelligent and flexible enough to avoid such stupidity. But Serrati has proved that his policy in Italy was wrong. Perhaps he should have manoeuvred. This is the expression that he repeated most often when he was here last year. He said: "We know how to manoeuvre, we do not want slavish imitation. That would be idiocy. We must manoeuvre, so as to bring about a separation from opportunism. You Russians do not know how to do that. We Italians are more skillful at that sort of thing. That remains to be seen." And what is it we saw? Serrati executed a brilliant manoeuvre. He broke away from 58,000 Communists. And now these comrades come here and say: "If you reject us the masses will be confused." No, comrades, you are mistaken. The masses of the workers in Italy are confused now, and it will do them good if we tell them: "Comrades, you must choose; Italian workers, you must choose between the Communist International, which will never call upon you slavishly to imitate the Russians, and the Mensheviks, whom we have known for twenty years, and whom we shall never tolerate as neighbours in a genuinely revolutionary Communist International." That is what we shall say to the Italian workers. There can be no doubt about the result. The masses of workers will follow us. (*Loud approval.*)

Pravda No. 54 and *Izvestiya*
UTsIK No. 54, March 11, 1921

Collected Works, Vol. 32,
pp. 462-67

**Speech in Defence
of the Tactics
of the Communist International
at the Third Congress
of the Communist International**

Comrades! I deeply regret that I must confine myself to self-defence. (*Laughter.*) I say deeply regret, because after acquainting myself with Comrade Terracini's speech and the amendments introduced by three delegations, I should very much like to take the offensive, for, properly speaking, offensive operations are essential against the views defended by Terracini and these three delegations. If the Congress is not going to wage a vigorous offensive against such errors, against such "Leftist" stupidities, the whole movement is doomed. That is my deep conviction. But we are organised and disciplined Marxists. We cannot be satisfied with speeches against individual comrades. We Russians are already sick and tired of these Leftist phrases. We are men of organisation. In drawing up our plans, we must proceed in an organised way and try to find the correct line. It is, of course, no secret that our theses are a compromise. And why not? Among Communists, who have already convened their Third Congress and have worked out definite fundamental principles, compromises under certain conditions are necessary. Our theses, put forward by the Russian delegation, were studied and prepared in the most careful way and were the result of long arguments and meetings with various delegations. They aim at establishing the basic line of the Communist International and are especially necessary now after we have not only formally condemned the real Centrists but have expelled them from the Party. Such are the facts. I have to

stand up for these theses. Now, when Terracini comes forward and says that we must continue the fight against the Centrists, and goes on to tell how it is intended to wage the fight, I say that if these amendments denote a definite trend, a relentless fight against this trend is essential, for otherwise there is no communism and no Communist International. I am surprised that the German Communist Workers' Party has not put its signature to these amendments. (*Laughter.*) Indeed, just listen to what Terracini is defending and what his amendments say. They begin in this way: "On page 1, column 1, line 19, the word 'majority' should be deleted." Majority! That is extremely dangerous! (*Laughter.*) Then further: instead of the words "basic propositions", insert 'aims'". Basic propositions and aims are two different things; even the anarchists will agree with us about aims, because they too stand for the abolition of exploitation and class distinctions.

I have met and talked with few anarchists in my life, but all the same I have seen enough of them. I sometimes succeeded in reaching agreement with them about aims, but never as regards principles. Principles are not an aim, a programme, a tactic or a theory. Tactics and theory are not principles. How do we differ from the anarchists on principles? The principles of communism consist in the establishment of the dictatorship of the proletariat and in the use of state coercion in the transition period. Such are the principles of communism, but they are not its aim. And the comrades who have tabled this proposal have made a mistake.

Secondly, it is stated there: "the word 'majority' should be deleted." Read the whole passage:

"The Third Congress of the Communist International is setting out to review questions of tactics under conditions when in a whole number of countries the objective situation has become aggravated in a revolutionary sense, and when a whole number of communist mass parties have been organised, which, incidentally, in their actual revolutionary struggle have nowhere taken into their hands the virtual leadership of the majority of the working class."

And so, they want the word "majority" deleted. If we cannot agree on such simple things, then I do not understand how we can work together and lead the proletariat to victory. Then it is not at all surprising that we cannot reach agree-

ment on the question of principles either. Show me a party which has already won the majority of the working class. Terracini did not even think of adducing any example. Indeed, there is no such example.

And so, the word "aims" is to be put instead of "principles", and the word "majority" is to be deleted. No, thank you! We shall not do it. Even the German party—one of the best—does not have the majority of the working class behind it. That is a fact. We, who face a most severe struggle, are not afraid to utter this truth, but here you have three delegations who wish to begin with an untruth, for if the Congress deletes the word "majority" it will show that it wants untruth. That is quite clear.

Then comes the following amendment: "On page 4, column 1, line 10, the words 'Open Letter',* etc., should be deleted." I have already heard one speech today in which I found the same idea. But there it was quite natural. It was the speech of Comrade Hempel, a member of the German Communist Workers' Party. He said: "The 'Open Letter' was an act of opportunism." To my deep regret and shame, I have already heard such views privately. But when, at the Congress, after such prolonged debate, the "Open Letter" is declared opportunist—that is a shame and a disgrace! And now Comrade Terracini comes forward on behalf of the three delegations and wants to delete the words "Open Letter". What is the good then of the fight against the German Communist Workers' Party? The "Open Letter" is a model political step. This is stated in our theses and we must certainly stand by it. It is a model because it is the first act of a practical method of winning over the majority of the working class. In Europe, where almost all the proletarians are organised, we must win the majority of the working class and anyone who fails to understand this is lost to the communist movement; he will never

* This refers to the Open Letter (*Offener Brief*) of the C.C. of the United Communist Party of Germany to the Socialist Party of Germany and the Independent Social-Democratic Party of Germany calling on them to unite forces in the struggle against growing reaction. The programme of joint actions laid down in the Open Letter was rejected by the parties to which it was addressed.—*Ed.*

learn anything if he has failed to learn that much during the three years of the great revolution.

Terracini says that we were victorious in Russia although the Party was very small. He is dissatisfied with what is said in the theses about Czechoslovakia. Here there are 27 amendments, and if I had a mind to criticise them, I should, like some orators, have to speak for not less than three hours. . . . We have heard here that in Czechoslovakia the Communist Party has 300,000-400,000 members, and that it is essential to win over the majority, to create an invincible force and continue enlisting fresh masses of workers. Terracini is already prepared to attack. He says: if there are already 400,000 workers in the party, why should we want more? Delete! (*Laughter.*) He is afraid of the word "masses" and wants to eradicate it. Comrade Terracini has understood very little of the Russian revolution. In Russia, we were a small party, but we had with us in addition the majority of the Soviets of Workers' and Peasants' Deputies throughout the country. (*Cries: "Quite true!"*) Do you have anything of the sort? We had with us almost half the army, which then numbered at least ten million men. Do you really have the majority of the army behind you? Show me such a country! If these views of Comrade Terracini are shared by three other delegations, then something is wrong in the International! Then we must say: "Stop! There must be a decisive fight! Otherwise the Communist International is lost." (*Animation.*)

On the basis of my experience I must say, although I am taking up a defensive position (*laughter*), that the aim and the principle of my speech consist in defence of the resolution and theses proposed by our delegation. It would, of course, be pedantic to say that not a letter in them must be altered. I have had to read many resolutions and I am well aware that very good amendments could be introduced in every line of them. But that would be pedantry. If, nevertheless, I declare now that in a political sense not a single letter can be altered, it is because the amendments, as I see them, are of a quite definite political nature and because they lead us along a path that is harmful and dangerous to the Communist International. Therefore, I and all of us and the Russian delegation must insist that not a single letter in the theses is altered. We have not only condemned our Right-wing ele-

ments—we have expelled them. But if, like Terracini, people turn the fight against the Rightists into a sport, then we must say: "Stop! Otherwise the danger will become too grave!"

Terracini has defended the theory of an offensive struggle. In this connection the notorious amendments propose a formula two or three pages long. There is no need for us to read them. We know what they say. Terracini has stated the issue quite clearly. He has defended the theory of an offensive, pointing out "dynamic tendencies" and the "transition from passivity to activity". We in Russia have already had adequate political experience in the struggle against the Centrists. As long as fifteen years ago, we were waging a struggle against our opportunists and Centrists, and also against the Mensheviks, and we were victorious not only over the Mensheviks, but also over the semi-anarchists.

If we had not done this, we would not have been able to retain power in our hands for three and a half years, or even for three and a half weeks, and we would not have been able to convene communist congresses here. "Dynamic tendencies", "transition from passivity to activity"—these are all phrases the Left Socialist-Revolutionaries had used against us. Now they are in prison, defending there the "aims of communism" and thinking of the "transition from passivity to activity". (*Laughter.*) The line of reasoning followed in the proposed amendments is an impossible one, because they contain no Marxism, no political experience, and no reasoning. Have we in our theses elaborated a general theory of the revolutionary offensive? Has Radek or anyone of us committed such a stupidity? We have spoken of the theory of an offensive in relation to a quite definite country and at a quite definite period.

From our struggle against the Mensheviks we can quote instances showing that even before the first revolution there were some who doubted whether the revolutionary party ought to conduct an offensive. If such doubts assailed any Social-Democrat—as we all called ourselves at that time—we took up the struggle against him and said that he was an opportunist, that he did not understand anything of Marxism and the dialectics of the revolutionary party. Is it really possible for a party to dispute whether a revolutionary offensive is permissible in general? To find such examples

in this country one would have to go back some fifteen years. If there are Centrists or disguised Centrists who dispute the theory of the offensive, they should be immediately expelled. That question cannot give rise to disputes. But the fact that even now, after three years of the Communist International, we are arguing about "dynamic tendencies", about the "transition from passivity to activity"—that is a shame and a disgrace.

We do not have any dispute about this with Comrade Radek, who drafted these theses jointly with us. Perhaps it was not quite correct to begin talking in Germany about the theory of the revolutionary offensive when an actual offensive had not been prepared. Nevertheless the March action was a great step forward in spite of the mistakes of its leaders. But this does not matter. Hundreds of thousands of workers fought heroically. However courageously the German Communist Workers' Party fought against the bourgeoisie, we must repeat what Comrade Radek said in a Russian article about Hölz. If anyone, even an anarchist, fights heroically against the bourgeoisie, that is, of course, a great thing; but it is a real step forward if hundreds of thousands fight against the vile provocation of the social-traitors and against the bourgeoisie.

It is very important to be critical of one's mistakes. We began with that. If anyone, after a struggle in which hundreds of thousands have taken part, comes out against this struggle and behaves like Levi, then he should be expelled. And that is what was done. But we must draw a lesson from this. Had we really prepared for an offensive? (*Radek*: "We had not even prepared for defence.") Indeed only newspaper articles talked of an offensive. This theory as applied to the March action in Germany in 1921 was incorrect—we have to admit that—but, in general, the theory of the revolutionary offensive is not at all false.

We were victorious in Russia, and with such ease, because we prepared for our revolution during the imperialist war. That was the first condition. Ten million workers and peasants in Russia were armed, and our slogan was: an immediate peace at all costs. We were victorious because the vast mass of the peasants were revolutionarily disposed against the big landowners. The Socialist-Revolutionaries, the adher-

ents of the Second and the Two-and-a-Half Internationals, were a big peasant party in November 1917. They demanded revolutionary methods but, like true heroes of the Second and the Two-and-a-Half Internationals, lacked the courage to act in a revolutionary way. In August and September 1917 we said: "Theoretically we are fighting the Socialist-Revolutionaries as we did before, but practically we are ready to accept their programme because only we are able to put it into effect." We did just what we said. The peasantry, ill-disposed towards us in November 1917, after our victory, who sent a majority of Socialist-Revolutionaries into the Constituent Assembly, were won over by us, if not in the course of a few days—as I mistakenly expected and predicted—at any rate in the course of a few weeks. The difference was not great. Can you point out any country in Europe where you could win over the majority of the peasantry in the course of a few weeks? Italy perhaps? (*Laughter.*) If it is said that we were victorious in Russia in spite of not having a big party, that only proves that those who say it have not understood the Russian revolution and that they have absolutely no understanding of how to prepare for a revolution.

Our first step was to create a real Communist Party so as to know whom we were talking to and whom we could fully trust. The slogan of the First and Second congresses was "Down with the Centrists!" We cannot hope to master even the ABC of communism, unless all along the line and throughout the world we make short shrift of the Centrists and semi-Centrists, whom in Russia we call Mensheviks. Our first task is to create a genuinely revolutionary party and to break with the Mensheviks. But that is only a preparatory school. We are already convening the Third Congress, and Comrade Terracini keeps saying that the task of the preparatory school consists in hunting out, pursuing and exposing Centrists and semi-Centrists. No, thank you! We have already done this long enough. At the Second Congress we said that the Centrists are our enemies. But, we must go forward really. The second stage, after organising into a party, consists in learning to prepare for revolution. In many countries we have not even learned how to assume the leadership. We were victorious in Russia not only because the undisputed

majority of the working class was on our side (during the elections in 1917 the overwhelming majority of the workers were with us against the Mensheviks), but also because half the army, immediately after our seizure of power, and nine-tenths of the peasants, in the course of some weeks, came over to our side; we were victorious because we adopted the agrarian programme of the Socialist-Revolutionaries instead of our own, and put it into effect. Our victory lay in the fact that we carried out the Socialist-Revolutionary programme; that is why this victory was so easy. Is it possible that you in the West can have such illusions? It is ridiculous! Just compare the concrete economic conditions, Comrade Terracini and all of you who have signed the proposed amendments! In spite of the fact that the majority so rapidly came to be on our side, the difficulties confronting us after our victory were very great. Nevertheless we won through because we kept in mind not only our aims but also our principles, and did not tolerate in our Party those who kept silent about principles but talked of aims, "dynamic tendencies" and the "transition from passivity to activity". Perhaps we shall be blamed for preferring to keep such gentlemen in prison. But dictatorship is impossible in any other way. We must prepare for dictatorship, and this consists in combating such phrases and such amendments. (*Laughter.*) Throughout, our theses speak of the masses. But, comrades, we need to understand what is meant by masses. The German Communist Workers' Party, the Left-wing comrades, misuse this word. But Comrade Terracini, too, and all those who have signed these amendments, do not know how the word "masses" should be read.

I have been speaking too long as it is; hence I wish to say only a few words about the concept of "masses". It is one that changes in accordance with the changes in the nature of the struggle. At the beginning of the struggle it took only a few thousand genuinely revolutionary workers to warrant talk of the masses. If the party succeeds in drawing into the struggle not only its own members, if it also succeeds in arousing non-party people, it is well on the way to winning the masses. During our revolutions there were instances when several thousand workers represented the masses. In the history of our movement, and of our struggle against the Men-

sheviks, you will find many examples where several thousand workers in a town were enough to give a clearly mass character to the movement. You have a mass when several thousand non-party workers, who usually live a philistine life and drag out a miserable existence, and who have never heard anything about politics, begin to act in a revolutionary way. If the movement spreads and intensifies, it gradually develops into a real revolution. We saw this in 1905 and 1917 during three revolutions, and you too will have to go through all this. When the revolution has been sufficiently prepared, the concept "masses" becomes different: several thousand workers no longer constitute the masses. This word begins to denote something else. The concept of "masses" undergoes a change so that it implies the majority, and not simply a majority of the workers alone, but the majority of all the exploited. Any other kind of interpretation is impermissible for a revolutionary, and any other sense of the word becomes incomprehensible. It is possible that even a small party, the British or American party, for example, after it has thoroughly studied the course of political development and become acquainted with the life and customs of the non-party masses, will at a favourable moment evoke a revolutionary movement (Comrade Radek has pointed to the miners' strike as a good example*). You will have a mass movement if such a party comes forward with its slogans at such a moment and succeeds in getting millions of workers to follow it. I would not altogether deny that a revolution can be started by a very small party and brought to a victorious conclusion. But one must have a knowledge of the methods by which the masses can be won over. For this thoroughgoing preparation of revolution is essential. But here you have comrades coming forward with the assertion that we should immediately give up the demand for "big" masses. They must be challenged. Without thoroughgoing preparation you will not achieve victory in any country. Quite a small party is sufficient to lead

* This refers to a miners' strike in Britain in protest to the mine-owners' intention to cut wages which lasted from April to June 1921. The workers in other industries decided to strike in solidarity but the reformist leaders called off the strike. After nine months' struggle the miners capitulated.—Ed.

the masses. At certain times there is no necessity for big organisations.

But to win, we must have the sympathy of the masses. An absolute majority is not always essential; but what is essential to win and retain power is not only the majority of the working class—I use the term “working class” in its West-European sense, i.e., in the sense of the industrial proletariat—but also the majority of the working and exploited rural population. Have you thought about this? Do we find in Terracini’s speech even a hint at this thought? He speaks only of “dynamic tendency” and the “transition from passivity to activity”. Does he devote even a single word to the food question? And yet the workers demand their victuals, although they can put up with a great deal and go hungry, as we have seen to a certain extent in Russia. We must, therefore, win over to our side not only the majority of the working class, but also the majority of the working and exploited rural population. Have you prepared for this? Almost nowhere.

And so, I repeat: I must unreservedly defend our theses and I feel I am bound to do it. We not only condemned the Centrists but expelled them from the Party. Now we must deal with another aspect, which we also consider dangerous. We must tell the comrades the truth in the most polite form (and in our theses it is told in a kind and considerate way) so that no one feels insulted: we are confronted now by other, more important questions than that of attacks on the Centrists. We have had enough of this question. It has already become somewhat boring. Instead, the comrades ought to learn to wage a real revolutionary struggle. The German workers have already begun this. Hundreds of thousands of proletarians in that country have been fighting heroically. Anyone who opposes this struggle should be immediately expelled. But after that we must not engage in empty word-spinning but must immediately begin to learn, on the basis of the mistakes made, how to organise the struggle better. We must not conceal our mistakes from the enemy. Anyone who is afraid of this is no revolutionary. On the contrary, if we openly declare to the workers: “Yes, we have made mistakes”, it will mean that they will not be repeated and we shall be able better to choose the moment. And if during the struggle

itself the majority of the working people prove to be on our side—not only the majority of the workers, but the majority of all the exploited and oppressed—then we shall really be victorious. (*Prolonged, stormy applause.*)

Pravda No. 54 and *Izvestiya*
UTsIK No. 54, March 11, 1921

Collected Works, Vol. 32.
pp. 468-77

A Letter to the German Communists

Dear comrades,

I had intended to state my view of the lessons of the Third Congress of the Communist International in a detailed article. Unfortunately, I have not yet been able to start on this work because of ill-health. The fact that a Congress of your Party, the United Communist Party of Germany (V.K.P.D.), has been called for August 22, compels me to hasten with this letter, which I have to finish within a few hours, if I am not to be late in sending it to Germany.

So far as I can judge, the position of the Communist Party in Germany is a particularly difficult one. This is understandable.

Firstly, and mainly, from the end of 1918, the international position of Germany very quickly and sharply aggravated her internal revolutionary crisis and impelled the vanguard of the proletariat towards an immediate seizure of power. At the same time, the German and the entire international bourgeoisie, excellently armed and organised, and taught by the "Russian experience", hurled itself upon the revolutionary proletariat of Germany in a frenzy of hate. Tens of thousands of the best people of Germany—her revolutionary workers—were killed or tortured to death by the bourgeoisie, its heroes, Noske and Co., its servants, the Scheidemanns, etc., and by its indirect and "subtle" (and therefore particularly valuable) accomplices, the knights of the "Two-and-a-Half International", with their despicable spinelessness,

vacillations, pedantry and philistinism. The armed capitalists set traps for the unarmed workers; they killed them wholesale, murdered their leaders, ambushing them one by one, and making excellent use to this end of the counter-revolutionary howling of both shades of Social-Democrats, the Scheidemannites and the Kautskyites. When the crisis broke out, however, the German workers lacked a genuine revolutionary party, owing to the fact that the split was brought about too late, and owing to the burden of the accursed tradition of "unity" with capital's corrupt (the Scheidemanns, Legiens, Davids and Co.) and spineless (the Kautskys, Hilferdings and Co.) gang of lackeys. The heart of every honest and class-conscious worker who accepted the Basic Manifesto of 1912 at its face value and not as a "gesture" on the part of the scoundrels of the "Second" and the "Two-and-a-Half" grades, was filled with incredibly bitter hatred for the opportunism of the old German Social-Democrats, and this hatred—the greatest and most noble sentiment of the best people among the oppressed and exploited masses—blinded people and prevented them from keeping their heads and working out a correct strategy with which to reply to the excellent strategy of the Entente capitalists, who were armed, organised and schooled by the "Russian experience", and supported by France, Britain and America. This hatred pushed them into premature insurrections.

That is why the development of the revolutionary working-class movement in Germany has since the end of 1918 been treading a particularly hard and painful road. But it has marched and is marching steadily forward. There is the incontrovertible fact of the gradual swing to the left among the masses of workers, the real majority of the labouring and exploited people in Germany, both those organised in the old Menshevik trade unions (i.e., the unions serving the bourgeoisie) and those entirely, or almost entirely, unorganised. What the German proletariat must and will do—and this is the guarantee of victory—is keep their heads; systematically rectify the mistakes of the past; steadily win over the mass of the workers both inside and outside the trade unions; patiently build up a strong and intelligent Communist Party capable of giving real leadership to the masses at every turn of events; and work out a strategy that is on a level with

the best international strategy of the most advanced bourgeoisie, which is "enlightened" by age-long experience in general, and the "Russian experience" in particular.

On the other hand, the difficult position of the Communist Party of Germany is aggravated at the present moment by the break-away of the not very good Communists on the left (the Communist Workers' Party of Germany, K.A.P.D.) and on the right (Paul Levi and his little magazine *Unser Weg* or *Sowjet*).

Beginning with the Second Congress of the Communist International, the "Leftists" or "K.A.P.-ists" have received sufficient warning from us in the international arena. Until sufficiently strong, experienced and influential Communist Parties have been built, at least in the principal countries, the participation of semi-anarchist elements in our international congresses has to be tolerated, and is to some extent even useful. It is useful insofar as these elements serve as a clear "warning" to inexperienced Communists, and also insofar as they themselves are still capable of learning. All over the world, anarchism has been splitting up—not since yesterday, but since the beginning of the imperialist war of 1914-18—into two trends: one pro-Soviet, and the other anti-Soviet; one in favour of the dictatorship of the proletariat, and the other against it. We must allow this process of disintegration among the anarchists to go on and come to a head. Hardly anyone in Western Europe has experienced anything like a big revolution. There, the experience of great revolutions has been almost entirely forgotten, and the transition from the desire to be revolutionary and from talk about revolution to real revolutionary work is very difficult, painful and slow.

It goes without saying, however, that the semi-anarchist elements can and should be tolerated only within certain limits. In Germany, we tolerated them for quite a long time. The Third Congress of the Communist International faced them with an ultimatum and fixed a definite time limit. If they have now voluntarily resigned from the Communist International, all the better. Firstly, they have saved us the trouble of expelling them. Secondly, it has now been demonstrated most conclusively and most graphically, and proved with precise facts to all vacillating workers, and all

those who have been inclined towards anarchism because of their hatred for the opportunism of the old Social-Democrats, that the Communist International has been patient, that it has not expelled anarchists immediately and unconditionally, and that it has given them an attentive hearing and helped them to learn.

We must now pay less attention to the K.A.P.-ists. By polemising with them we merely give them publicity. They are too unintelligent; it is wrong to take them seriously; and it is not worth being angry with them. They have no influence among the masses, and will acquire none, unless we make mistakes. Let us leave this tiny trend to die a natural death; the workers themselves will realise that it is worthless. Let us propagate and implement, with greater effect, the organisational and tactical decisions of the Third Congress of the Communist International, instead of giving the K.A.P.-ists publicity by arguing with them. The infantile disorder of "Leftism" is passing and will pass away as the movement grows.

Similarly we are now needlessly helping Paul Levi, we are needlessly giving him publicity by polemising with him. That we should argue with him is exactly what he wants. Now, after the decisions of the Third Congress of the Communist International, we must forget about him and devote all our attention, all our efforts, to peaceful, practical and constructive work (without any squabbling, polemics, or bringing up of the quarrels of yesterday), in the spirit of the decisions of the Third Congress. It is my conviction that Comrade K. Radek's article, "The Third World Congress on the March Action, and Future Tactics" (in *Die Rote Fahne*, the Central Organ of the United Communist Party of Germany, issues of July 14 and 15, 1921), sins quite considerably against this general and unanimously adopted decision of the Third Congress. This article, a copy of which was sent me by one of the Polish Communists, is quite unnecessarily—and in a way that positively harms our work—directed not only against Paul Levi (that would be very unimportant), but also against Clara Zetkin. And yet Clara Zetkin herself concluded a "peace treaty" in Moscow, during the Third Congress, with the C.C. (the "Centrale") of the United Communist Party of Germany, providing for joint, non-factional

work! And we all approved of the treaty. In his misplaced polemical zeal, Comrade K. Radek has gone to the length of saying something positively untrue, attributing to Zetkin the idea of "putting off" (*verlegt*) "every general action by the Party" (*jede allgemeine Aktion der Partei*) "until the day when large masses rise" (*auf den Tag, wo die grossen Massen aufstehen werden*). It goes without saying that by such methods Comrade K. Radek is rendering Paul Levi the best service the latter could wish for. There is nothing Paul Levi wants so much as a controversy endlessly dragged out, with as many people involved in it as possible, and efforts to drive Zetkin away from the party by polemical breaches of the "peace treaty" which she herself concluded, and which was approved by the entire Communist International. Comrade K. Radek's article serves as an excellent example of how Paul Levi is assisted from the "Left".

Here I must explain to the German comrades why I defended Paul Levi so long at the Third Congress. Firstly, because I made Levi's acquaintance through Radek in Switzerland in 1915 or 1916. At that time Levi was already a Bolshevik. I cannot help entertaining a certain amount of distrust towards those who accepted Bolshevism *only after* its victory in Russia, and after it had scored a number of victories in the international arena. But, of course, this reason is relatively unimportant, for, after all, my personal knowledge of Paul Levi is very small. Incomparably more important was the second reason, namely, that *essentially* much of Levi's criticism of the March action in Germany in 1921 was *correct* (not, of course, when he said that the uprising was a "putsch"; that assertion of his was absurd).

It is true that Levi did all he possibly could, and much besides, to weaken and spoil his criticism, and make it difficult for himself and others to understand the *essence* of the matter, by bringing in a mass of details in which he was obviously wrong. Levi couched his criticism in an impermissible and harmful form. While urging others to pursue a cautious and well-considered strategy, Levi himself committed worse blunders than a schoolboy, by rushing into battle so prematurely, so unprepared, so absurdly and wildly that he was certain to lose any "battle" (spoiling or hampering his work for many years), although the "battle" could and

should have been won. Levi behaved like an "anarchist intellectual" (if I am not mistaken, the German term is *Ede-lanarchist*), instead of behaving like an organised member of the proletarian Communist International. Levi committed a breach of discipline.

By this series of incredibly stupid blunders Levi made it difficult to concentrate attention on the essence of the matter. And the essence of the matter, i.e., the appraisal *and correction* of the innumerable mistakes made by the United Communist Party of Germany during the March action of 1921, has been and continues to be of enormous importance. In order to explain and correct these mistakes (which some people enshrined as gems of Marxist tactics) *it was necessary* to have been on the *Right* wing during the Third Congress of the Communist International. Otherwise the *line* of the Communist International would have been a *wrong* one.

I defended and had to defend Levi, insofar as I saw before me opponents of his who merely shouted about "Menshevism" and "Centrism" and refused to see the mistakes of the March action and the need to explain and correct them. These people made a caricature of revolutionary Marxism, and a pastime of the struggle against "Centrism". They might have done the greatest harm to the whole cause, for "no one in the world can compromise the revolutionary Marxists, if they do not compromise themselves".

I said to these people: Granted that Levi has become a Menshevik. As I have scant knowledge of him personally, I will not insist, if the point is proved to me. But it has not yet been proved. All that has been proved till now is that he *has lost his head*. It is childishly stupid to declare a man a Menshevik merely on these grounds. The training of experienced and influential party leaders is a long and difficult job. And without it the dictatorship of the proletariat, and its "unity of will", remain a phrase. In Russia, it took us fifteen years (1903-17) to produce a group of leaders—fifteen years of fighting Menshevism, fifteen years of tsarist persecution, fifteen years, which included the years of the first revolution (1905), a great and mighty revolution. Yet we have had our sad cases, when even fine comrades have "lost their heads". If the West-European comrades imagine that

they are insured against such "sad cases" it is sheer childishness, and we cannot but combat it.

Levi had to be expelled for breach of discipline. Tactics had to be determined *on the basis* of a most detailed explanation and correction of the mistakes made during the March 1921 action. If, *after this*, Levi wants to behave in the old way, he will show that his expulsion was justified; and the wavering or hesitant workers will be given all the more forceful and convincing proof of the absolute correctness of the Third Congress decisions concerning Paul Levi.

Having made a cautious approach at the Congress to the appraisal of Levi's mistakes, I can now say with all the more assurance that Levi has hastened to confirm the worst expectations. I have before me No. 6 of his magazine *Unser Weg* (of July 15, 1921). It is evident from the editorial note printed at the head of the magazine that the decisions of the Third Congress are known to Paul Levi. What is his reply to them? Menshevik catchwords such as "a great excommunication" (*grosser Bann*), "canon law" (*kanonisches Recht*), and that he will "quite freely" (*in vollständiger Freiheit*) "discuss" these decisions. What greater freedom can a man have if he has been freed of the title of party member and member of the Communist International! And please note that he expects party members to write for him, for Levi, anonymously!

First—he plays a dirty trick on the party, hits it in the back, and sabotages its work.

Then—he discusses the essence of the Congress decisions. That is magnificent.

But by doing this Levi puts paid to himself.

Paul Levi wants to continue the fight.

It will be a great strategic error to satisfy his desire. I would advise the German comrades to prohibit all controversy with Levi and his magazine in the columns of the daily party press. He must not be given publicity. He must not be allowed to divert the fighting party's attention from important matters to unimportant ones. In cases of extreme necessity, the controversy could be conducted in weekly or monthly magazines, or in pamphlets, and as far as possible care must be taken not to afford the K.A.P.-ists and Paul Levi the pleasure they feel when they are mentioned by name; ref-

erence should simply be made to "certain not very clever critics who at all costs want to regard themselves as Communists".

I am informed that at the last meeting of the enlarged C.C. (*Ausschuss*), even the Left-winger Fricland was compelled to launch a sharp attack on Maslov, who is playing at Leftism and wishes to exercise himself in "hunting Centrists". The unreasonableness (to put it mildly) of this Maslov's conduct was also revealed over here, in Moscow. Really, this Maslov and two or three of his supporters and confederates, who obviously do not wish to observe the "peace treaty" and have more zeal than sense, should be sent by the German party to Soviet Russia for a year or two. We would find useful work for them. We would make men of them. And the international and German movement would certainly gain thereby.

The German Communists must at all costs end the internal dissension, get rid of the quarrelsome elements on both sides, forget about Paul Levi and the K.A.P.-ists and get down to real work.

There is plenty to be done.

In my opinion, the tactical and organisational resolutions of the Third Congress of the Communist International mark a great step forward. Every effort must be exerted to really put both resolutions into effect. This is a difficult matter, but it can and should be done.

First, the Communists had to proclaim their principles to the world. That was done at the First Congress. It was the first step.

The second step was to give the Communist International organisational form and to draw up conditions for affiliation to it—conditions making for real separation from the Centrists, from the direct and indirect agents of the bourgeoisie within the working-class movement. That was done at the Second Congress.

At the Third Congress it was necessary to start practical, constructive work, to determine concretely, taking account of the practical experience of the communist struggle already

begun, *exactly what* the line of further activity should be in respect of tactics and of organisation. We have taken this third step. We have an army of Communists all over the world. It is still poorly trained and poorly organised. It would be extremely harmful to forget this truth or be afraid of admitting it. Submitting ourselves to a most careful and rigorous test, and studying the experience of our own movement, we must train this army efficiently; we must organise it properly, and test it in all sorts of manoeuvres, all sorts of battles, in attack and in retreat. We cannot win without this long and hard schooling.

The "crux" of the situation in the international communist movement in the summer of 1921 was that some of the best and most influential sections of the Communist International did not quite properly understand this task; they *exaggerated* the "struggle against Centristism" *ever so slightly*; they *went ever so slightly beyond* the border line at which this struggle turns into a pastime and revolutionary Marxism begins to be compromised.

That was the "crux" of the Third Congress.

The exaggeration was a slight one; but the danger arising out of it was enormous. It was difficult to combat it, because the exaggerating was done by really the best and most loyal elements, without whom the formation of the Communist International would, perhaps, have been impossible. In the tactical amendments published in the newspaper *Moskau* in German, French and English and signed by the German, Austrian and Italian delegations, this exaggeration was definitely revealed—the more so because these amendments were proposed to a draft resolution that was already final (following long and all-round preparatory work). The rejection of these amendments was a *straightening out* of the line of the Communist International; it was a victory over the danger of exaggeration.

Exaggeration, if not corrected, was sure to kill the Communist International. For "no one in the world can compromise the revolutionary Marxists, if they do not compromise themselves". No one in the world will be able to prevent the victory of the Communists over the Second and the Two-and-a-Half Internationals (and under the conditions prevailing in twentieth-century Western Europe and America, after

the first imperialist war, this means victory over the bourgeoisie) *unless* the Communists prevent it themselves.

Exaggeration, however slight, means preventing victory.

Exaggeration of the struggle against Centrism means *saving* Centrism, means *strengthening* its position, its influence over the workers.

In the period between the Second and the Third Congresses, we learned to wage a victorious struggle against Centrism on an international scale. This is proved by the facts. We will continue to wage this struggle (expulsion of Levi and of Serrati's party) to the end.

We have, however, *not yet* learned, on an international scale, to combat wrong exaggerations in the struggle against Centrism. But we have become conscious of this defect, as has been proved by the course and outcome of the Third Congress. And precisely because we have become conscious of our defect *we will rid ourselves of it*.

And then we shall be invincible, because without support inside the proletariat (through the medium of the bourgeois agents of the Second and the Two-and-a-Half Internationals) the bourgeoisie in Western Europe and America *cannot* retain power.

More careful, more thorough preparation for fresh and more decisive battles, both defensive and offensive—that is the fundamental and principal thing in the decisions of the Third Congress.

"...Communism will become a mass force in Italy if the Italian Communist Party unceasingly and steadily fights the opportunist policy of Serratism and at the same time is able to maintain close contact with the proletarian masses in the trade unions, during strikes, during clashes with the counter-revolutionary fascist organisations; if it is able to merge the movements of all the working-class organisations and to transform the spontaneous outbreaks of the working class into carefully prepared battles...."

"The United Communist Party of Germany will be the better able to carry out mass action, the better it adapts its fighting slogans to the actual situation in future, the more thoroughly it studies the situation, and the more co-ordinated and disciplined the action it conducts...."

Such are the most pertinent passages of the tactical resolution of the Third Congress.

To win over the majority of the proletariat to our side—

such is the "principal task" (the heading of Point 3 of the resolution on tactics).

Of course, we do not give the winning of the majority a formal interpretation, as do the knights of philistine "democracy" of the Two-and-a-Half International. When in Rome, in July 1921, the entire proletariat—the reformist proletariat of the trade unions and the Centrists of Serrati's party—*followed* the Communists against the fascists, that was *winning over the majority* of the working class to our side.

This was far, very far, from winning them decisively; it was doing so only partially, only momentarily, only locally. But it was winning over the majority, and that is possible even if, formally, the majority of the proletariat follow bourgeois leaders, or leaders who pursue a bourgeois policy (as do all the leaders of the Second and the Two-and-a-Half Internationals), or if the majority of the proletariat are wavering. This winning over is gaining ground steadily in every way throughout the world. Let us make more thorough and careful preparations for it; let us not allow a single serious opportunity to slip by when the bourgeoisie compels the proletariat to undertake a struggle; let us learn to correctly determine the moment when the *masses* of the proletariat *cannot but rise together* with us.

Then victory will be assured, no matter how severe some of the defeats and transitions in our great campaign may be.

Our tactical and strategic methods (if we take them on an international scale) still lag behind the excellent strategy of the bourgeoisie, which has learned from the example of Russia and will not let itself be "taken by surprise". But our forces are greater, immeasurably greater; we are learning tactics and strategy; we have advanced this "science" on the basis of the mistakes of the March 1921 action. We shall completely master this "science".

In the overwhelming majority of countries, our parties are still very far from being what real Communist Parties should be; they are far from being real vanguards of the genuinely revolutionary and only revolutionary class, with every single member taking part in the struggle, in the movement, in the everyday life of the masses. But we are aware of this defect, we brought it out most strikingly in the Third

Congress resolution on the work of the Party. And we shall overcome this defect.

Comrades, German Communists, permit me to conclude by expressing the wish that your party congress on August 22 will with a firm hand put a stop once and for all to the trivial struggle against those who have broken away on the left and the right. Inner-party struggles must stop! Down with everyone who wants to drag them out, directly or indirectly. We know our tasks today much more clearly, concretely and thoroughly than we did yesterday; we are not afraid of pointing openly to our mistakes in order to rectify them. We shall now devote all the Party's efforts to improving its organisation, to enriching the quality and content of its work, to creating closer contact with the masses, and to working out increasingly correct and accurate working-class tactics and strategy.

With communist greetings,

N. Lenin

August 14, 1921

Die Rote Fahne No. 384,
August 22, 1921

Collected Works, Vol. 32,
pp. 512-23

Our Revolution

(Apropos of N. Sukhanov's Notes)

I

I have lately been glancing through Sukhanov's notes on the revolution. What strikes one most is the pedantry of all our petty-bourgeois democrats and of all the heroes of the Second International. Apart from the fact that they are all extremely faint-hearted, that when it comes to the minutest deviation from the German model even the best of them fortify themselves with reservations—apart from this characteristic, which is common to all petty-bourgeois democrats and has been abundantly manifested by them throughout the revolution, what strikes one is their slavish imitation of the past.

They all call themselves Marxists, but their conception of Marxism is impossibly pedantic. They have completely failed to understand what is decisive in Marxism, namely, its revolutionary dialectics. They have even absolutely failed to understand Marx's plain statements that in times of revolution the utmost flexibility* is demanded, and have even failed to notice, for instance, the statements Marx made in his letters—I think it was in 1856—expressing the hope of combining a peasant war in Germany, which might create a revolutionary situation, with the working-class movement**—

* Lenin apparently refers to the appraisal of the Paris Commune as a supremely flexible political system given by Marx in his *Civil War in France*.—Ed.

** Lenin has in mind the following excerpt from Marx's letter to Engels of April 16, 1856:

"The whole thing in Germany will depend on the possibility of backing the proletarian revolution by some second edition of the Peasant War. Then the affair will be splendid."—Ed.

they avoid even this plain statement and walk round and about it like a cat around a bowl of hot porridge.

Their conduct betrays them as cowardly reformists who are afraid to deviate from the bourgeoisie, let alone break with it, and at the same time they disguise their cowardice with the wildest rhetoric and braggartry. But what strikes one in all of them even from the purely theoretical point of view is their utter inability to grasp the following Marxist considerations: up to now they have seen capitalism and bourgeois democracy in Western Europe follow a definite path of development, and cannot conceive that this path can be taken as a model only *mutatis mutandis*, only with certain amendments (quite insignificant from the standpoint of the general development of world history).

First—the revolution connected with the first imperialist world war. Such a revolution was bound to reveal new features, or variations, resulting from the war itself, for the world has never seen such a war in such a situation. We find that since the war the bourgeoisie of the wealthiest countries have to this day been unable to restore "normal" bourgeois relations. Yet our reformists—petty bourgeois who make a show of being revolutionaries—believed, and still believe, that normal bourgeois relations are the limit (thus far shalt thou go and no farther). And even their conception of "normal" is extremely stereotyped and narrow.

Secondly, they are complete strangers to the idea that while the development of world history as a whole follows general laws it is by no means precluded, but, on the contrary, presumed, that certain periods of development may display peculiarities in either the form or the sequence of this development. For instance it does not even occur to them that because Russia stands on the border-line between the civilised countries and the countries which this war has for the first time definitely brought into the orbit of civilisation—all the Oriental, non-European countries—she could and was, indeed, bound to reveal certain distinguishing features; although these, of course, are in keeping with the general line of world development, they distinguish her revolution from those which took place in the West-European countries and introduce certain partial innovations as the revolution moves on to the countries of the East.

Infinitely stereotyped, for instance, is the argument they learned by rote during the development of West-European Social-Democracy, namely, that we are not yet ripe for socialism, that, as certain "learned" gentlemen among them put it, the objective economic premises for socialism do not exist in our country. It does not occur to any of them to ask: but what about a people that found itself in a revolutionary situation such as that created during the first imperialist war? Might it not, influenced by the hopelessness of its situation, fling itself into a struggle that would offer it at least some chance of securing conditions for the further development of civilisation that were somewhat unusual?

"The development of the productive forces of Russia has not attained the level that makes socialism possible." All the heroes of the Second International, including, of course, Sukhanov, beat the drums about this proposition. They keep harping on this incontrovertible proposition in a thousand different keys, and think that it is the decisive criterion of our revolution.

But what if the situation, which drew Russia into the imperialist world war that involved every more or less influential West-European country and made her a witness of the eve of the revolutions maturing or partly already begun in the East, gave rise to circumstances that put Russia and her development in a position which enabled us to achieve precisely that combination of a "peasant war" with the working-class movement suggested in 1856 by no less a Marxist than Marx himself as a possible prospect for Prussia?

What if the complete hopelessness of the situation, by stimulating the efforts of the workers and peasants tenfold, offered us the opportunity to create the fundamental requisites of civilisation in a different way from that of the West-European countries? Has that altered the general line of development of world history? Has that altered the basic relations between the basic classes of all the countries that are being, or have been, drawn into the general course of world history?

If a definite level of culture is required for the building of socialism (although nobody can say just what that definite "level of culture" is, for it differs in every West-European

country), why cannot we begin by first achieving the prerequisites for that definite level of culture in a revolutionary way, and *then*, with the aid of the workers' and peasants' government and the Soviet system, proceed to overtake the other nations?

January 16, 1923

II

You say that civilisation is necessary for the building of socialism. Very good. But why could we not first create such prerequisites of civilisation in our country as the expulsion of the landowners and the Russian capitalists, and then start moving towards socialism? Where, in what books, have you read that such variations of the customary historical sequence of events are impermissible or impossible?

Napoleon, I think, wrote: "*On s'engage et puis... on voit.*" Rendered freely this means: "First engage in a serious battle and then see what happens." Well, we did first engage in a serious battle in October 1917, and then saw such details of development (from the standpoint of world history they were certainly details) as the Brest peace, the New Economic Policy, and so forth. And now there can be no doubt that in the main we have been victorious.

Our Sukhanovs, not to mention Social-Democrats still farther to the right, never even dream that revolutions could be made otherwise. Our European philistines never even dream that the subsequent revolutions in Oriental countries, which possess much vaster populations and a much vaster diversity of social conditions, will undoubtedly display even greater distinctions than the Russian revolution.

It need hardly be said that a textbook written on Kautskian lines was a very useful thing in its day. But it is time, for all that, to abandon the idea that it foresaw all the forms of development of subsequent world history. It would be timely to say that those who think so are simply fools.

January 17, 1923

Glossary*

A

The Amsterdam Congress—International Socialist Congress, Sixth Congress of the Second International—was convened in Amsterdam in August 1904. It was attended by 470 delegates. The questions under discussion were: 1) international rules of socialist tactics; 2) colonial policy; 3) general strike; 4) social policy and insurance of the workers; 5) trusts and unemployment, etc. The central issue was whether it was permissible for the socialists to enter bourgeois governments. The urgency of this issue was due to the fact that in 1899 the French Socialist Millerand had betrayed the cause of socialism and become a minister in the bourgeois government of France. The resolution adopted by the Amsterdam Congress stated that Social-Democrats "cannot endeavour to take part in governmental power within the framework of bourgeois society".

Anarchism (from the Greek word meaning "lack of authority")—an ideological-political trend that arose in the middle of the nineteenth century and spread, mainly, in the Romance countries; Spain, France, Italy. The ideologists and founders of anarchism were P. J. Proudhon (1809-1865) and M. A. Bakunin (1814-1876).

Among the characteristic features of anarchism are its hostile attitude towards the state and the state power; a belief that it is possible to "abolish" the state overnight; profession of abstention from political activity and political struggle; a conviction that it is possible, by mere spontaneous riots and a general strike, to effect society's transition to an ideal condition of "statelessness". As opponents of the theory of scientific socialism the anarchists come out against the socialist revolution and the dictatorship of the proletariat. Extreme individualism is typical of anarchism,

* © Progress Publishers, 1975. In this glossary the reader will find references to parties, political trends, periodicals and most important events mentioned in this book.—Ed.

which expresses the sentiments of the petty bourgeoisie being ruined under capitalism, vacillating between ultra-revolutionary and reactionary strandpoints and incapable of waging a consistent, scientifically based struggle for the abolition of the capitalist social system. During the First World War of 1914-18 prominent anarchists, Kropotkin and Jean Grave among them, sided with "their" imperialist governments, thus becoming supporters of the imperialist war.

Anarcho-syndicalism—a Left opportunist trend that arose at the end of the nineteenth century and spread, mainly among the trade union leaders in France and other Romance countries, its ideologists being Georges Sorel, Hubert Lagardelle and others. The anarcho-syndicalists preached refraining from political struggle, upheld the idea of the "neutrality" of trade unions, and denied the need for the working-class party to influence the trade unions. They believed that the capitalist system could be abolished by means of a general strike. During the First World War of 1914-18 most of the anarcho-syndicalist leaders adopted a social-chauvinist stand. In Russia the anarcho-syndicalist deviation was represented in 1920-21 by the so-called Workers' Opposition headed by A. M. Kollontai and A. G. Shlyapnikov.

The *Anti-Socialist Law* was promulgated in Germany in 1878 by the Bismarck Government. It outlawed the Social-Democratic Party, all mass workers' organisations and the working-class press. The most active German Social-Democrats united around

August Bebel and Wilhelm Liebknecht and conducted extensive propaganda in conditions of illegal existence; as a result the influence of the party among the masses of workers grew considerably. In the Reichstag elections of 1890 the Social-Democratic Party polled nearly one and a half million votes and the government was forced to annul the Anti-Socialist Law.

The *August bloc* of Trotskyites, liquidators, Bundists, Caucasian Mensheviks and other opportunists was formed by Trotsky at a conference of opportunist groups held in Vienna in August 1912. It was directed against the Bolsheviks, who had expelled the liquidators from the party at the Prague Conference (January 1912). The August bloc disintegrated after twelve or eighteen months of existence.

The *August 1912 Conference* of the Trotskyites, liquidators and other opportunists took place in Vienna and was attended by delegates from the St. Petersburg and Moscow "initiating groups" of the liquidators, from the Bund and the Caucasian Mensheviks. The majority of the delegates were people who lived abroad and were out of touch with the working-class movement in Russia. They represented small groups such as Trotsky's Vienna *Pravda*, the *Uperyod* group, etc. The organisers of the conference sought to unite all these heterogeneous elements into an opportunist party but failed to do so because the representatives of the *Uperyod* group, the Latvian Social-Democrats and others walked out. The conference adopted opportunist decisions on

all the questions discussed and formed an August bloc whose task was to fight against Bolshevism.

Avanti (Forward)—a daily newspaper, central organ of the Italian Socialist Party, founded in December 1896 in Rome. During the First World War it took an inconsistent internationalist stand and failed to break off relations with the reformists. Closed down by the fascist government in 1926, the paper continued to appear abroad; in 1943 it resumed publication in Italy.

B

Bakuninism — an anarchist trend which got its name from its founder M. A. Bakunin (1814-1876). The Bakuninists preached abstention from political struggle, overestimated the role of spontaneous revolts, and proposed to "give vent to anarchy" and "abolish" the state and state power. They fought against the theory of scientific socialism. Having joined the International Working Men's Association (First International), which was founded by K. Marx and F. Engels, Bakunin and his followers formed a secret society—the Social-Democratic Alliance—with the aim of undermining the International from within. Their subversive activity was exposed and in 1872, at the Hague Congress, the Bakuninists were expelled from the International Working Men's Association. The Bakuninists sought to implement their ideas in Spain during the Spanish revolution of 1873 and in Italy in 1874, but failed, thus revealing the complete untenability of the theory and practice of anarchism.

The *Basle Congress*. See The *Basle Manifesto*.

The *Basle Manifesto* was adopted at an international socialist congress (the Extraordinary Congress of the Second International) convened in November 1912 in Basle to voice the protest against the Balkan war and the preparations for a world imperialist war. The resolution (Manifesto) called upon the socialists of all countries to "prevent the outbreak of war": "The workers consider it a crime to shoot each other down for the sake of increasing the profits of the capitalists, for the ambition of dynasties and the glory diplomacy's secret treaties," the Manifesto declared. In the event of imperialist war breaking out, "socialists shall be bound to intervene for its speedy end, and to use in every way the economic and political crisis created by the war to rouse the masses of people and hasten the fall of the rule of capital".

When the world imperialist war broke out in 1914, the majority of the leaders of the socialist parties of the Second International betrayed the cause of socialism, went back on the Basle Manifesto and sided with their imperialist governments. The Russian Bolsheviks led by Lenin, as well as the German Left Social-Democrats (Karl Liebknecht, Rosa Luxemburg and others) and some groups in other socialist parties, remained true to the principles of internationalism and, in conformity with the Basle Manifesto, called upon the workers of their countries to fight against their own imperialist governments and against the imperialist war.

Bernsteinism—an anti-Marxist trend among the German and international Social-Democrats which arose at the end of the nineteenth century and got its name from Eduard Bernstein, a German Social-Democrat and ideologist of revisionism.

Between 1896 and 1898 Bernstein wrote a series of articles under the general title "Problems of Socialism" for *Die Neue Zeit* (*New Times*), the theoretical organ of the German Social-Democrats. Under the guise of "freedom of criticism" he attempted to revise (hence the name of the trend—revisionism) the philosophical, economic and political premises of revolutionary Marxism and substitute for them bourgeois theories of the reconciliation of class contradictions and of collaboration between classes. Bernstein came out against Marx's teaching on the inevitable collapse of capitalism, on socialist revolution and the dictatorship of the proletariat. He proposed that the working class should not go further than demands of individual reforms within the framework of capitalist society. Bernstein expressed his programme by the formula: "the movement is everything, the final aim is nothing". Bernsteinism found support among the Right wing of the German Social-Democrats and the opportunist elements in other parties of the Second International.

The Congresses of the German Social-Democratic Party in Stuttgart (October 1898), Hanover (October 1899) and Lubeck (September 1901) condemned Bernsteinism, but the party failed to dissociate itself from Bernstein resolutely enough and the Bern-

steinists continued to disseminate the ideas of revisionism.

Black Hundreds—monarchist gangs organised by the tsarist police to fight the revolutionary movement. They assassinated revolutionaries, assaulted progressive intellectuals and organised pogroms against the Jews.

Blanquism—a revolutionary trend in France in the 19th century led by the French revolutionary and socialist Louis Auguste Blanqui (1805-1881). The Blanquists fought against the bourgeois French governments, organised secret societies and made repeated attempts to start an uprising. The Blanquists' weak point was their conspiratorial tactics and underestimation of the importance of enlisting the masses in the revolutionary struggle. Speaking of the Blanquists Lenin pointed out that they expected "that mankind will be emancipated from wage-slavery, not by the proletarian class struggle, but through a conspiracy hatched by a small minority of intellectuals". The Blanquists took part in the Paris Commune (March-May 1871) forming its Left wing. When the Paris Commune was defeated some of the Blanquists emigrated to England and participated in the work of the General Council of the International Working Men's Association. In 1901 the Blanquists joined the French Socialist Party.

Boycottism—tactics of boycott, refusal to take part in elections to a representative body, parliament.

In 1905 the Bolsheviks successfully carried out their tactics of boycotting the Bulygin Duma. In August 1905, when the revolution was at its highest, the tsar announced his decision to convene

an advisory Duma (having no right to promulgate laws). In answer to this the Bolsheviks called upon the people to refrain from the elections and fight to overthrow the autocracy. The advisory Duma was never convened, it was swept away by the rising tide of the revolution. The tactics of boycott justified themselves in the conditions obtaining at the time.

The situation was quite different in 1907-08, when the tactics of boycott and recall of the Social-Democratic deputies from the Duma was proposed by a group of the so-called *otzovists* and *ultimatists*. The revolution had been defeated, reaction was on the upgrade, a new revolutionary upsurge was not to be expected in the near future and therefore the rostrum of the Duma had to be used for politically educating the masses. The demand for a boycott at that time was a grave error which could only isolate the party from broad working-class masses. The Bolshevik Party condemned and repudiated the tactics of boycotting the Duma in 1907-08.

Brentanoism—a bourgeois-reformist trend associated with the name of Lujo Brentano (1844-1931) who was Professor of Political Economy at Munich University. Brentano opposed Marx's revolutionary theory and maintained that the contradictions of capitalist society could be solved through reforms and factory legislation. He advocated "social peace" and "reconciliation" between the bourgeoisie and the proletariat.

The *Brest Peace Treaty* was concluded at Brest-Litovsk in March 1918 between Soviet Rus-

sia and Germany and her allies on terms which were extremely onerous for Russia; Germany and Austria-Hungary secured complete control over Poland and nearly the whole of the Baltic area; the Ukraine became a German dependency; Soviet Russia was to pay a contribution to Germany. The Soviet Government was forced to sign the Brest Peace Treaty because the old tsarist army had disintegrated and the Red Army was just being built. Despite its harshness the Brest Peace Treaty gave the Soviet country a respite which it needed badly: temporary withdrawal from war allowed Soviet Russia to build up forces to rout the landowner and bourgeois counter-revolution and the imminent foreign intervention.

After the November 1918 revolution in Germany the Brest Treaty was annulled.

The *British Social Democratic Federation* was founded in 1884. Besides reformists (Henry Hyndman and his adherents) it included Harry Quelch, Tom Mann, Eduard Aveling, Eleanor Marx and other revolutionary Social-Democrats, followers of Marxism. Its weakness stemmed from its isolation from the mass labour movement.

In 1907 the Social Democratic Federation was renamed the Social-Democratic Party which, together with the Left-wing elements of the Independent Labour Party formed the British Socialist Party in 1911. In 1920 the majority of its members took part in founding the Communist Party of Great Britain.

The *British Socialist Party* (B.S.P.) was founded in 1911, in

Manchester, as a result of the Social-Democratic Party (known as the Social Democratic Federation prior to 1907) merging with other socialist groups. The British Socialist Party upheld the ideas of Marxism and was, as Lenin pointed out, "not opportunist, and... was really independent of the Liberals". During the First World War, a sharp struggle flared up in the party between the internationalist trend (William Gallacher, Albert Inkpin, John Maclean, Thomas Rothstein and others) and the social-chauvinist trend led by Henry Hyndman. When the annual conference of the B.S.P., held in Salford in April 1916, condemned the social-chauvinist stand taken by Hyndman and his followers, the latter broke away from the party. The British Socialist Party and the Communist Unity Group played the leading part in founding the Communist Party of Great Britain in 1920.

Broussists. See Possibilism.

The Bulygin Duma. In August 1905 the tsar announced his decision to convene an advisory Duma (having no right to promulgate laws). The Bill drafted by a commission under Bulygin, Minister of the Interior, gave electoral rights to landowners, capitalists and an insignificant number of rich peasants. The Bolsheviks proclaimed an active boycott of the Bulygin Duma: they called upon the people not to take part in the elections and to fight to overthrow the autocracy. The boycott campaign was used by the Bolsheviks to muster the revolutionary forces, to organise mass political strikes and prepare for an armed uprising. The Bulygin

Duma was never convened: it was swept away by the rising tide of the revolution and the all-Russian political strike of October 1905.

The *Bund* (the General Jewish Workers' Union of Lithuania, Poland and Russia) was founded in 1897 and consisted mainly of Jewish artisans of western Russia. The Bund pursued an opportunist, Menshevik policy. Yielding to the strong influence of the nationalist Jewish bourgeoisie the Bundists sought to isolate the Jewish workers from the workers of other nationalities inhabiting tsarist Russia. After the victory of the socialist revolution in Russia (October 1917) the Bund leaders made common cause with the counter-revolutionary landowners and bourgeoisie in their fight against Soviet Power. In 1921 the Bund dissolved itself.

C

Cadets—members of the Constitutional-Democratic Party, the leading party of the Russian liberal bourgeoisie, which was founded in 1905. Among its leaders were P. N. Milyukov, A. I. Shingaryov, F. I. Rodichev and others. The Cadets advocated a constitutional monarchy. During the first Russian Revolution of 1905-07, they styled themselves the party of "people's freedom", while actually betraying the people's interests and holding secret talks with the tsarist government on how to crush the revolution. The Cadets strove to share power with the tsarist government. During the First World War (1914-18) Cadet leaders were proponents of the annexationist policy of the Russian imperialist

bourgeoisie. After the February Revolution of 1917, they entered the bourgeois Provisional Government and fought the revolutionary movement of workers and peasants; they upheld the landed estates and tried to force the people to continue the imperialist war. After the victory of the October Socialist Revolution the Cadets headed the counter-revolutionary forces which organised an armed struggle against Soviet Russia.

The *Centre, Centrism or Kautskism*—an opportunist trend in the international working-class movement, whose chief ideologist was Karl Kautsky. In the Second International parties the Centrists took a half-way position between the avowed opportunists and the Left, revolutionary wing, hence their name. Under cover of Left phrases the Centrists supported the Right wing of Social-Democracy on the main questions of principle. In the period of revolutionary upsurge in Western Europe from 1919 to 1921 the Centrists in some countries split off from their Social-Democratic parties and, wishing to preserve their influence among the revolutionary-minded masses of workers, declared their decision to join the Communist International. After the defeat of the revolutionary movement in Germany, Italy and other countries, when a period of temporary stabilisation of capitalism set in, the Centrists rejoined their opportunist Social-Democratic parties.

Constituent Assembly. Soon after the February 1917 Revolution the bourgeois Provisional Government declared its decision

to convene a Constituent Assembly. However, it did not fulfil its promise, repeatedly postponing the elections.

The Constituent Assembly was convened after the October Socialist Revolution and opened on January 5, 1918, in Petrograd. Since the elections to the Constituent Assembly were held according to lists drawn before the October Revolution, its composition reflected the old balance of class forces when power was in the hands of the bourgeoisie. There was a sharp discrepancy between the will of the overwhelming majority of the people, who supported the Soviet Government, and the policy pursued by the Socialist-Revolutionaries, Mensheviks and Cadets who constituted the majority in the Constituent Assembly and expressed the interests of the bourgeoisie and landowners. Since the Constituent Assembly refused to discuss the Declaration of Rights of the Working and Exploited People and approve the decrees of the Second Congress on peace, land and the transfer of power to the Soviets, it was dissolved by decree of the All-Russia Central Executive Committee on January 6 (19), 1918.

The *Copenhagen Congress of 1910*—an international socialist congress, the Eighth Congress of the Second International—was held from August 28 to September 3, 1910. Among the problems discussed were insurance against unemployment; the unity of the socialist parties; the organisation of an international protest against capital punishment; the struggle against militarism and war. The congress confirmed the resolution of the preceding Stuttgart Con-

gress (1907), which stated that in the event of the imperialist states unleashing a war, the socialists should utilise the war-created economic and political crisis to fight against bourgeois rule.

The *Coup d'état* of June 3, 1907, was carried out by the tsarist government, which dissolved the Second Duma, and arrested and sentenced to penal servitude the Social-Democratic group in the Second Duma. The new electoral law greatly increased the representation of the landowners and the commercial and industrial bourgeoisie, while considerably reducing the already small number of peasants' and workers' deputies. The number of representatives for Poland and the Caucasus was reduced by half. The Third Duma elected under this law and convened in November 1907 was composed mainly of Black-Hundred and Octobrist elements.

Crede was the name given to a manifesto issued in 1899 by a group of Economists in which they set forth in detail and outspokenly the main postulates of Economism: that the working class needed no independent political party because Russian workers were, in their opinion, capable of carrying on only an economic struggle; that the liberal bourgeoisie should constitute the political opposition to tsarism, whereas the Russian Marxists should confine themselves to assisting the workers' economic struggle and taking part in liberal oppositional activities.

The *Crede* was met with profound indignation by the revolutionary Social-Democrats. Lenin, who was in exile in Siberia at

the time, wrote a "Protest of Russian Social-Democrats" in which he subjected the *Crede* to devastating criticism. The "Protest" was discussed at a meeting of the Marxists in exile who also signed it; the "Protest" was later published abroad.

Cultural-national autonomy—an opportunist programme on the national question proposed in the 1890s by Austrian Social-Democrats Otto Bauer and Karl Renner. The programme consisted essentially in that in a given country people of the same nationality, irrespective of the part of the country where they lived, should form an autonomous national union to whose jurisdiction the state should transfer the schools (separate schools for children of different nationalities) and other branches of education and culture. Had this programme been implemented it would have resulted in strengthening the influence of the clergy and reactionary nationalist ideology in every national group and would have impeded the organisation of the working class by deepening the division of the workers according to nationalities. In Russia the slogan of cultural-national autonomy was supported by the liquidators, Bundists and Georgian Mensheviks. Lenin sharply criticised the slogan of cultural-national autonomy in a number of articles and showed that it was based on the idea of "securing the separation of all nations from one another by means of a special state institution".

D

Dashnaksut'yun, *dashnaks*—a nationalist party of the Armenian bourgeoisie formed in late

nineteenth century. Its Left wing held views close to the political platform of the Socialist-Revolutionaries. After the October Socialist Revolution (1917) the dashnaks took part in the armed counter-revolutionary struggle against Soviet power.

The *December armed uprising* of the Moscow workers took place from December 9 to December 18, 1905. For nine days the workers, led by the Moscow Bolsheviks, fought gallantly on the barricades against the tsarist police and troops. The government did not succeed in crushing the revolt until fresh guards units arrived from St. Petersburg. It dealt with the insurgent workers and their families with monstrous cruelty: thousands of workers, their wives and children were killed in Moscow and the vicinity.

The *Decree on Land* was adopted by the Second All-Russia Congress of Soviets on October 26 (November 8), 1917, the day following the establishment of Soviet power. The Decree abolished the landed estates and all private property in land and gave the land to the peasants for their use. The Decree on Land incorporated the "Peasant Mandate on Land" compiled on the basis of 242 local peasant mandates and proposing the Socialist-Revolutionary principle of "land tenure on an equality basis... and in conformity with a labour standard". Explaining why the Bolsheviks who formerly opposed this slogan deemed it possible to agree with it, Lenin wrote: "As a democratic government, we cannot ignore the decision of the masses of the people, even though we may disagree with it. In the fire of experience, applying the

decree in practice, and carrying it out locally, the peasants will themselves realise where the truth lies."

The *Decree on Peace* was adopted by the Second All-Russia Congress of Soviets on October 26 (November 8), 1917, the day following the establishment of Soviet power. The Decree proposed to all belligerent nations and their governments that they immediately sign an armistice and start peace negotiations. In the Decree on Peace the Soviet Government stated that it considered "the greatest crime against humanity" to continue war over the issue of "how to divide among the strong and rich nations the weak nationalities they have conquered". The Soviet Government called upon all the belligerent nations immediately to conclude a just democratic peace without annexation, i.e., without seizure of foreign lands, without forcible incorporation of weak nations, without indemnities. At the same time, the Soviet Government declared that it did not regard the peace terms it was proposing as an ultimatum, and that it was prepared to consider any other peace terms proposed by any other belligerent country. The decree was broadcast over the radio.

Not a single imperialist state responded to the appeal of the Soviet Government. The imperialist war continued and the Entente imperialists began preparations for an armed intervention against Soviet Russia.

The *Democratic Centralism group*—an opportunist faction in the R.C.P.(B.) that was formed in 1919. It was headed by Osinsky, Maximovsky and Sapronov.

The members of this group denied the Communist Party's leading role in the Soviets and trade unions; they opposed the use of bourgeois specialists in the national economy and the introduction of one-man management in industry; demanded freedom of factions and groups. The Democratic Centralism group found no support among the members of the R.C.P.(B.) and fell apart in 1923, its leaders joining the Trotskyist opposition.

The *Democratic Conference* held in Petrograd from September 14 to September 22, 1917, was called by the Mensheviks and Socialist-Revolutionaries to weaken the growing revolutionary upsurge. The Conference was attended by more than 1,500 people. The Menshevik and Socialist-Revolutionary leaders took all steps to reduce the number of representatives from the worker and peasant masses and to increase the number of delegates from various petty bourgeois and bourgeois organisations, thereby securing for themselves the majority at the conference.

The Democratic Conference adopted a decision to set up a Pre-parliament (Provisional Council of the Republic). This was an attempt to create a semblance of a parliamentary system in Russia. Under the regulations drawn up by the Provisional Government, the Pre-parliament was to be an advisory government body. Lenin insisted on boycotting the Pre-parliament since participation in it would have meant sowing illusions that this body could solve the tasks of the revolution. At the opening session of the Pre-parliament, on October 7, the Bolsheviks read

their declaration and walked out.

The *Dreyfus case*—a trial engineered in 1894 by the reactionary-monarchist circles of the French militarists against Dreyfus, a Jewish officer of the French General Staff. He was sentenced to life imprisonment on a fictitious charge of espionage and high treason. The trial was used by the reactionary circles in France to incite anti-Semitism and to attack the republican regime and democratic liberties. When socialists and progressive representatives of the French intelligentsia (Emile Zola, Jean Jaures, Anatole France and others) launched a campaign in 1898 for a review of the Dreyfus case, it immediately became a political issue and split the country into two camps—republicans and democrats on the one side and the bloc of royalists, clericals, anti-Semites and nationalists on the other. In 1899 Dreyfus was pardoned under pressure of public opinion and in 1906 the Court of Cassation acquitted him and reinstated him in the army.

The *Duma* was a representative assembly which the tsarist government was forced to convene as a result of the revolutionary events of 1905. Nominally it was a legislative body but actually it had no real power. Elections to the Duma were neither direct, nor equal, nor universal. In the case of the working class, as well as of the non-Russian nationalities of the country, the suffrage was greatly curtailed, a considerable section of the workers and peasants having no voting rights. Under the electoral law of December 11, 1905, one landowner vote was

made equivalent to three votes cast by representatives of the urban bourgeoisie, 15 peasant votes and 45 votes cast by workers.

The First Duma (April-July 1906) and the Second Duma (February-June 1907), in which bourgeois liberals, i.e., Constitutional-Democrats and groups close to them, constituted the majority, were dissolved by the tsarist government. On June 3, 1907, the government carried out a coup d'état and issued a new electoral law which guaranteed the complete supremacy of the reactionary bloc of the landowners and big capitalists in the Third (1907-12) and the Fourth (1912-17) Dumas.

Dyelo Naroda (People's Cause)—a daily organ of the Socialist-Revolutionary Party published in Petrograd from March 1917 to June 1918.

E

Economism—an opportunist trend in Russian Social-Democracy at the turn of the century. The Economists opposed Social-Democracy's participation in the political struggle, asserting that the working class should limit its tasks to the economic struggle for higher wages, better working conditions, etc. They maintained that "politics always obediently follows economics", a thesis which actually distorted Marx's theory. Making a fetish of the spontaneity of the working-class movement, they denied the leading role of the party and the importance of Marxist theory in the working-class movement.

Lenin gave a critical analysis of Economism in his book *What Is To Be Done?*, in a number of

articles printed in *Iskra*, and in other works. The ideological struggle waged by the revolutionary Social Democrats against the Economists ended with the complete defeat of the latter. When the Second Congress of the R.S.D.L.P. met in 1903, the Economists had no influence at all among the working masses.

The *Eighth All-Russia Congress of Soviets of Workers', Peasants', Red Army and Cossack Deputies* was held in Moscow from December 22 to December 29, 1920. It was attended by 2,537 delegates. The congress discussed the following questions: report on the activity of the All-Russia Central Executive Committee and the Council of People's Commissars; electrification of Russia; rehabilitation of industry and transport; development of agricultural production and promotion of farming; efficiency of Soviet establishments and the struggle against bureaucratic practices. The congress adopted a plan for the electrification of the country (GOELRO)—the first long-range plan for the development of the country's national economy.

Eisenachers—members of the Social-Democratic Workers' Party of Germany founded in 1869 at the inaugural congress in Eisenach. Its leaders were Wilhelm Liebknecht and August Bebel. They waged an irreconcilable struggle against the reactionary policy of Bismarck, and on the question of Germany's unification they upheld, as Lenin wrote, "the democratic and proletarian way, combating the slightest concessions to Prussianism, Bismarckianism, nationalism". The

Eisenachers made up the Left, revolutionary wing of the workers' movement in Germany.

In 1875, at the Gotha Congress, the Eisenachers united with the Lassalleans and formed the Socialist Workers' Party of Germany, which later changed its name to Social-Democratic Party of Germany.

The Emancipation of Labour group—the first Russian Marxist group, founded by G. V. Plekhanov in Switzerland in 1883. The other members of the group were P. B. Axelrod, L. G. Deutsch, Vera Zasulich and V. N. Ignatov.

The group carried out considerable work to spread Marxism in Russia. It put out abroad and disseminated in Russia translations of the works of Karl Marx and Frederick Engels, and also popularised Marxism in its publications. The group established contacts with the international working-class movement and represented Russian Social-Democracy at all congresses of the Second International beginning from the first, held in Paris in 1889. At the Second Congress of the R.S.D.L.P. (1903) the members of the Emancipation of Labour group joined the R.S.D.L.P. and the group ceased to exist.

F

Fabians—members of the British reformist Fabian Society founded in 1884 by Sydney and Beatrice Webb, Bernard Shaw and others. The Society took its name from the Roman General Maximus Fabius, called Cunctator (the Delayer), famous for his procrastinating tactics and avoid-

ance of decisive battles in the war against Hannibal. The Fabians opposed socialist revolution and held that the transition from capitalism to socialism would be accomplished by gradual reforms. Lenin described the Fabians as "an extremely opportunist trend".

The First Congress of the Communist International met in Moscow from March 2 to 6, 1919. It was attended by delegates from the Communist parties and the Left, internationalist groups of Germany, Austria, Poland, Russia, Sweden, France, the United States of America, Britain, China, Korea and other countries. The items on the agenda were: bourgeois democracy and the dictatorship of the proletariat; the international situation and the Entente policy; the Berne Conference and the attitude towards socialist trends, and others. The Manifesto adopted by the congress urged the workers of all countries to support Soviet Russia and demand the withdrawal from her territory of the British, French and American interventionist troops.

The congress decided on the foundation of the Communist International.

G

G.C.W.P.—a group of the "Lefts" which in 1919 broke off from the Communist Party of Germany and in 1920 formed an independent organisation known as the German Communist Workers' Party. This group, which took a semi-anarchist stand, had no following among

the workers and degenerated into an anti-communist sect.

"*God-builders*" and "*God-seekers*"—a religious philosophical trend which arose in 1908 among Social-Democratic intellectuals who departed from Marxism after the defeat of the 1905-07 revolution. The "*God-builders*" and "*God-seekers*" (Lunacharsky, Bazarov and others) advocated a new "socialist" religion and tried to "reconcile" Marxism with religion. In June 1909 the conference of the Enlarged Editorial Board of the Bolshevik newspaper *Proletary* denounced God-building and in a special resolution stated that the Bolshevik group had nothing to do with "this distortion of scientific socialism".

Guesdists—followers of Jules Guesde (1845-1922), leader of the Left-wing, revolutionary trend in the French socialist movement. In 1879, the Guesdists founded the Workers' Party of France—the first independent political party of the French proletariat. The party programme adopted at the Havre Congress (1880) was drawn up by Guesde and Lafargue with the assistance of Marx and Engels. In the 1880s and 1890s the Guesdists fought against an opportunist trend known as Possibilism. In 1901 they formed the French Socialist Party and when the United French Socialist Party was founded in 1905 the Guesdists constituted its revolutionary Marxist wing. With the outbreak of the First World War Jules Guesde and other party leaders betrayed the working-class cause, took a social-chauvinist stand and came out in support of the

imperialist war. Jules Guesde was a minister in the bourgeois government of France.

The *Hague Congress of the First International* took place from September 2 to September 7, 1872; it was attended by 65 delegates from 15 national organisations. The items on the agenda were: the rights of the General Council of the International, the political activity of the proletariat, and others. The work of the congress was directed by Karl Marx and Frederick Engels. The congress condemned the disruptive activity of the Bakuninist Social-Democratic Alliance and expelled Bakunin, Guillaume and other anarchist leaders from the International. The congress adopted a decision to transfer the seat of the General Council to the United States of America.

Herodists—followers of the French anarcho-syndicalist Gustave Hervé (1871-1944), who put forward ultra-Left slogans before World War I in his newspaper *La Guerre Sociale*.

The *Hungarian Socialist Revolution*, which took place on March 21, 1919, overthrew the power of the bourgeoisie in Hungary and established the power of the Soviets. The government was formed from representatives of the Communist and Social-Democratic parties, which soon merged into the United Socialist Party of Hungary. The Hungarian Soviet government issued decrees on the nationalisation of industry, transport and banks and also on the land reform. Workers' wages were raised on the average by 25 per cent and an

eight-hour working day was introduced.

The Hungarian Soviet Republic was subjected to an economic blockade by the Entente imperialists, who soon began an armed intervention. The Right-wing socialist members of the Hungarian Soviet Government turned traitors and sided with the interventionists. On August 1, 1919, the Soviet power in Hungary was crushed by the united efforts of the foreign imperialist intervention and internal counter-revolution.

I

"*Imperialist Economism*" is the name given by Lenin to an opportunist trend that arose among the Russian, Polish and Dutch Social-Democrats during the First World War. The representatives of this trend came out against the slogan of the right of nations to self-determination, asserting that in the imperialist era there can be no national liberation movements or national wars. The "imperialist Economists", who understood Marxism in an extremely dogmatic and simplified manner, believed that since in the imperialist era the working class is faced with the task of accomplishing the socialist revolution, there is no need to fight for democracy, for political freedoms, for the national independence of the oppressed nations and so on. Lenin pointed out the kinship of this trend with Economism which was current among some Russian Social-Democrats at the turn of the century. "Capitalism has triumphed—therefore there is no need to bother with political problems. the old Economists rea-

soned in 1894-1901, falling into rejection of the political struggle in Russia. Imperialism has triumphed—therefore there is no need to bother with the problems of political democracy, reason the present-day 'imperialist Economists'"—Lenin wrote in 1916.

The *Independent Labour Party* of Britain was founded in 1893 under the leadership of Keir Hardie and MacDonald. The party leaders pursued a policy of liberalism in the working-class movement. During the First World War the party adopted a social-chauvinist stand disguised with pacifist phrases. In 1921 its Left wing broke away and joined the Communist Party of Great Britain.

The *Independent Social-Democratic Party of Germany* was formed by Centrists who split off from the German Social-Democratic Party in April 1917. In December 1920 the Left wing of the Independent Social-Democratic Party joined the Communist Party of Germany, while the Right-wing Independents rejoined the Social-Democratic Party in 1922.

After the November 1918 revolution the Independents opposed the conversion of the Worker Councils (*Arbeiterräte*) set up by the German workers into organs of state power and proposed to "combine" them with the bourgeois parliament thus turning them into subsidiary organs of the bourgeois government deprived of all independence.

The *Industrial Workers of the World*—an organization of the U.S. workers formed in 1905. Its

leaders held anarcho-syndicalist views and refrained from political struggle.

In 1914-18 the Industrial Workers of the World campaigned against the imperialist war, for which they were severely persecuted. At that time the organisation numbered over 100,000 members. Lenin described it as a "profoundly proletarian and mass movement" and at the same time criticised the erroneous political stand of those leaders of the Industrial Workers of the World who became Left-wing sectarians, refusing to work among the masses belonging to the reactionary trade unions, and opposing participation in bourgeois parliaments.

When the truly revolutionary elements abandoned the Industrial Workers of the World, the latter became a numerically small sectarian organisation without any influence on the working-class masses.

Integralists were adherents of a petty-bourgeois socialist trend known as "integral socialism" that arose at the end of the 19th century. In Italy the integralists criticised the reformist leaders of the Italian Socialist Party on a number of questions.

The *Internationale* group was founded by the German Left Social-Democrats Karl Liebknecht, Rosa Luxemburg, Franz Mehring, Clara Zetkin, and others at the beginning of the First World War. The group waged a struggle against German imperialism and exposed the treachery of the German Social-Democratic leaders who sided with the imperialists. For its revolutionary propaganda the group

was persecuted by the German government. On a number of theoretical and political questions Rosa Luxemburg and other members of the group took an incorrect stand. Lenin criticised their errors in his articles "The Junius Pamphlet", "A Caricature of Marxism and Imperialist Economism", and others.

In January 1916 the group was renamed the Spartacus group and later it was known as the Spartacus League. In December 1918 the Spartacists founded the Communist Party of Germany.

The Irish insurrection of 1916. In April 1916 the Irish people rose up in revolt against British rule in Ireland, for the independence of their country. The workers of Dublin, the urban petty bourgeois and the Irish volunteers (an organisation headed by the Left-wing leaders of the Irish national liberation movement) seized power in Dublin and proclaimed the Irish Republic. This was accompanied by armed outbreaks in other towns and counties.

The British government moved army units and artillery against the insurgents. Dublin was shelled by an English warship. For nearly a week the people of Dublin fought heroically against superior forces. The insurrection was crushed and the British government treated the defeated insurgents with brutality. Several thousand people were thrown into prison and the leaders executed.

Iskra—the first all-Russia Marxist revolutionary newspaper, founded by Lenin in 1900. It was published first in Munich,

later in Geneva, and secretly sent to Russia. *Iskra* played a tremendous part in developing the revolutionary working-class movement in Russia. Among its editors were V. I. Lenin, G. V. Plekhanov, Y. O. Martov, P. B. Axelrod and Vera Zasulich. After the split into a revolutionary wing (Bolsheviks) and an opportunist wing (Mensheviks), which occurred at the Second Congress of the R.S.D.L.P. in 1903, *Iskra* passed into the hands of the Mensheviks (beginning with issue No. 52) and came to be called the "new" *Iskra* as distinct from the "old" *Iskra* edited by Lenin.

J

Jaurèsists—followers of Jean Jaurès (1859-1914), leader of the Right-wing reformist trend in the French socialist movement. The Jaurèsists preached class collaboration between the proletariat and the bourgeoisie; they believed that it was possible to achieve socialism by gradual reforms and were against the revolutionary methods of workers' struggle.

K

Katheder-Socialism—a trend that arose in the 1870s and 1880s; its spokesmen, under the guise of socialism, advocated bourgeois-liberal reformism from university chairs (*Katheder* in German). Among the Katheder-Socialists were A. Wagner, G. Schmoller, L. Brentano, W. Sombart and others who asserted that the bourgeois state is above the classes; that it can reconcile mutually hostile classes and gradually introduce "social-

ism" without affecting the interests of the capitalists but taking the demands of the working people into consideration as far as possible. In Russia the views of the Katheder-Socialists were advocated by the "legal Marxists".

Kautskyism. See Centre, Centrism.

The *Kienthal Conference*—the Second International Conference of Socialist Internationalists during the First World War—was held in April 1916 at Kienthal (Switzerland). The conference was attended by delegates from ten countries: Russia, Germany, France, Italy, Switzerland, Poland, Norway, Austria, Serbia and Portugal. The items on the agenda were: the struggle to put an end to the war; the attitude of the proletariat to the problems of peace, and others. As at the Zimmerwald Conference, the majority of the delegates present at Kienthal were Centrists or members of groups close to them. Yet due to the efforts of Lenin and other members of the Zimmerwald Left group the internationalist wing at the Kienthal Conference was more numerous than at Zimmerwald. Of the total number of 43 delegates, 12 belonged to the Zimmerwald Left group, and on a number of questions the latter's proposals were supported by nearly half the delegates. The conference adopted a Manifesto to the Peoples Suffering Ruination and Death.

Knights of Labor, The Noble Order of the Knights of Labor—an American working-class organization founded in 1869 in

Philadelphia. It was most active in the 1880s, when it took part in a mass strike movement. At the time the Knights of Labor had a membership of 70,000. But the opportunist policy of its leadership, which repudiated revolutionary class struggle, gradually led to the loss of its prestige among the masses. The organisation ceased to exist in the late nineties.

The *Kornilov revolt*—a counter-revolutionary revolt headed by the tsarist general L. G. Kornilov which began on August 25 (September 7), 1917. Its aim was to stop the growing revolutionary movement of the workers and peasants and establish a military dictatorship in the country. When Kornilov sent a cavalry corps against revolutionary Petrograd, the Bolshevik Party called upon the revolutionary workers and soldiers to fight against the counter-revolution. Rapidly formed units of Red Guards prevented the Kornilov troops from advancing, and the revolt was suppressed within a few days. Under pressure from the masses the Provisional Government was forced to order Kornilov's arrest and indict him and his accomplices for mutiny.

The *Kronstadt mutiny*—a counter-revolutionary revolt which began on February 28, 1921. It was organised by the Socialist-Revolutionaries, Cadets and other counter-revolutionary groups who had deceived and drawn over to their side some of the Kronstadt sailors. The ring-leaders put forward the slogan: "Soviets without Communists", in the hope that by removing the Communists from the Soviets

they would do away with Soviet power and restore capitalism in Russia. The revolt was suppressed on March 18, 1921.

L

Lassalleans—supporters of the German socialist Ferdinand Lassalle (1825-1864), members of the General German Workers' Union founded by Lassalle in 1863. The creation of a mass political party of the working class was a step forward in the development of the working-class movement in Germany. However, the Lassalleans pursued an opportunist policy seeking to collaborate with the Bismarck reactionary government in order to get subsidies from it for setting up the so-called workers' production associations and supporting Bismarck's dominant-nation policy on the question of Germany's unification. When the Lassalleans united with the Eisenachers in 1875 to form the Socialist Workers' Party of Germany, they made up its opportunist wing.

The *League of Nations*—an international organisation which existed between the First and Second World Wars. It was founded in 1919 at the Paris Peace Conference of the victor-countries. Its statute formed part of the Versailles Peace Treaty. The League comprised 43 states, including all the major imperialist powers except the U.S.A. It was one of the centres for planning armed intervention against Soviet Russia. The League did not take any effective measures for safeguarding peace and averting a new war. When the Second World War broke out,

the League of Nations in fact ceased to exist, but it was not formally dissolved until April 1946.

The *League of Struggle for the Emancipation of the Working Class*, which united about 20 Marxist workers' circles, was founded in the autumn of 1895 in St. Petersburg by V. I. Lenin, A. A. Vaneyev, P. K. Zaporozhets, G. M. Krzhizhanovsky, N. K. Krupskaya, and Y. O. Martov. All its work was based on the principles of centralism and strict discipline. It directed the workers' movement, combining the workers' struggle for economic demands with the political struggle against tsarism. In Lenin's words the League was the embryo of the revolutionary party of the working class.

In December 1895 Lenin and other leaders of the League of Struggle were arrested by the tsarist government and then exiled to Siberia. The new leaders who succeeded them professed Economism and became known as the "Young".

"*Left Communists*"—an opportunist group formed in the R.C.P.(B.) in January 1918 during the debate on the Brest Peace Treaty. Using Left phraseology about a "revolutionary war" as a disguise, the group advocated an adventurist policy that would have drawn the country, which then had no combat-worthy army, into war with imperialist Germany and would have jeopardised the very existence of the Soviet Republic. As a result of the inner-Party struggle, the policy of the "Left Communists", who were opposed by the Party majority headed by

Lenin, was rejected, and the Seventh Party Congress held in March 1918 adopted a resolution moved by Lenin on the need to conclude the Brest Peace Treaty.

After the peace treaty with Germany and her allies had been signed, the "Left Communists" came out with criticism of the Party policy in the sphere of economic construction. They opposed the strengthening of labour discipline and failed to understand the need for employing bourgeois specialists. In a number of articles and speeches Lenin revealed the fallacy of their position both on questions of war and peace and on economic construction.

Left Socialist-Revolutionaries—Left wing of the Party of Socialist-Revolutionaries which broke away and formed an independent party in November 1917. After long vacillations the Left Socialist-Revolutionaries wishing to retain their influence among the peasants, agreed to co-operate with the Bolsheviks. As a result of the talks held in November and early December 1917, the Bolsheviks and the Left Socialist-Revolutionaries agreed that the latter would enter the government. The Left Socialist-Revolutionaries were assigned posts in the Council of People's Commissars and some collegiums of the People's Commissariats.

Having entered upon the path of co-operation with the Bolsheviks the Left Socialist-Revolutionaries disagreed with them on basic questions of socialist construction and opposed the dictatorship of the proletariat. In January-February 1918 the Central Committee of the party of Left Socialist-Revolutionaries

opened a campaign against the conclusion of the Brest Peace Treaty and after it had been signed and ratified by the Fourth Congress of Soviets in March 1918 the Left Socialist-Revolutionaries resigned from their posts in the Council of People's Commissars.

In July 1918 in an attempt to provoke war between Germany and Russia, the Left Socialist-Revolutionaries assassinated the German Ambassador in Moscow Count Mirbach and simultaneously engineered a revolt against Soviet power. The revolt was suppressed within 24 hours. Subsequently some of the Left Socialist-Revolutionaries took part in the counter-revolutionaries' armed struggle against Soviet Russia.

Legal Marxism—a socio-political trend which took shape in the 1890s in Russia among the bourgeois-liberal intelligentsia. Among its prominent representatives were P. B. Struve, M. I. Tugan-Baranovsky, and S. N. Bulgakov. While criticising in the legal press the Narodniks who denied the inevitability of the development of capitalism in Russia the legal Marxists praised the capitalist system. They accepted from Marx's teaching his theory on the inevitable transition from feudalism to capitalism but rejected entirely the "revolutionary soul" of Marxism, i.e., the teaching on the inevitable downfall of capitalism, on the socialist revolution, on the transition to socialism. From this position Struve and his followers came out as "critics of Marx". Later on they became members of the bourgeois party of Constitutional Democrats

Liquidators—an opportunist trend current among Menshevik Social-Democrats after the defeat of the 1905-07 revolution in Russia. Among its leading figures were A. Potresov, N. Cherevanin, Y. Larin.

The liquidators demanded the liquidation of the illegal revolutionary party of the working class. They urged the workers to give up the revolutionary struggle against tsarism and proposed to convene a "non-Party labour congress" for the purpose of setting up a legal, "open" or "broad labour party" composed of heterogeneous elements, including even Socialist-Revolutionaries and anarchists. This "broad party" was to abandon all revolutionary slogans and pursue only legal activities permitted by the tsarist government. Lenin and other Bolsheviks constantly exposed the liquidators, who were betraying the cause of the revolution. The liquidators had no support among the working masses. The Prague Conference of the R.S.D.L.P. held in January 1912 expelled them from the Party.

Longuetists or minoritaires—a Centrist minority in the French Socialist Party headed by Jean Longuet. They adopted a social-pacifist stand in the First World War. At the Tours Congress of the French Socialist Party (December 1920), where the Left wing was victorious and formed the French Communist Party, the Longuetists, together with the reformists, broke away from the party and joined the so-called Two-and-a-Half International but after its disintegration returned to the Second International.

M

The *Manifesto of October 17, 1905*, was issued by the tsar, frightened by the rise of the revolutionary movement, especially by the October general political strike. The Manifesto promised the people of Russia a Constitution and "civil rights". The tsarist government resorted to this manoeuvre in an attempt to gain time and split the revolutionary movement. Not a single measure promised in the Manifesto was implemented.

March uprising—an armed uprising of workers in Central Germany in March 1921. The uprising was not properly prepared and did not meet with support from the workers of other industrial areas; as a result it was quickly suppressed despite the heroic struggle of the workers.

Mensheviks—an opportunist trend in Russian Social-Democracy led by Y. O. Martov, G. V. Plekhanov, A. N. Potresov and others.

At the Second Congress of the R.S.D.L.P. (1903), the Party split into the revolutionary wing comprising Lenin's adherents and an opportunist wing led by Martov. During the election of the Party central bodies the revolutionary Social-Democrats received the majority of votes, hence their name Bolsheviks, from the Russian word "bolshinstvo" meaning majority, while the opportunists who were in the minority became known as the Mensheviks, from the Russian word "menshinstvo" meaning minority.

In the first Russian revolution of 1905-07 the Mensheviks opposed the hegemony of working class in the revolution and the alliance of the working class with the revolutionary peasantry, maintaining that the bourgeoisie should play the leading role in the revolution. After the defeat of the 1905-07 revolution the majority of the Mensheviks became liquidators—they demanded the liquidation of the secret revolutionary workers' party and the formation of a legal party which would reject revolutionary struggle and adapt its activity to the conditions of the Stolypin reactionary regime. In 1917 the Mensheviks participated in the bourgeois Provisional Government. After the victory of the socialist revolution in Russia the Mensheviks took part in the counter-revolutionary struggle against the Soviet people.

Millerandism, See Ministerialism.

Ministerialism (Millerandism)—an extreme opportunist trend which approved of the socialists' participation in the governments of capitalist countries. It derived its name from the French socialist Alexandre Millerand who in 1899 joined a bourgeois government of France and betrayed the cause of socialism.

N

Naradism—an ideological and political trend which arose in Russia in the 1870s and existed for several decades.

The Narodniks considered themselves socialists but their conception of socialism was utopian and in contradiction

with the entire course of social development. They maintained that capitalism had no prospect of development in Russia and that the big capitalist enterprises arising in the country were a "fortuitous" phenomenon, a "deviation" from the "correct" way of Russia's development, which they saw in developing small-scale production. The Narodniks considered the peasantry and not the proletariat to be the force capable of building socialism in Russia. They regarded as the basis for building socialism the village commune, which in the Russia of the 19th and early 20th centuries was a survival of serfdom, a medieval fetter on the peasantry hindering social progress.

The philosophic views of the Narodniks were an eclectic mixture of positivism, Neo-Kantianism and other fashionable trends. The ideologists of Narodism, P. L. Lavrov and N. K. Mikhailovsky advocated an idealist view of history denying the role of the masses in historical development and maintaining that history was made by "heroes", outstanding personalities, whom they counterposed to the passive "crowd".

In different periods of Russian history political parties arose which adhered to the Narodnik views.

The revolutionary Narodniks of the 1870s went to the villages, and carried on propaganda among the peasants, i.e., "among the people", trying to arouse them to rebel against the tsar and the landowners. In 1876 they founded the *Zemlya i Volya* (Land and Freedom) society, which in 1879 split into two parties: *Cherny Peredel*

(General Redistribution), which continued to pursue revolutionary propaganda, and *Narodnaya Volya* (People's Will) which struggled against the tsarist autocracy by means of individual terrorism. Both parties ceased to exist in the 1880s.

A new Narodnik trend, called "Liberal Narodism" appeared in the legal Russian Press in the late 1880s and 1890s. The liberal Narodniks rejected revolutionary struggle against the autocracy, demanding from the tsarist government only individual reforms mainly in the interests of the rich peasants, the kulaks.

In 1902 a new Narodnik party of Socialist-Revolutionaries was formed. Their main method of struggle against the autocracy was individual terrorism. The Socialist-Revolutionary Party demanded abolition of landed proprietorship, transfer of landed estates to the peasants and introduction of "equal land tenure on the basis of labour standard" with periodical redistributions of the land in accordance with the size of the family or the number of able-bodied persons in it. In 1906 the Right wing broke away from the Socialist-Revolutionary Party and formed the Party of Popular Socialists, whose programme was very close to that of the bourgeois-liberal Party of Constitutional Democrats. In 1917, both parties—the Socialist-Revolutionaries and the Popular Socialists—sided with the forces of counter-revolution and took part in the armed struggle against the Soviet people.

Narodovoltsy—members of the *Narodnaya Volya* (People's Will)—a secret Narodnik revo-

lutionary party founded in 1879. Its Executive Committee included A. I. Zhelyabov, Sophia Perovskaya, Vera Figner, N. A. Morozov.

The Narodnaya Volya aimed to overthrow tsarism and set up "a permanent body of people's representatives" elected on the basis of universal franchise, to achieve democratic liberties, abolish the landed estates and transfer all the land to the peasants. They regarded individual terrorism as the main means of struggle against tsarism and made a number of attempts on the life of high-placed tsarist officials. On March 1, 1881, they assassinated tsar Alexander II. They adhered to an erroneous theory that a small group of revolutionaries without any support from the revolutionary mass movement could seize power and destroy tsarism. As a result of brutal repressions against the Narodnaya Volya the majority of its leaders were executed or imprisoned for life in the Schlüsselburg fortress; the party ceased to exist in the 1880s.

Die Neue Zeit (New Times)—a theoretical journal of the German Social-Democratic Party published in Stuttgart from 1883. It published for the first time several of Marx's and Engels' works. Engels advised the editors in their work, often criticising them for deviations from Marxism. In the late 1890s, after Engels' death, the journal began to carry revisionist articles, including "Problems of Socialism", a series of articles by Eduard Bernstein, which launched a revisionist campaign against Marxism. During the First World War (1914-18) the journal adopt-

ed a centrist line, actually supporting the social-chauvinists.

The *Ninth Congress of the R.C.P.(B.)* was held in Moscow from March 29 to April 5, 1920. It was attended by 715 delegates. Lenin delivered the report of the Central Committee of the R.C.P.(B.) which was the first item on the agenda.

The Congress also discussed the immediate tasks of economic development and pointed out that "the basic condition of economic rehabilitation of the country is steady implementation of the single economic plan for the coming historical epoch". The Congress denounced the "democratic centralism" group who spoke against the use of bourgeois specialists in work for the rehabilitation of the country's national economy and against one-man management in industry.

Novaya Zhizn (New Life)—the newspaper of a group of Social-Democrats known as internationalists which united Left Mensheviks and non-aligned intellectuals holding semi-Menshevik views. It appeared from April 1917 to July 1918 in Petrograd. Up to October 1917 the newspaper pursued a policy of vacillating opposition to the bourgeois Provisional Government criticising now the government, now the Bolsheviks. After the October Revolution it adopted a hostile attitude to the Soviet power.

O

Octoberists of the Union of October Seventeen—a monarchist party of big capitalists

formed in November 1905. Among the leaders of the party were A. I. Guchkov and M. V. Rodzyanko.

The name of the party was intended to express its solidarity with the tsar's Manifesto of October 17, 1905, which promised civil liberties and a constitution. The Octobrists' entire activity was hostile to the people and aimed at defending the selfish interests of the big capitalists and the landowners who run their estates on capitalist lines. They gave full support to the reactionary home and foreign policy of the tsarist government. After the victory of the October Socialist Revolution (1917) the Octobrists and the Gadets, with the help of the Entente imperialists, organised armed struggle against the Soviet people.

October 1905 strike. In October 1905 the revolutionary proletariat of Russia called an all-Russia political strike, bringing all industry and railway transport to a standstill. The general strike demonstrated the great power of the working class. On October 17, 1905, the tsar was forced to issue a manifesto in which he promised "to grant" a constitution and freedom of speech, assembly and the press. The tsar's promises proved to be a fraud and were never fulfilled.

The offensive of June 1917. On June 18 (July 1), 1917, the Provisional Government, complying with the will of the Entente imperialists, ordered the Russian troops to take the offensive on the German front. The offensive, which was launched in defiance of the popular demand

to put a stop to the imperialist war, ended in crushing defeat and a loss of nearly 60,000 men. The June offensive provoked vehement protests against the criminal policy of the Provisional Government on the part of the workers and soldiers, and on July 3-5 spontaneous demonstrations under the slogan of "All Power to the Soviets!" sprang up in Petrograd.

Organising Committee (O. C.)—the guiding centre of the Mensheviks, formed in August 1912 at the conference of Menshevik liquidators in league with other opportunist groups. During the First World War it adhered to social-chauvinist positions.

Otzovists (from "otzvat" meaning to recall) and *ultimatumists*—adherents of the Left-opportunist trend which sprang up among a section of the Bolsheviks after the defeat of the 1905-07 revolution; it was led by A. A. Bogdanov, A. V. Lunacharsky and G. A. Alexinsky. The otzovists demanded the recall of the Social-Democrat deputies from the Duma and the cessation of Party activities in legal organisations such as trade unions, co-operatives, etc. The ultimatumists proposed that first an ultimatum should be presented to the Social-Democrat deputies to the Duma and then they should be recalled. But in the conditions of reaction that set in after the defeat of the revolution the party could strengthen its contacts with the working masses and muster forces for a new revolutionary upsurge only by combining underground methods with work in legal organisations. By their policy, the otzovists

and ultimatumists did great harm to the Party, hindering its work to strengthen contacts with the masses. Lenin carried on a resolute struggle against them and exposed them as "liquidators from the Left". A. A. Bogdanov, leader of the otzovists, was expelled from the party.

P

Paragraph 9 of the R.S.D.L.P. Programme adopted at the Second Party Congress (1903) dealt with the demand to recognise "the right of all nations comprising the state to self-determination".

The Paris Commune of 1871—the first attempt in history to establish a dictatorship of the proletariat. It existed from March 18 to May 28, 1871. It separated the Church from the state and school from the Church, substituted universal arming of the people for the regular army, introduced election of judges and officials by the people, decreed that officials' salaries should not exceed workers' wages, and carried out a number of measures to improve the economic condition of the workers and urban poor. On May 21, 1871, the counter-revolutionary forces of the Thier's government entered Paris and started brutal reprisals against the workers of Paris: about 30,000 men were killed, 50,000 arrested and thousands sentenced to penal servitude.

The Paris Congress of 1889—the first congress of the Second International convened on the initiative of the socialists of France and other countries. Engels took an active part in its preparation. It was attended by

representatives of the Marxist socialist parties. It discussed the question of international labour legislation and adopted a resolution to fight for an eight-hour working day. It was decided to celebrate the First of May every year as the day of international proletarian solidarity. The Second International was founded at this congress.

The Paris Congress of 1900—a congress of the Second International which, after discussing Millerandism, passed a resolution on the "Conquest of Power and Alliance with Bourgeois Parties". The resolution stated that the entrance of an individual socialist into the bourgeois government could not be regarded as a normal beginning of acquiring political power.

The Peasant Union—a revolutionary-democratic organisation founded in August 1905. The Union demanded political freedom, and the immediate convening of a constituent assembly. Its agrarian programme included the demand for the abolition of private landownership and the transfer of the monastery, church, crown and state lands to the peasants without compensation. The Peasant Union was cruelly persecuted by the police and at the end of 1906 it disintegrated.

Possibilism (or Broussism)—an opportunist trend which arose among the French Socialists in the 1890s. It was led by Paul Brousse and Benoit Malon. They came out against the revolutionary wing of the French Workers' Party led by Jules Guesde and Paul Lafargue and in 1882 formed their own party. The Pos-

sibilists maintained that the working class should discontinue its revolutionary struggle against capitalism, that workers should put forward only such demands that it is possible to realise under capitalism.

In 1889 the Possibilists tried to convene a congress of opportunist groups in Paris and seize control over the international labour movement, but not a single socialist party except the British Social Democratic Federation joined the Possibilists. In 1902 the Possibilists together with other opportunist groups formed the French Socialist Party.

Pravda—a daily newspaper, organ of the C.P.S.U. Central Committee, founded by V. I. Lenin on May 5, 1912.

Pravda was the first legal mass workers' daily in tsarist Russia. It was published in St. Petersburg with money collected by the workers themselves. A wide circle of worker correspondents and worker writers formed round the paper. The newspaper was subjected to constant police persecutions. In two years and three months *Pravda* was closed down by the tsarist government eight times, but reappeared under other names. It was closed down on July 21, 1914, on the eve of the First World War.

Publication was resumed after the February bourgeois-democratic revolution. From March 18, 1917, *Pravda* appeared as the Central Organ of the R.S.D.L.P. On July 5 (18), 1917, its offices were wrecked by officer cadets and Cossacks. Between July and October 1917 *Pravda* was persecuted by the counter-revolutionary Provisional Government and

repeatedly changed its name, coming out as *Listok Pravdy* (Pravda Sheet), *Proletary* (Proletarian), *Rabochy* (Worker), *Rabochy Put* (Worker's Path), etc.

After the victory of the Socialist Revolution in October 1917, the newspaper appeared again under its old name of *Pravda*. It has been published in Moscow since March 1918.

The Prague Conference, the sixth all-Russia conference of the R.S.R.L.P. was held in January 1912. It was attended by representatives from 20 local Party organisations. It marked the growth of revolutionary sentiments in the masses and defined the Party's tasks in connection with the rising revolutionary tide. The conference exposed the imperialist policy of Russian tsarism, the hangman of the peoples of China and Persia fighting for their independence. The conference also adopted a resolution denouncing the tsarist policy towards Finland.

At the Prague Conference the Party of the Bolsheviks was organisationally formed as an independent party, re-established as an all-Russia organisation and its Central Committee was elected. The conference also expelled the liquidators and other opportunists from the Party.

The *Programme of the R.S.D.L.P.*, adopted by the Second Party Congress (1905) consisted of two parts.

The *minimum programme* formulated the political demands of the bourgeois-democratic revolution—overthrow of the autocracy, establishment of a republic, confiscation of the landed estates, introduction of the eight-

hour work-day. The *maximum programme* defined the final goal of the working-class struggle—the socialist revolution, abolition of capitalism, establishment of the dictatorship of the proletariat and transition to socialism.

Proudhonism — petty-bourgeois, anarchist trend founded by P. J. Proudhon (1809-1865), "socialist of small peasants and handicraftsmen", as Engels described him. Proudhon sharply criticised capitalism but saw the way out not in the abolition of the capitalist mode of production, which inevitably breeds poverty, inequality and exploitation of the working people, but in "improving" capitalism, eliminating its defects and malpractices by introducing a number of reforms. Proudhon believed that commodity production should be retained, and that society, dominated by anarchy, should consist of petty proprietors exchanging their produce through the so-called "exchange bank". Karl Marx in his book *The Poverty of Philosophy* (1847) criticised the theory and practice of Proudhonism and showed its anti-social, reactionary nature.

R

Rabochaya Mysl (Workers' Thought)—an Economist newspaper, published from October 1897 to December 1902 in St. Petersburg. Altogether 16 issues appeared.

Rabocheye Dyelo (Workers' Cause)—a journal of the Union of Russian Social-Democrats Abroad. It was published in Geneva from April 1899 to February

1901 and voiced the views of the Economists.

Revisionism. See Bernsteinism.

Revolutionary syndicalism—a semi-anarchist trend in the West-European labour movement at the end of the 19th century. The syndicalists rejected the need for political struggle and the leading role of the working-class party. They maintained that the trade unions (syndicates) could overthrow capitalism and take over control of production without a revolution, by calling a general strike of the workers.

Revolution of 1905-07—the first Russian revolution. It began on January 9, 1905, when tsarist troops fired on a peaceful demonstration of St. Petersburg workers, their wives and children, who had marched to the Winter Palace to submit a petition to the tsar in which they complained of their unbearable condition. Thousands were killed or wounded.

The working class of Russia replied to the bloody deed of the tsarist government with demonstrations carried out under the slogan "Down with the autocracy!", with strikes and armed actions. The peasants joined the struggle against the tsar and landowners, demanding the transfer of the landed estates to the people. In June 1905 a mutiny broke out on the Black-Sea Fleet cruiser *Potyomkin*. A general political strike was called in October 1905: all factories and transport were brought to a standstill. On October 17 the tsar was forced to issue a manifesto promising a constitution and freedom of speech, assembly

and the press. The tsar's promises were a fraud and were never fulfilled. In December 1905 armed uprisings broke out in Moscow, Rostov-on-Don and other cities. The workers fought heroically on the barricades against the tsarist troops.

Though the first Russian revolution was defeated, its historic significance was immense. It was, in Lenin's words, a "dress rehearsal" without which the victory of the working class of Russia in October 1917 would have been impossible.

Russian critics—"legal Marxists" and members of the opportunist trend in Russian Social-Democracy known as the Economists, who in the 1890s criticised Marx's revolutionary teaching. Both "legal Marxism" and Economism were Russian varieties of international opportunism led by Bernstein.

S

The *Second Congress of the Communist International* was held from July 19 to August 7, 1920. It opened in Petrograd, but was transferred to Moscow. The Congress was attended by more than 200 delegates representing 67 workers' organisations from 37 countries. Besides the delegates from the Communist Parties and organisations the Congress was attended by representatives from the Independent Social-Democratic Party of Germany, the socialist parties of Italy and France, the National Confederation of Labour of Spain and other organisations.

The report on the international situation and the main tasks of the Communist International

was made by Lenin. The Congress also discussed questions concerning the role and structure of the Communist Parties before and after the winning of state power by the proletariat; parliamentarianism; national and colonial questions; the agrarian question and so on. The Congress approved 21 conditions for admission to the Communist International, in which the programme and tactical principles of the Communist International were briefly formulated.

Secret treaties concluded by the tsarist government of Russia with imperialist states were published by the People's Commissariat of Foreign Affairs in December 1917, by the decision of the Second All-Russia Congress of the Soviets. Over one hundred treaties and other secret documents of the tsarist and the Provisional governments of Russia were taken from the archives of the Ministry of Foreign Affairs, deciphered, and published in newspapers; subsequently they were put out as nine separate collections. Their publication played an important part in exposing the imperialist nature of the First World War.

Socialist-Revolutionaries — a party of petty-bourgeois democrats formed at the end of 1901 and beginning of 1902 as a result of the merging of Narodnik groups and study circles. Their views were in the main Narodist — rejection of the leading role of the working class in the revolution, belief that the transition to socialism would be accomplished by the peasantry, and hostility to the theory of dialectical materialism. The Socialist-Revo-

lutionaries applied the tactics of individual terrorism in their struggle against tsarism. The Minister of the Interior Sipyagin was assassinated by the Socialist-Revolutionary Balmashev in 1902, the Moscow Governor-General Great Prince Sergei Alexandrovich was assassinated by the Socialist-Revolutionary Kalyaev in 1905, not to mention their other acts of terrorism. The party leaders were V. M. Chernov, B. V. Savinkov and N. D. Avksentyev.

Their agrarian programme included the demand for the abolition of landed estates, private property in land generally, and for the transfer of all the land to the village communes on the basis of labour equalitarian land tenure with a regular redistribution of the land according to the number of mouths or able-bodied members in the family (so-called socialisation of the land).

After the defeat of the first Russian revolution of 1905-07 the S.R. Party experienced a crisis, its leadership practically renouncing revolutionary struggle against tsarism. During the First World War (1914-18) the majority of the S.R.s adopted a social-chauvinist stand. After the overthrow of tsarism in February 1917 the leaders of the S.R.s (Chernov and Avksentyev) were members of the bourgeois Provisional Government and waged a struggle against the working class which was preparing a socialist revolution. The S.R.s took part in suppressing the peasant movement in the summer of 1917. After the establishment of Soviet rule in Russia in October 1917, the S.R. leaders became the organisers of the armed struggle waged by the Russian counter-

revolutionaries and foreign interventionists against the Soviet people.

Sombartism (from the name of the German economist W. Sombart—1863-1941)—a liberal-bourgeois trend which regarded capitalism as a harmonious social system, opposed the theory of class struggle and denied the irreconcilability of proletarian and bourgeois interests.

Struvinism—see Legal Marxism.

Spartacists, Spartacus League—see the *Internationale* group.

The *Stuttgart Congress of 1907*—an international socialist congress, the Seventh Congress of the Second International was held in August 1907.

It was attended by about 900 delegates representing socialist parties and workers' organisations in 25 countries. It discussed the following questions: the colonial question, relations between the political parties and trade unions, immigration and emigration of workers, women's suffrage, militarism and international conflicts.

A sharp struggle developed at the congress between the revolutionary wing of the international socialist movement represented by the Russian Bolsheviks with their leader V. I. Lenin and German Left Social-Democrats including Rosa Luxemburg, and the opportunists—Vollmar, Bernstein, Van Kol, and others. The opportunists were defeated. The congress adopted resolutions which formulated the tasks of the socialist parties in the spirit of revolutionary Marxism.

The congress resolution on

"Militarism and International Conflicts" said that if an imperialist war broke out the working class of the belligerent countries "should strive by all means to use the economic and political crisis caused by the war for arousing the popular masses and hastening the downfall of the capitalists' class rule".

T

The *Tenth Congress of the R.C.P.(B.)* met in Moscow from March 8 to March 16, 1921. It was attended by about one thousand delegates. The items on the agenda were: the report of the Central Committee of the R.C.P.(B.); the trade unions and their role in the economic life of the country; the food supply, the surplus appropriation system and the tax in kind; the Party's immediate tasks in the nationalities question; problems of Party organisation and others.

The Congress adopted decisions on the transition from War Communism to the New Economic Policy (NEP) and on the substitution of a tax in kind for the surplus appropriation system. The resolution "On Party Unity" ordered the immediate dissolution of all factions and groups which tended to weaken the Party and undermine its unity. The Congress also adopted the resolution "On the Syndicalist and Anarchist Deviation in Our Party" which exposed the views of the Workers' Opposition, led by A. M. Kollontai and A. G. Shlyapnikov, as being an expression of petty-bourgeois, anarchist vacillations incompatible with membership in the R.C.P.(B.).

The *Third Congress of the Communist International* was held in Moscow from June 22 to July 12, 1921. It was attended by over 600 delegates representing 103 organisations in 52 countries. The Congress discussed the world economic crisis and the new tasks of the Communist International; the Italian question; the tactics of the Communist International and other questions. V. I. Lenin delivered a report on the Tactics of the R.C.P.(B.). The attention of the Congress was concentrated on the tactics of the Communist International and the struggle against Centrism and against the "Left" opportunism which had supporters in the Communist Parties in several countries.

Trade union "neutrality"—an opportunist slogan calling for a neutral attitude of trade unions to the political party and political struggle of the working class. As the experience of the workers' movement showed, this meant the subordination of the trade unions to bourgeois politics.

The *Treaty of Versailles*—an imperialist peace treaty which put an end to the First World War of 1914-18. It was signed in Versailles in June 1919 between Britain, France, Italy and Japan on the one side and defeated Germany on the other.

The Treaty legalised the redivision of the world in favour of the victor countries which divided among themselves the former German colonies. The Saar district was placed under the jurisdiction of the League of Nations for a period of 15 years, and the Saar coal-mines became the property of France. Germany

had to pay the victor countries huge reparations in the form of a great number of ships, tens of millions of tons of coal, half of the country's stock of dyes and other chemicals, and so on. The Treaty of Versailles was a heavy burden for the German people. They had to pay high taxes and suffered chronic unemployment. As far as the German capitalists and heavy industry magnates were concerned, they retained their dominant position in the country and continued to extract colossal profits.

Trudoviks (the Trudovik group)—a group of petty-bourgeois democrats of a Narodnik trend in the Duma. It comprised Socialist-Revolutionaries, Popular Socialists and many non-Party peasant deputies. The Trudoviks demanded the abolition of all social-estate and national restrictions, introduction of universal suffrage, democratisation of urban and rural local government, and, in their agrarian programme, the transfer of all landed estates to the peasants. From the Duma rostrum they criticised the tsarist government's policy, especially on the agrarian question. On a number of questions, however, they vacillated between the bourgeois liberals (Cadets) and the Social-Democrats.

When the First World War broke out, the Trudoviks adopted a social-chauvinist stand.

U

Ultimatumism. See Otzovists and ultimatumists.

The *Union of Russian Social-Democrats Abroad* was formed in 1894 on the initiative of the Emancipation of Labour group.

The First Congress of the R.S.D.L.P. (1898) recognised the Union as the Party's representative abroad. Later the opportunist elements (the Economists) gained the upper hand in the Union. From April 1899 onwards it published the journal *Rabocheye Dyelo* (Workers' Cause), which advocated Economism and carried articles in support of Eduard Bernstein. The Second Congress of the R.S.D.L.P. (1903) recognised the League of Russian Revolutionary Social-Democrats Abroad as the sole representative of the Party abroad and dissolved the Union of Russian Social-Democrats Abroad.

V

Vokhi (Landmarks)—a symposium published in 1909 in Moscow by prominent Constitutional-Democrats and Cadet-minded journalists. In their articles spokesmen of Russian liberal bourgeoisie repudiated the revolutionary-democratic traditions of the Russian liberation movement, condemned the 1905-07 revolution and thanked the tsarist government for having with "its bayonets and prisons" protected the privileged classes "from popular fury". Lenin called the *Vokhi* "an encyclopaedia of liberal renegacy". He wrote that the liberal renegades had "broken with the most fundamental ideas of democracy, the most elementary democratic tendencies".

Vorwärts (Forward)—a daily newspaper, Central Organ of the German Social Democratic Party. It began to appear in Leipzig in 1876 and was edited by Wilhelm Liebknecht and others. In its

columns Engels combated all manifestations of opportunism. In the second half of the nineties, after the death of Engels, *Vorwärts* was taken over by the Right wing of the party, and it systematically carried articles by opportunists. During the First World War, *Vorwärts* took a social-chauvinist stand. The paper ceased publication in 1933.

The "*Üperjod*" group—an anti-Party group which was formed in 1909 by the otzovists and ultimatumists who broke away from the Bolsheviks and the adherents of the Machist idealist philosophy. Its ideological leaders were A. A. Bogdanov, A. V. Lunacharsky and G. A. Alexinsky. In the period of 1910-11 the group published three collections under the title of "*Üperjod*" (Forward). The group failed to find support among the revolutionary workers of Russia and soon broke up.

Y

The "*Young*"—a group formed in the German Social Democratic Party in 1890 and made up of young writers. They criticised the party policy from a semi-anarchist standpoint. The "*Young*" denied the necessity for using legal forms of struggle and advocated non-participation of the Social-Democrats in parliament, and so on. Some of its leaders were expelled from the party at the Erfurt Congress in October 1891.

Z

Zarya—a scientific and political journal of revolutionary

Marxists, published in Stuttgart in 1901-02 by the editors of *Iskra*.

Zemstvo people—officials in the Zemstvo bodies.

Zemstvos were local self-government bodies with extremely limited powers introduced in tsarist Russia in 1864. Their jurisdiction was restricted to purely local economic matters such as hospital and road building, primary schools and the like. Members of the uyezd and gubernia *Zemstvos* were elected at uyezd and gubernia assemblies with the representatives from the nobility constituting not less than 57 per cent of the total number elected.

The executive power was vested in the *Zemstvo* boards. These boards as well as all the *Zemstvo* activities were controlled by the Governor, who could cancel the nomination of any member he disapproved of, dissolve the *Zemstvo* assemblies, etc.

Many of the *Zemstvo* people were in opposition to the tsarist autocracy; at their assemblies they demanded the extension of the *Zemstvo* powers, submitted petitions requesting reforms, etc.; yet their opposition was moderate; many of the Constitutional-Democratic leaders came from among the *Zemstvo* people.

The *Zimmerwald Conference*—the first world conference of socialist internationalists held during the First World War, met in September 1915 and was attended by 38 delegates from 11 European countries including Germany, France, Italy, Russia, and Sweden. The British socialists could not attend since the British government refused to

issue them with passports. The two largest parties of the Second International—the German Social Democratic Party and the French Socialist Party—were not officially represented at the Conference.

The Zimmerwald Conference adopted a manifesto which condemned the imperialist governments who had unleashed the world war and criticised, although not quite consistently, the social-chauvinists. A struggle flared up at the Conference between the pro-centrist majority and the revolutionary internationalists headed by Lenin. Lenin and other revolutionary internationalists signed the Manifesto but at the same time made a declaration saying, "We are not quite satisfied with the Manifesto adopted by the Conference. It does not contain the definition both of avowed opportunism and the opportunism which masks itself with radical phrases. . . . It does not clearly define the means of struggle against the war."

The revolutionary internationalists suggested that the Conference resolutions should point to the need for a complete break with the social-chauvinists and call the masses to revolutionary struggle against their imperialist governments.

The Zimmerwald group was formed at this Conference.

The *Zimmerwald Left group*, formed at the Zimmerwald Con-

ference in September 1915, united the revolutionary internationalists at the Conference. It consisted of delegates from the Bolsheviks, the Left Social-Democrats of Sweden, Germany, Norway, Switzerland, and other countries. The Zimmerwald Left elected a Bureau which after the Conference continued its work of rallying revolutionary internationalists of various countries.

Zubatovism, "police socialism", an attempt, initiated by Colonel of the gendarmerie S. V. Zubatov (1864-1917), to set up police-sponsored "workers' societies" to divert the workers from political struggle against the tsarist autocracy.

The first organisation of the Zubatov type, called "Workers' Mutual Aid in Mechanical Industries Society", was set up in Moscow in May 1901. The workers who joined this "society" were told that the autocratic power was prepared to help the workers improve their living and working conditions and that it was the "ill-intentioned" revolutionaries who prevented the tsar from doing so. Similar societies made their appearance in St. Petersburg, Minsk, Kiev and other towns. With the growing revolutionary tide fewer and fewer workers were duped by the Zubatov deceptions and in 1903 the government had to close down the Zubatov organisations.

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A

Adler, Friedrich (1879-1960)—Austrian Social-Democrat. In 1916 shot Austrian Prime Minister Count Stürgkh. After the 1918 Revolution in Austria took an opportunist stand. A founder of the Two-and-a-Half International (1921-23); subsequently a leader of an opportunist international association, the so-called Socialist Workers' International.—393

Adler, Fritz—see *Adler, Friedrich*

Adler, Victor (1852-1918)—an organiser and leader of the Austrian Social-Democratic Party, a leader of the Second International, opportunist. During the First World War (1914-18) adopted a Centrist position, advocated "class peace" and opposed working-class revolutionary actions.—85

Alexandrov—See *Olminsky, M. S.*

Alexinsky, Grigory Alexeyevich (b. 1879)—Social-Democrat, Bolshevik during the 1905-07 revolution. After the defeat of the revolution joined the otzovists, became an organiser of the anti-Party *Uperyod* group. Dur-

ing the First World War (1914-18) was a social-chauvinist. After the October Socialist Revolution became an active counter-revolutionary.—221, 244, 257

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Avksentyev, Nikolai Dmitriyevich (1878-1943)—a leader of the Socialist-Revolutionary Party. During the First World War (1914-18) adopted a social-chauvinist stand. In 1917 entered the bourgeois Provisional Government. Took part in the counter-revolutionary struggle against Soviet Russia.—314, 323

Avramov, P. F. (c. 1875-1906)—Cossack officer; cruelly suppressed peasant movement in Tambov Gubernia (1905); tortured Maria Spiridonova, an S.R., was assassinated by Socialist-Revolutionaries.—448, 449, 450, 451

Axelrod, Pavel Borisovich (1850-1928)—Russian Social-Democrat. In 1883 took part in founding the Emancipation of Labour group, the first Marxist organisation in Russia. After the Second Congress of the R.S.D.L.P. (1903) became a Menshevik leader, and after the defeat of the 1905-07 revolution, a liquidator. During the First World War (1914-18) sided with the Centrist social-chauvinists who camouflaged themselves with pacifist phrases. Opposed the October Socialist Revolution (1917).—25, 192, 235, 299, 240, 241, 242, 271, 384, 429

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Bakunin, Mikhail Alexandrovich (1814-1876)—Russian revolutionary, a founder and ideologist of anarchism. Being a member of the First International, he organised a secret Alliance of Socialist Democracy within it with a view to split the International. In 1872 was expelled from the International for his splitting activities. Author of works on the theory and practice of anarchism.—26, 44, 45

Balmashev, Stepan Valeryanovich (1882-1902)—student, member of the Socialist-Revolutionary Party and its "Militant Organisation". In April 1902 shot Sipyagin, Minister of the Interior. Executed by tsarist government.—47, 49, 53

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Bauer, Otto (1882-1933)—a leader of the Austrian Social-Democrats and the Second International, ideologist of so-called Austro-Marxism, a variety of revisionism. One of the authors of the bourgeois-nationalistic theory of "cultural-national autonomy".—180, 188, 395, 429, 435

Bazarov, Vladimir Alexandrovich (1874-1939)—Russian Social-Democrat, philosopher and economist, contributor to a series of Bolshevik publications. After the defeat of the 1905-07 revolution departed from Bolshevism, advocated idealist Machian philosophy.—92, 351, 332, 335

Bebel, August (1840-1913)—a founder and leader of German Social-Democracy and the Second International. Headed the revolutionary wing in German Social-Democracy, fought against opportunism and revisionism; a talented organiser and publicist, he greatly influenced the development of the German and international working-class movement.—14, 70, 71, 72, 73, 77, 79, 82, 86, 111, 148, 149, 369, 393

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Bissolati, Leonida (1857-1920)—a founder of the Italian Socialist Party, leader of its reformist wing. In 1912 was expelled from the party and founded the "Social-Reformist Party". During the First World War (1914-18) was a social-chauvinist.—236, 279

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Blank, Rufim Markovich (b. 1866)—publicist; supported the political views of the Cadets.—443, 444, 445, 446, 447, 448, 449, 451, 452, 453, 454, 455, 456, 457

Blanqui, Louis Auguste (1805-1881)—prominent French revolutionary, Utopian socialist; took part in Paris uprisings and revolutions in 1830-70, headed a number of secret revolutionary societies. He advocated conspiratorial tactics and failed to realise the decisive role of the organisation of the masses for revolutionary struggle.—58

Bogdanov, A. (Malinovsky, Alexander Alexandrovich, Maximov) (1873-1928)—Russian Social-Democrat, philosopher, economist. After the defeat of the 1905-07 revolution became an Otzovist. He attempted to create his own philosophical system, "Empirio-Monism", a variety of subjective-idealist Machian philosophy.—92, 103, 104, 107, 221, 222

Böhm-Bawerk, Eugen (1851-1914)—economist, representative of the so-called Austrian school in political economy. Opponent of the Marxist theory of surplus value; held that capitalist profit resulted from the difference in "subjective appreciation" of present and future values, not from exploitation of workers.—92, 94

Bordiga, Amadeo (b. 1889)—Italian politician. Was a member of the Italian Socialist Party,

headed the trend near to anarchism. In 1921 took part in the foundation of the Italian Communist Party. In 1930 was expelled from the party for his "Left" sectarian policy and Trotskyist views.—424, 521

Bracke, Wilhelm (1842-1880)—German socialist, one of the main publishers and distributors of Party literature.—24, 70

Branting, Carl Hjalmar (1860-1925)—leader of the Social-Democratic Party of Sweden, member of the Second International, opportunist. During the First World War (1914-18) was a social-chauvinist.—236, 311

Brentano, Lujo (1844-1931)—German economist, adherent of "Katheder-Socialists", who rejected the class struggle and preached the possibility of solving social contradictions through reforms.—58, 112, 115

Briand, Aristide (1862-1932)—French statesman. In his youth sided with the Left wing Socialists; later was repeatedly a member of French bourgeois governments; Prime minister in 1913, 1915-17, 1921-22.—240

Bronstein, P. A. (Yuri) (b. 1881)—Social-Democrat, Menshevik. After the defeat of the 1905-07 revolution became a liquidator.—106, 124

Brouchère, Louis de (1870-1951)—a leader of the Belgian Workers' Party, before the First World War (1914-18) headed its Left wing. During the First World War adopted a social-chauvinist stand.—98

Brousse, Paul Louis Marie (1844-1912)—French socialist. Participant in the Paris Com-

mune (1871). After the downfall of the Commune emigrated to Spain, then to Switzerland. While in emigration he met M. A. Bakunin and joined the anarchists. In the early 1880s returned to France and joined the Workers' Party; within its ranks struggled against the Marxist line; an ideologist and leader of the Possibilists, who opposed revolutionary methods of struggle.—73

Bukharin, Nikolai Ivanovich (1888-1938)—publicist and economist, member of the Bolshevik Party from 1906. In 1915 contributed to the magazine *Kommunist*; adopted an anti-Leninist stand on questions of the state, the dictatorship of the proletariat, the right of nations to self-determination, etc. In 1918 during the conclusion of the Brest Peace Treaty headed the anti-Party group of "Left Communists". From 1929, leader of the Right trend. In 1937 was expelled from the Party for his anti-Party activities.—395, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 471, 472, 473, 474, 475, 476, 478, 479, 480, 481, 482, 483, 484, 486, 487, 490, 492, 494, 495

Bulgakov, Sergei Nikolayevich (1871-1944)—Russian economist; "legal Marxist" in the 1890s. Later joined the Constitutional-Democrats, opposed Marxism. Idealist philosopher, professed mysticism.—22, 112

Butkin (Semyonov), Fyodor Afanasyevich (b. 1888)—Russian Social-Democrat, Menshevik. During the First World War (1914-18) worked in the war industries committees. Later broke with the Mensheviks and joined the R.G.P.(B.).—205, 279

Bulygin, Alexander Grigorye-

vich (1851-1919)—tsarist minister; in 1905 headed the committee drafting a Bill to convene a consultative State Duma with a view to weakening the mounting revolutionary movement in Russia.—116, 122, 215, 445

Burns, John Elliot (1858-1943)—British politician. Was a member of the British Social-Democratic Federation but soon left it. In 1892 was elected to Parliament, became a Liberal leader; minister in the liberal cabinet (1916).—78

Buryanov, Andrei Faddeyevich (b. 1880)—Menshevik. After the defeat of the 1905-07 revolution became a liquidator and during the First World War (1914-18), a defencist.—193, 208

C

Camphausen, Ludolf (1803-1890)—Prussian statesman, a leader of the Rhine liberal bourgeoisie.—447

Champion, Henry Hyde (1859-1938)—British social reformist, member of the Social-Democratic Federation; expelled in 1887 for an election deal with the Conservatives.—78

Cherevanin (Lipkin) Fyodor Andreyevich (1868-1938)—a Menshevik leader, liquidator; social-chauvinist during the First World War (1914-18).—100, 221

Chernov, Viktor Mikhailovich (1876-1952)—a leader and theorist of the S.R. Party. During the First World War (1914-18) took a social-chauvinist stand under cover of "Left" phrases.—310, 323, 328, 480

Chernyshevsky, Nikolai Gavrilovich (1828-1889)—Russian

revolutionary democrat, philosopher, economist, writer and literary critic.—26, 183, 428

Chkheidze, N. S. (1864-1926)—a Menshevik leader, Deputy to the Third and Fourth State Dumas. During the First World War (1914-18)—Centrist.—193, 208, 236, 279, 281, 286, 289, 292, 294

Chkhenkeli, Akaky Ivanovich (1874-1959)—Georgian Social-Democrat, Menshevik; liquidator after the defeat of the 1905-07 revolution; Centrist during the First World War (1914-18).—187, 274

Clemenceau, Georges Benjamin (1841-1929)—French statesman, leader of the Radical Party for many years. In 1906-09 and 1917-20 headed the French government; pursued a policy of chauvinism and severe repressions toward the working class.—370

Conway, Michael (b. 1896)—member of the British Independent Labour Party, a teacher.—161

Crispien, Arthur (1875-1946)—a leader of the German Social-Democrats, publicist.—392, 431, 456

Cunow, Heinrich (1862-1936)—German Right Social-Democrat, historian, sociologist and ethnographer. Joined the Marxists, then became a revisionist. During the First World War (1914-18) was a theorist of social-imperialism.—258

D

Dan (Gurvich), Fyodor Ivanovich (1871-1947)—a Menshevik leader. After the defeat of the

1905-07 revolution was a liquidator, edited the newspaper *Golos Sotsial-Demokrata* (Voice of a Social-Democrat).—146, 191, 192, 193, 202, 209, 210, 318, 319, 323, 324, 328, 332, 337

David, Eduard (1863-1930)—a Right-wing leader of the German Social-Democrats, revisionist; during the First World War (1914-18) took a social-chauvinist stand.—14, 81, 236, 240, 241, 242, 274, 310, 311, 535

De Leon, Daniel (1852-1914)—a leader of the U.S. working-class movement; after the 1890s, a leader and ideologist of the Socialist Workers' Party. Fought against reactionary opportunist leaders of the U.S. trade union movement but fell into sectarian and anarcho-syndicalist errors.—411

Denikin, Anton Ivanovich (1872-1947)—tsarist general, Commander-in-Chief of the white-guard armies in the South of Russia during the 1918-21 Civil War. Emigrated after the rout of the whiteguards by the Red Army.—397, 404, 420, 496, 498

Dietzgen, Josef (1828-1833)—German tanner, prominent Social-Democrat; philosopher who arrived independently at the fundamentals of dialectical materialism.—64, 420

Dittmann, Wilhelm (1874-1954)—a leader of the German Social-Democrats, publicist; Centrist during the First World War (1914-18).—456

Domov—see *Pokrovsky, M. N.*

Dontsov, Dmitro—member of the petty-bourgeois Ukrainian Social-Democratic Workers' Party.—179, 183

Dreyfus, Alfred (1859-1935)—officer of the French General Staff, a Jew, sentenced in 1894 to life imprisonment on a charge of high treason known to be false. As a result of a campaign of the working class and progressive intellectuals in his defence, was pardoned in 1899 and reinstated in 1906.—371

Dubasov, Fyodor Vasilyevich (1845-1912)—tsarist Admiral, took part in the cruel suppression of the first Russian revolution of 1905-07.—443, 451, 453, 455

Dühring, Eugen (1833-1921)—German eclectic philosopher and vulgar economist.—13, 69, 90, 92, 454

Durnovo, Pyotr Nikolayevich (1844-1915)—tsarist statesman; director of the Police Department in 1884-93 and Minister of the Interior in October 1905; cruelly suppressed the first Russian revolution of 1905-07.—451

E

Engels, Frederick (1820-1895)—9, 13, 23, 26, 28, 31, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 80, 90, 92, 134, 237, 239, 274, 275, 276, 277, 278, 281, 282, 284, 290, 291, 297, 299, 300, 301, 302, 306, 359, 360, 363, 364, 365, 366, 368, 369, 376, 377, 380, 382, 386, 393, 401, 411, 424, 425, 426, 429

Ester, K.—see *Laufenberg, Heinrich*

F

F.D.—see *Dan, F. I.*

Fourier, Charles (1772-1837)—

Great French Utopian Socialist.
—27

Frank, S. L. (1877-1950)—
economist, idealist philosopher.
Criticised Marx's theory of value.
—112

Frisland—see *Reuter, Ernst*.

Frossard, Ludwig Oscar (b.
1839)—French socialist, was present
at the Second Congress of
the Comintern (1920). In 1923
left the communist movement and
joined reformism.—519

G

Genari, Egidio (1876-1942)—
a leader in the Italian working-
class movement. In 1897 joined
the Italian Socialist Party, fought
against reformists and Centrists.
Urged the need for the party to
join the Comintern.—520

George, Henry (1839-1897)—
U.S. petty-bourgeois economist
and publicist. Held that the chief
cause of people's poverty was
land rent, depriving the people of
land. Denied the antagonism be-
tween labour and capital and con-
sidered profit on capital a law of
nature. Advocated nationalisation
of all land by the bourgeois state
(without liquidating private land-
ownership).—66, 67

Gompers, Samuel (1850-1924)
—a leader of the U.S. trade union
movement, a founder of the
American Federation of Labor
and its President from 1895.
Enemy of socialism and adherent
of capitalism; pursued a policy
of betrayal of the basic working-
class interests. During the First
World War (1914-18) took a
social-chauvinist stand.—410, 413

Groulich, Hermann (1842-
1925)—a founder of the Swiss

Social-Democratic Party, its Right
wing leader. During the First
World War (1914-18) adopted a
social-chauvinist stand.—236

Guchkov, Alexander Ivanovich
(1862-1936)—big capitalist,
organiser and leader of the Octo-
brist Party. During the 1905-07
revolution opposed the revolu-
tionary movement. During the
First World War (1914-18) was
Chairman of the Central War In-
dustries Committee. Following the
February 1917 bourgeois-demo-
cratic revolution was War and
Navy Minister in the first bour-
geois Provisional Government. In
August 1917 took part in orga-
nising the Kornilov revolt. After
the October Socialist Revolution
fought against Soviet power.—
185, 287, 289, 292, 327

Guesde, Jules (1845-1922)—a
founder and leader of the French
socialist movement and of the
Second International. For many
years headed the Left wing of the
Socialist Party of France.

At the beginning of the First
World War (1914-18) took a so-
cial-chauvinist stand and entered
the French bourgeois government.
—86, 234, 235, 249, 425

Guordev, Kurma Antonovich
(b. 1883)—Russian Social-Demo-
crat, Menshevik liquidator. Dur-
ing the First World War (1914-
18) was a social-chauvinist,
Chairman of the working group
of the Central War Industries
Committee.—279, 281, 329

H

Habsburgs—dynasty of emper-
ors in the Holy Roman Empire
(1273-1438 intermittently, 1438-
1806), the Austrian Empire (1804-

1867) and Austria-Hungary (1867-1918).—53

Hales, John (b. 1839)—British trade-unionist. Member (1866-72) and secretary (May 1871-July 1872) of the General Council of the First International. Took a chauvinist stand toward the Irish labour movement, favoured reconciliation with the British liberal bourgeoisie, waged a struggle against the General Council and its leaders, Marx and Engels.—274

Hardie, James Keir (1856-1915)—active participant in the British labour movement, a leader of the Independent Workers' Party and a founder of the Labour Party. At the beginning of the First World War (1914-18)—a Centrist, subsequently, a social-chauvinist.—164

Hegel, Georg Wilhelm Friedrich (1770-1831)—prominent German philosopher, objective idealist. Hegel comprehensively elaborated dialectics which became one of the theoretical sources of dialectical materialism.—26, 91, 425

Hempel—a representative of the Communist Workers' Party of Germany at the Third Congress of the Comintern.—525

Henderson, Arthur (1863-1935)—British politician, a Right-wing leader of the Labour Party and of the trade unions, social-chauvinist. In 1915-31 repeatedly entered British bourgeois governments.—280, 370, 410, 413

Hertz, Friedrich Otto (b. 1878)—Austrian economist, Social-Democrat, revisionist. In his works opposed the Marxist doctrine on the agrarian question, trying to prove the "stability" of

small peasant farming and its ability to withstand competition from large-scale farming.—22

Hervé, Gustave (1871-1944)—member of the Socialist Party of France, publicist and lawyer. In 1906 founded the newspaper *Le Guerre Sociale* (Social War) where he propagandised a semi-anarchist programme of struggle against militarism. During the First World War (1914-18) was a social-chauvinist.—86, 87

Herzen, Alexander Ivanovich (1812-1870)—Russian revolutionary democrat, materialist philosopher, man of letters. Emigrated from Russia. In London he founded the Free Russian Printing Press and from 1857 published the fortnightly *Kolokol* (The Bell), which was sent to Russia illegally and played an important role in developing the Russian revolutionary movement. His chief works include: *Letters on the Study of Nature, The Past and Thoughts* and the novel *Who Is To Blame?*—26

Hilferding, Rudolf (1877-1941)—a leader of the German Social-Democratic Party and the Second International; author of the book *Finance Capital*. During the First World War (1914-18) took a Centrist stand. After the war brought out his "organised capitalism" theory.—271, 273, 392, 431, 435, 456, 535

Hilquit, Morris (1869-1933)—American socialist, initially supported Marxism, but later leaned toward reformism and opportunism. Author of works on the history of socialism.—64, 438

Hirsch, Max (1832-1905)—German economist, member of the bourgeois Progressist Party. In

his works advocated the idea of "harmony" between labour and capital and opposed proletarian revolutionary tactics.—37, 69

Hobson, John Atkinson (1858-1940)—British economist, reformist and pacifist; author of *Imperialism* and other books.—271, 272, 273

Höchberg, Karl (1853-1885)—German Social-Democrat, opportunist. After the promulgation of the Anti-Socialist Law in Germany (1878) criticised the party's revolutionary tactics and advocated alliance with the bourgeoisie.—68, 69, 70, 71, 72

Höglund, Karl Zeth Konstantin (1884-1956)—Swedish Social-Democrat, Left-wing leader of the Social-Democratic movement in Sweden. During the First World War (1914-18) adopted an internationalist stand. In 1924 was expelled from the Communist Party for his opportunist activities.—423

Hohenzollerns—dynasty of German emperors (1871-1918).—58

Hölt, Max (1889-1933)—German "Left Communist". In 1920 headed the armed struggle of the workers in Vogtland (Central Germany). Was expelled from the Communist Party of Germany for his anarchist views, subsequently was reinstated.—528

Horner, K.—see *Pannekoek, Antony*.

Hyndman, Henry Meyers (1842-1921)—British politician, took part in the foundation of the Social Democratic Federation in the 1880s and the British Socialist Party (1911). In 1900-10 was a member of the Internation-

al Socialist Bureau. During the First World War (1914-18) became a social-chauvinist. In 1916 was expelled from the party for imperialist war propaganda.—73, 236, 241, 280, 281

I

Ilovaisky, Dmitry Ivanovich (1832-1920)—Russian historian, monarchist; author of textbooks for primary and secondary schools. In his history textbooks presented history in the light of the activities of tsars and generals.—12

Ilyin, V.—see *Lenin, V. I.*

Innokentiev—see *Dubrovinsky, I. F.*

Isva, Iosif Andreyevich (Mikhail) (1878-1920)—Social Democrat, Menshevik. Following the defeat of the 1905-07 revolution, joined the liquidators. During the First World War (1914-18) took a social-chauvinist stand.—106, 124

Ivanski, Vladimir Pavlovich (V. I.—a) (1869-1904)—Russian Social-Democrat, Economist from the late 1890s; after the Second R.S.D.L.P. Congress (1903) joined the Mensheviks.—35

Izgojev (Lande), Alexander Solomonovich (b. 1872)—Russian publicist, member of the Cadet Party.—112, 143, 163

J

Jaurès, Jean (1859-1914)—prominent figure in the French and international socialist movement, leader of the reformist Right wing of the French Social-

ist Party. Actively fought against militarism and war; was assassinated by chauvinists in 1914.—298, 311

Jordania, Noi Nikolayevich (An.) (1870-1953)—Social-Democrat, a leader of the Georgian Mensheviks. After the defeat of the 1905-07 revolution supported liquidators. During the First World War (1914-18) took a social-chauvinist stand.—209, 221

Jouhaux, Léon (1879-1954)—a leader of the French and international trade union movement, chauvinist during the First World War (1914-18).—410, 418

Jowett, Frederick William (1864-1944)—British politician, a leader of the Independent Labour Party.—161, 162, 163, 164

K

K. K.—see *Kautsky, K.*

Kalinin, F. I. (Ar., Arkady, Rabochy Ar.) (1882-1920)—weaver, joined the revolutionary movement early in this century. Following the defeat of the 1905-07 revolution took part in the work of the faction schools in Capri and Bologna (Italy); a member of the anti-Party "Vperyod" group.—105, 106, 467

Kamenev, Lev Borisovich (L. B., Yuri) (1883-1936)—Social-Democrat. After the Second R.S.D.L.P. Congress (1903) joined the Bolsheviks. Following the defeat of the 1905-07 revolution took a conciliatory stand towards the liquidators, otzovists and Trotskyists. In October 1917 jointly with Zinoviev published in the semi-Menshevik newspaper *Novaya Zhizn* (New Life) a statement expressing his disag-

reement with the C.C. decision on the armed uprising, thus betraying the Party's plans to the bourgeois Provisional Government. In 1925 took part in organising the "New Opposition"; in 1928 was one of the leaders of the anti-Party Trotsky-Zinoviev bloc.—291, 293, 294, 295, 333, 334, 335, 336, 467, 495

Kamenev, Y.—see *Kamenev, L. B.*

Kamkov (Kats), B. D. (1885-1938)—an organiser and a leader of the Left S.R. Party. An initiator of the German Ambassador Mirbach's assassination and a leader of the Left S.R. mutiny in Moscow in the summer of 1918.—323

Kant, Immanuel (1724-1804)—father of German idealist philosophy.—91

Karaulov, U. A. (1854-1910)—Constitutional-Democrat, Deputy to the Third State Duma.—143

Kautsky, Karl (1854-1938)—a leader of the German Social-Democratic Party and the Second International; first adhered to Marxism, but subsequently abandoned it and became a renegade. Was the ideologist of Centrist (Kautskyanism). Author of the reactionary theory of "ultra-imperialism". Opposed the socialist revolution and the Soviet state.—39, 81, 83, 118, 180, 212, 228, 231, 233, 234, 235, 237, 238, 239, 240, 241, 242, 243, 251, 270, 271, 275, 276, 277, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 310, 311, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 392, 429, 431, 433, 456, 535

Kelley-Wischnewetzky, Florence (*Wischnewetzky*) (1859-1932)—American socialist, translated Engels' *The Condition of the Working Class in England* into English.—66

Kerensky, Alexander Fyodorovich (1881-1970)—Socialist-Revolutionary, headed the bourgeois Provisional Government in 1917. His policy was aimed at continuing the imperialist war and maintaining power in the hands of the bourgeoisie. White émigré after the October Socialist Revolution.—188, 317, 319, 321, 322, 324, 327, 336, 346, 397, 404, 431

Kievsky—see *Pyatakov, G. L.*

Kiseiyov, Alexei Semyonovich (1879-1938)—member of the R.S.D.L.P. from 1898. In 1920 Chairman of the Miners' Trade Union. In 1921 member of the anti-Party anarcho-syndicalist "Workers' Opposition" group.—494, 505, 506

Kisewetier, Alexander Alexandrovich (1866-1933)—Russian historian and publicist, a leader of the Cadet Party. Following the October Socialist Revolution opposed Soviet power; in 1922 was exiled from Russia for his anti-Soviet activities.—446, 447, 448, 449, 450

Kolb, Wilhelm (1870-1918)—German Social-Democrat, opportunist and revisionist. Social-chauvinist during the First World War (1914-18).—240, 241

Kolchak, Alexander Vasilyevich (1873-1920)—tsarist admiral, monarchist. Headed the bourgeois-landowner counter-revolution in Siberia (1919). A creature of the British-American-French imperialists.—397, 420

Kollontai, Alexandra Mikhailovna (1872-1952)—professional revolutionary, participated in the social-democratic movement from the 1890s. Member of the Bolshevik Party since 1915. At the time of the First World War (1914-18) took a revolutionary-internationalist stand. During the discussion on trade unions (1920-21) was a member of the anti-Party "Workers' Opposition" group. In 1921-22 was Secretary of the Comintern Women's Secretariat. From 1923, a diplomat.—496, 498, 499, 500, 502, 503, 504, 505

Kollsov, D. (*Ginzburg, B. A., L. S., Sedov*) (1863-1920)—Social-Democrat, Menshevik after the Second R.S.D.L.P. Congress (1903). Following the defeat of the 1905-07 revolution became a liquidator. During the First World War (1914-18) was a social-chauvinist.—167, 192, 209

Kornilov, Lavr Georgiyevich (1870-1918)—tsarist general, Supreme Commander-in-Chief of the Russian Army since 1917. In August 1917 headed the counter-revolutionary mutiny; after its suppression was imprisoned, then fled to the Don, organized the whiteguard Volunteer Army and became its Commander-in-Chief.—314, 316, 319, 320

Krasin, Leonid Borisovich (1870-1926)—prominent Soviet statesman. After the Second R.S.D.L.P. Congress (1903) joined the Bolsheviks. Participant in the 1905-07 revolution. In 1908 emigrated. Was a member of the anti-Party "Vperyod" group. After the October Socialist Revolution was a diplomat, People's Commissar of Communications, People's Commissar of Trade and Industry.—493

Krichovskiy, Boris Naumovich (B. Kr.) (1866-1919)—Russian Social-Democrat, a leader of Economism; editor of the magazine *Rabocheye Dyelo* (Workers' Cause), where he propagated Bernstein's views. After the Second R.S.D.L.P. Congress (1903) left the Social-Democratic movement.—11, 12, 13, 240

Kropotkin, Pyotr Alexeyevich (1842-1921)—a prominent leader and theorist of anarchism, prince. In 1872 he joined the Bakunin group abroad. Opposed Marx's teaching on the class struggle and dictatorship of the proletariat. During the First World War (1914-18) was a social-chauvinist. Subsequently recognised the historic significance of the October Socialist Revolution and called upon the workers to stand up against military intervention in Soviet Russia.—309

Krupp—dynasty of German owners of steel works, a war-industrial concern. Took an active part in preparing the First World War (1914-18). Helped Hitler to power.—370

Kugelmann, Ludwig (1830-1902)—German Social-Democrat, participant in the 1848-49 revolution, member of the First International.—57, 59, 60, 62, 63, 65

Kuskova, Yekaterina Dmitriyevna (1869-1959)—Russian public figure; author of the *Credo* (1899), which expounded the Bernsteinian programme of workers' movement, limiting the workers' tasks exclusively to the economic struggle. In 1906 published the semi-Cadet magazine *Bez Zaglaviya* (Without a Title). After the October Socialist Revolution (1917) was exiled from

Soviet Russia for her anti-Soviet activities.—19, 451

L

L. M.—see *Martov, L.*

L. S.—see *Kaltsov, D.*

L. Ul.—see *Uladimirov, M. K.*

Labriola, Arturo (1878-1959)—Italian politician, lawyer and economist; a leader of the syndicalist movement in Italy. Author of books on the theory of syndicalism.—96

Lafargue, Paul (1842-1911)—a founder and a leader of the French socialist movement and the Second International. Theorist and populariser of Marxism.—74

Lagarde, Hubert (1874-1958)—French politician, anarcho-syndicalist. Author of books on the history of anarcho-syndicalism in France.—96

Lansbury, George (1859-1940)—a leader of the British Labour Party.—164, 395, 425

Larin, Y. (Lurye, Mikhaïl Alexandrovich) (1832-1932)—Russian Social-Democrat, Menshevik. After the defeat of the 1905-07 revolution took a liquidationist stand. Following the October Socialist Revolution joined the Bolsheviks.—66, 145, 146, 147, 148, 149, 150, 151, 152, 157, 194, 195

Lassalle, Ferdinand (1825-1864)—German Socialist, founder of the General German Workers' Union. Adopted an opportunist stand on major political questions, for which was sharply criticised by Karl Marx and Frederick Engels.—13, 41, 69

Laufenberg, Heinrich (Erler, Karl) (1872-1932)—German Social-Democrat. After the November 1918 Revolution joined the Communist Party of Germany, in which he headed the "Left" opposition spreading anarcho-sindicalist views. In 1919 was expelled from the party.—401, 402, 433

Lazzari, Costantino (1857-1927)—prominent figure in the Italian working-class movement. During the First World War (1914-18) was a leader of a "maximalist" (Centrist) trend in the Party.—517, 518, 519, 520, 521

Ledebour, Georg (1850-1947)—German Social-Democrat, participant in the Stuttgart International Socialist Congress where he came out against colonialism. Subsequently joined the opportunists.—392, 431

Legien, Karl (1861-1920)—German Right Social-Democrat, a leader of the German trade unions, revisionist, during the First World War, a social-chauvinist.—236, 237, 240, 241, 242, 273, 280, 310, 311, 392, 405, 410, 413, 535

Lenin, Vladimir Ilyich (Ilyin, U.; Tulin, K.; N. Lenin; V. I.; N. L.) (1870-1924)—17, 29, 65, 86, 175, 217, 238, 247, 254, 291, 334, 440, 467, 473, 475, 476, 490, 492, 506, 545

Leusch, Paul (1873-1926)—German Social-Democrat. In 1905-13 editor of the *Leipziger Volkszeitung*, organ of the Left wing of the Social-Democratic Party of Germany. At the beginning of the First World War (1914-18) became a social-chauvinist.—258, 276

Levi (Harstein), Paul (1883-

1930)—German Social-Democrat; participant in the Zimmerwald Conference (1915), member of the Swiss group of the Zimmerwald Left, member of the Spartacus League. Delegate to the Second Congress of the Comintern. In 1920 was elected to the Reichstag for the Communist Party of Germany.—528, 536, 537, 538, 539, 540, 541, 543

Levitsky, U. (Isserbaum, Vladimir Osipovich) (b. 1888)—Russian Social-Democrat, Menshevik. After the defeat of the 1905-07 revolution was a liquidator leader. During the First World War (1914-18) took a social-chauvinist stand.—115, 144, 145, 152

Lieber (Goldman), Mikhail Isaakovich (1880-1937)—a leader of the Bund; social-chauvinist during the First World War (1914-18).—318, 319, 323, 324, 328, 332, 337

Liebkecht, Wilhelm (1826-1900)—a founder and a leader of the German Social-Democratic Party. Active leader of the First and Second Internationals. Editor-in-chief of the *Vorwärts*, Central Organ of the German Social-Democratic Party. Was repeatedly elected deputy to the Reichstag.—69, 70, 71, 72, 73, 77, 149

Liebkecht, Karl (1871-1919)—a prominent leader of the German and international working-class movement. Waged an active struggle against opportunism and militarism. Deputy to the Reichstag in 1912. During the November 1918 Revolution in Germany together with Rosa Luxemburg headed the vanguard of German workers; was one of the founders of the Communist Party of Ger-

many. After the suppression of the Berlin workers' uprising in January 1918 was assassinated by counter-revolutionaries.—238, 241, 321, 343, 415, 423

Liebman, F. (Hersch, P. M.) (b. 1882)—a leader of the Bund, member of the *Otkliki Bunda* (The Bund's Comment) editorial board. During the First World War (1914-18) supported the tsarist government's annexationist policy.—170, 174, 178, 179, 223, 224

Lloyd George, David (1863-1945)—British statesman, Liberal leader; Prime Minister, 1916-22; one of the organisers of the anti-Soviet intervention.—237, 240, 280, 281

Longuet, Jean (1876-1955)—a leader of the French Socialist Party and the Second International, publicist. During the First World War (1914-18) headed the Centrist pacifist minority of the F.S.P. Opposed the F.S.P. joining the Comintern and the foundation of the Communist Party of France. Member of the Executive Committee of the Vienna Two-and-a-Half International from 1921, and a leader of the so-called Socialist Workers' International from 1923.—370, 395, 457

Lozovsky (Dridzo), Solomon Abramovich (1878-1952)—member of the R.S.D.L.P. from 1901. In December 1917 was expelled from the R.S.D.L.P.(B.) for opposing the party line, reinstated in 1919. Prominent trade union functionary; Deputy People's Commissar for Foreign Affairs in 1936-46.—461, 467

Lukashovich (Tuchapsky), P. L. (1869-1922)—participant in

revolutionary movement from 1888. Contributed to Social-Democratic publications. Following the Second R.S.D.L.P. Congress (1903) sided with the Bolsheviks and left them after the defeat of the 1905-07 revolution.—181

Lunacharsky, Anatoly Vasil'yevich (Voinov) (1875-1933)—Russian Social-Democrat, Bolshevik; publicist, literary critic, playwright. After the defeat of the 1905-07 revolution took part in the anti-Party "Vperyod" group. During the First World War (1914-18) took an internationalist stand. Prominent Soviet statesman, People's Commissar for Education in 1917-29.—104, 106, 221

Luxemburg, Rosa (1871-1919)—a prominent leader of the German, Polish and international working-class movement, a Left-wing leader of the Second International; one of the founders of the Communist Party of Germany. In January 1919 was assassinated by German counter-revolutionaries.—86, 118, 119, 126, 217, 223, 224, 225, 227, 228, 290, 264, 304, 366, 415, 438

Lvov, Georgy Yeogenyevich (1861-1925)—big landowner, Cadet. In March-June 1917, Chairman of the bourgeois Provisional Government and Minister of the Interior.—287, 289

Lyubimov, A. I. (Sommer, M.) (1879-1919)—Russian Social-Democrat. Liquidator after the defeat of the 1905-07 revolution; social-chauvinist during the First World War (1914-18).—221

M

MacDonald, James Ramsay (1866-1937)—a founder and lead-

er of the British Independent Labour Party and the British Labour Party. Pursued an opportunist policy, preaching the theory of class collaboration and gradual growing over of capitalism into socialism. At the beginning of the First World War (1914-18) he adopted a pacifist stand, then began to openly support the imperialist bourgeoisie.—457

Mac Lachlan—member of the British Independent Labour Party.—168

Maklakov, Uasily Alexeyevich (b. 1870)—landowner, Cadet. Deputy to the Second, Third and Fourth State Dumas. After the February bourgeois democratic revolution, from June 1917, was ambassador of the bourgeois Provisional Government in Paris, later White émigré.—320

Malinovsky, Roman Uatslavovich (1876-1918)—agent-provocateur of Moscow secret police, from 1907. Held responsible posts in the Bolshevik Party, was Deputy to the Fourth State Duma. In 1917 was exposed as a provocateur. In 1918 was put on trial and shot on the decision of the Supreme Tribunal of the All-Russia Central Executive Committee.—404

Mann, Tom (1856-1941)—a leader of the British Labour movement; a founder of the Independent Labour Party of Britain. Internationalist during the First World War (1914-18). Foundation member of the Communist Party of Great Britain.—78, 275

Manning, Henry Edward (1808-1892)—cardinal from 1875. Known as one of the most zealous champions of the Pope's secular power.—78

Markov, Nikolai Yevgenyevich (*Markov II*) (b. 1866)—Russian politician, a leader of the Black Hundred pogrom organisations "The Union of the Russian People" and "The Archangel Michael Chamber", big landowner.—155

Martov (Tsederbaum), Yuly Osipovich (*L. M.*) (1873-1923)—Russian Social-Democrat, a Menshevik leader. Following the defeat of the 1905-07 revolution supported the liquidators, edited the newspaper *Golos Sotsial-Demokrata*. During the First World War (1914-18) took a Centrist stand. After the October Socialist Revolution came out against Soviet power.—86, 109, 110, 111, 112, 114, 115, 117, 118, 119, 120, 121, 122, 126, 145, 150, 151, 153, 191, 192, 201, 205, 240, 271, 273, 323, 384, 385, 387, 388, 429, 430, 431

Martynov, Alexander Semiovich (1865-1935)—Russian Social-Democrat, an ideologist of Economism; Menshevik after the Second R.S.D.L.P. Congress (1903); liquidator after the defeat of the 1905-07 revolution. During the First World War (1914-18) took a Centrist stand. In 1923 joined the C.P.S.U.(B.).—217, 240, 256

Maslov, Pyotr Pavlovich (1867-1946)—Russian Social-Democrat, Menshevik-liquidator. Author of books on the agrarian question. Social-chauvinist during the First World War (1914-18).—111, 541

Marx, Karl (1818-1883)—9, 24, 31, 39, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 89, 90, 91, 92, 93, 96, 97, 111, 112, 113, 119, 163, 166, 181, 239,

270, 274, 276, 280, 281, 284, 290, 291, 297, 299, 300, 301, 302, 304, 305, 306, 307, 308, 309, 330, 331, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 376, 377, 382, 383, 386, 393, 401, 411, 424, 429, 440, 441, 545, 548

Marx-Aveling, Eleanor (Tussy) (1855-1898)—prominent figure in the British and international labour movement. Marx's younger daughter; a founder of the Socialist League (1884) and the Independent Labour Party of Great Britain (1893). Actively contributed to the English and German press.—78

Maximov, N.—see *Bogdanov, A.*

Mehring, Franz (1846-1919)—a leader and theorist of the Left wing of the German Social-Democratic Party; internationalist during the First World War (1914-18). Actively opposed opportunism and revisionism in the Second International. An organiser and a leader of the revolutionary Spartacus League. Took part in the foundation of the Communist Party of Germany.—64, 68, 69, 70, 71, 73, 113, 440, 441

Melensky (Basok, Sokolovsky), Maryan Ivanovich (1879-1938)—petty-bourgeois Ukrainian nationalist, Menshevik. Member of the pro-German Liberation of the Ukraine League during the First World War (1914-18).—181

Merrheim, Alphonse (1881-1925)—French trade union leader, syndicalist. At the beginning of the First World War (1914-18) was a Left-wing leader in the French syndicalist movement which opposed social-chauvinism and war. Subsequently became a social-chauvinist.—410

Mikhail—see *Istv, I. A.*

Mikhailov, Nikolai Nikolayevich (1870-1905)—dentist by profession; a provocateur on whose information in December 1895 V. I. Lenin and other leaders of the St. Petersburg League of Struggle for the Emancipation of the Working Class were arrested.—36

Millerand, Alexandre Elienne (1859-1943)—French politician; socialist in 1890s. In 1899 entered the reactionary bourgeois government of Waldeck-Rousseau collaborating with General Galliffet, butcher of the Paris Commune. In 1909-10, 1912-13 and 1914-15 held ministerial posts.—8, 9, 298

Milonov, Y. K. (b. 1895)—joined the R.S.D.L.P.(B.) in 1912. Following the October Socialist Revolution carried out important Party and trade union work. In 1921 sided with the "Workers' Opposition".—499

Milyukov, Pavel Nikolayevich (1859-1943)—Cadet Party leader. Minister of Foreign Affairs in the first bourgeois Provisional Government (1917). Following the October Socialist Revolution took part in organising military intervention in Soviet Russia. Active whiteguard emigration leader.—240, 292, 329

Milyutin, Vladimir Pavlovich (1884-1938)—participant in Social-Democratic movement since 1903; in 1910 joined the Bolsheviks. In November 1917 advocated the formation of a coalition government including the Mensheviks and the S.R.s. Subsequently carried out responsible work in the Soviets and economic bodies.—476

Min, Georgy Alexandrovich (1855-1906)—tsarist colonel. Severely suppressed the Moscow armed uprising in December 1905. Assassinated by a Socialist-Revolutionary.—451

Madigliani, Vittorio Emanuele (1872-1947)—a foundation member of the Italian Socialist Party, reformist. Centrist during the First World War (1914-18).—520

Monitor—pseudonym which appeared under an article published in April 1915 in the conservative *Preussische Jahrbücher* (Prussian Yearbooks) by a German Social-Democrat and opportunist, asserting that class conciliation policy should continue to be disguised with "Left" phrases.—237, 238.

Most, Johann Josef (1846-1906)—German Social-Democrat, subsequently anarchist.—13, 69, 70, 132

Müllberger, Arthur (1847-1907)—German petty-bourgeois publicist, follower of Proudhon. Author of works on the housing problem and the history of social thought in France and Germany; criticised Marxism.—13, 90, 461

Murray, Robert (b. 1870)—member of the Independent Labour Party of Great Britain, opportunist, journalist by profession.—162, 163

N

N. L.—see *Lenin, V. I.*

N. Sk.—see *Zinoviev, G. Y.*

Nakhimson, Miron Isaakovich (*Spectator*) (b. 1880)—Rus-

sian economist and publicist, member of the Bund. Centrist during the First World War (1914-18).—271

Napoleon I (Bonaparte) (1769-1821)—Emperor of the French in 1804-14 and 1815.—355, 549

Natanson, Mark Andreyevich (1850-1919)—representative of revolutionary Narodism, subsequently a Socialist-Revolutionary. During the First World War (1914-18) took an inconsistent internationalist stand, vacillating toward Centrist.—430

Naumann, Friedrich (1860-1919)—German reactionary politician, publicist. During the First World War (1914-18) took an imperialist stand, advanced the idea of a "Central Europe" under German leadership, which was tantamount to a policy of annexation of the Central European states by Germany.—240

Nicholas II (Romanov) (1868-1918)—the last Emperor of Russia (1894-1917)—157, 235

Nogin, Viktor Pavlovich (1878-1924)—professional revolutionary, Bolshevik. In November 1917 advocated the formation of a coalition government including the Mensheviks and S.R.s. Subsequently carried out important work in the Soviets and economic bodies.—505

Noske, Gustav (1868-1946)—an opportunist leader of the German Social-Democratic Party. During the First World War (1914-18) took a social-chauvinist stand. War Minister in 1919-20. Butcher of the Berlin revolutionary workers; organised the assassination of Karl Liebknecht and Rosa Luxemburg.—534

O

Olminsky (Alexandrov), Mikhail Stepanovich (1869-1933)—a veteran of the Russian revolutionary movement, Bolshevik, professional revolutionary, man of letters.—157

Osinsky (Obolensky), Valeryan Valeryanovich (1887-1938)—member of the Bolshevik Party from 1907. Following the October Socialist Revolution carried out important Party and economic work. In 1920-21 was a member of the anti-Party "democratic centralism" group.—498, 497, 498, 502

Owen, Robert (1771-1858)—great English Utopian Socialist.—27

P

Pannekoek, Antony (Horn, K.) (1873-1960)—Dutch Social-Democrat. During the First World War (1914-18) took an internationalist stand. In 1918-21 was a member of the Communist Party of Holland. Took an ultra-Left, sectarian stand. In 1921 left the party.—128, 130, 132, 304, 305, 306, 307, 308, 401, 402, 405, 433

Petrovsky, Grigory Ivanovich (1878-1958)—veteran of the revolutionary working-class movement, Bolshevik, prominent Party leader and Soviet statesman; chairman of the Ukrainian Central Executive Committee in 1919-33.—467

Planson, A. A.—popular socialist lawyer.—324

Plekhanov, Georgy Valentinovich (1856-1918)—a leader of the Russian and international

working-class movement, the first theorist and propagandist of Marxism in Russia, founder of the Emancipation of Labour group, the first Marxist organisation in Russia (1883). Menshevik after the Second R.S.D.L.P. Congress (1903). During the First World War (1914-18) took a social-chauvinist stand. Adopted a negative attitude toward the October Socialist Revolution.—11, 59, 60, 61, 62, 63, 65, 82, 85, 91, 92, 101, 103, 127, 183, 193, 208, 221, 222, 235, 236, 241, 250, 274, 280

Pleve, Vyacheslav Konstantinovich (1846-1904)—reactionary statesman in tsarist Russia.—54

Pokrovsky, Mikhail Nikolayevich (Domov) (1868-1932)—Communist historian. After the defeat of the 1905-07 revolution sided with the otzovists and ultimatumists, then with the anti-Party "Vperyod" group. Soviet statesman after the October Socialist Revolution.—107

Popp, Adelheid (b. 1869)—founder and leader of the women's social-Democratic movement in Austria. From 1892 editor of the Social-Democratic organ *Arbeiterinnen-Zeitung*. Member of the Stuttgart Congress of the Second International.—85

Potresov, Alexander Nikolaevich (Starover) (1869-1934)—a Menshevik leader. Following the defeat of the 1905-07 revolution became a liquidator. During the First World War (1914-18) adopted a social-chauvinist position. After the October Socialist Revolution became a white émigré.—15, 111, 124, 125, 152, 192, 222, 274, 279, 281, 310, 329, 429

Preobrazhensky, Yevgeny Alexeyevich (1885-1937)—mem-

ber of the Bolshevik Party from 1903. At the Sixth R.S.D.L.P.(B.) Congress (1917) came out against the Party course for socialist revolution. Following the October Socialist Revolution carried out Party and military political work. From 1923, an active leader of the Trotsky opposition; in 1927 was expelled from the Party.—461, 467, 490

Prokopovich, Sergei Nikolayevich (1871-1955)—Russian economist and publicist, one of the first propagandists of Bernsteinianism in Russia.—18, 19, 41, 42, 451

Proudhon, Pierre Joseph (1809-1865)—French publicist, economist and sociologist, petty-bourgeois ideologist, a founder of anarchism.—40, 45, 61

Purishkevich, Vladimir Mitrofanovich (1870-1920)—Russian landowner, reactionary Black Hundred organisation member, monarchist.—155, 172, 177, 180, 183, 186

Pyatakov, Georgy Leonidovich (*Kievsky, P.*) (1890-1937)—member of the Bolshevik Party from 1910. During the First World War (1914-18) took an anti-Leninist stand on the right of nations to self-determination and other important questions. Following the October Socialist Revolution was a Trotskyist. Was expelled from the Party for his anti-Party activities.—245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267

R

Rabochy Ar.—see *Kalinin, F. I.*

Radek, K. B. (1885-1939)—a leader of the Social-Democratic movement in Galicia, Poland and Germany from the 1900s. During the First World War (1914-18) took an internationalist position, though vacillating toward Centristism. From 1923 an active leader of the Trotsky opposition.—304, 395, 527, 528, 531, 537, 538

Rakitsnikov, N. I. (b. 1864)—*Narodnik*, later S. R.; journalist.—329

Renaudel, Pierre (1871-1935)—a reformist leader of the French Socialist Party. Social-chauvinist during the First World War (1914-18).—237, 280, 281, 321, 322, 370, 395

Reuter, Karl (1870-1950)—Austrian politician, leader and theorist of the Austrian Right Social-Democrats. An ideologist of "Austro-Marxism" and one of the authors of the bourgeois-nationalist "cultural-national autonomy" theory. Social-chauvinist during the First World War (1914-18).—395

Reuter (Frisland), Ernst (1889-1953)—German Social-Democrat. Joined the Communist Party of Germany in 1919. In 1922 was expelled from the Party for his anti-Party activities.—541

R-kov, N.—see *Rozhkov, N. A.*

Rodzyanko, Mikhail Vladimirovich (1859-1924)—Russian landowner, monarchist, a leader of the Octobrist Party ("The Union of October 17").—318, 319, 320, 322, 324, 326, 329, 336, 404

Roman—see *Yermolayev, K. M.*

Romanov, Nicholas—see *Nicholas II*

Romanovs—dynasty of Russian tsars and emperors that ruled from 1613 to 1917.—155

Roosevelt, Theodore (1858-1919)—U.S. statesman. At the 1912 presidential elections came out with a programme of bourgeois reform. During the First World War (1914-18) urged the U.S.A. to enter the war.—81

Rozhkov, Nikolai Alexandrovich (*R-kov, N.*) (1868-1927)—Russian Social-Democrat, historian and publicist. Liquidator after the defeat of the 1905-07 revolution.—157

Rudzutak, Jan Ernestovich (1887-1938)—a prominent Communist Party leader and Soviet statesman. After the October Socialist Revolution was a leading trade unionist.—464, 466, 467, 469, 470, 471, 473, 474

Ryabushinsky, Pavel Pavlovich (b. 1871)—big Moscow banker and industrialist, a leader of the counter-revolutionary forces during the Civil War.—329

Ryazanov (Goldendakh), David Borisovich (1870-1938)—Russian Social-Democrat, Menshevik. Centrist during the First World War (1914-18).—217, 332, 498

Rykov, Alexei Ivanovich (1881-1938)—joined the R.S.D.L.P. in 1899. Repeatedly opposed the Leninist Party policy. In November 1917 supported the idea of a coalition government including Mensheviks and S.R.s. In 1928 was a leader of the Right opportunist trend in the C.P.S.U.(B.) In 1937 was expelled from the Party for his anti-Party activities.—467, 505

S

S. U.—see *Voisky, S.*

Saint-Simon, Henri Claude (1760-1825)—great French Utopian socialist.—27

Saltykov-Shchedrin, Mikhail Yevgrafovich (*Shchedrin, M.*) (1826-1889)—Russian author and satirist, revolutionary democrat.—214

Sapronov, Timofei Vladimirovich (1887-1939)—joined the Bolshevik Party in 1912. Was a "Left Communist" in 1918. In 1920-21 headed the anti-Party "democratic centralism" group. In 1925-27 joined the Trotsky-Zinoviev bloc. Was expelled from the Party in 1927.—496

Savinkov, Boris Viktorovich (1879-1926)—an S. R. leader. Following the October Socialist Revolution organised counter-revolutionary mutinies and armed imperialist intervention in the Soviet Republic.—506

Sazhin, L. (Sanzhur, I. A.) (1878-1910)—Russian Social-Democrat. In 1909 went abroad, where he sided with the anti-Party "Vperyod" group.—102, 103, 104, 105

Scheidemann, Philipp (1865-1939)—a leader of the extreme Right, opportunist wing of the German Social-Democratic Party. During the First World War (1914-18) took a social-chauvinist stand.—250, 281, 310, 321, 322, 370, 431, 432, 433, 434, 534, 535

Schippel, Max (1859-1928)—German Social-Democrat, revisionist. During the First World War (1914-18) was an extreme social-chauvinist.—72

Schramm, Karl August—German economist. Jointly with Höchberg and Bernstein published in *Jahrbuch für Sozialwissenschaft und Sozialpolitik* (Yearbook for Social Science and Social Policy) a paper criticising the party's policy and calling for an alliance with the bourgeoisie.—69, 70, 71

Schröder, Karl (1884-1950)—German Left Social Democrat, writer and publicist. Upon joining the Communist Party of Germany sided with the "Left" opposition of Laufenberg-Wolffheim and began to preach anarcho-syndicalist views. In 1919 was expelled from the party.—401

Schulze-Delitzsch, Hermann (1808-1883)—German economist, preached harmony of class interests between capitalists and workers.—41.

Sedov, L.—see *Koltsov, D.*

Sembat, Marcel (1862-1922)—a French Socialist Party leader, journalist. Social-chauvinist during the First World War (1914-18).—237

Semkovsky (Bronstein), Semyon Yulyevich (b. 1882)—Social-Democrat, Menshevik. Centrist during the First World War (1914-18).—208, 221, 223, 224, 266

Serebryakov, Leonid Petrovich (1888-1937)—joined the Bolshevik Party in 1905. During the discussion on trade unions (1920-21) supported the Trotsky platform. After 1923 was an active leader of the Trotsky opposition. In 1927 was expelled from the Party.—461, 647

Sergeyev—see *Artyom.*

Serrati, Giacinto Menotti (1872-1926)—prominent figure in the Italian working-class movement, a leader of the Italian Socialist Party. During the First World War (1914-18) adopted an internationalist position. Headed the Italian delegation at the Second Congress of the Comintern. In 1924 joined the Italian Communist Party.—424, 517, 518, 519, 521, 522, 543, 544

Shchedrin—see *Saltykov-Shchedrin*

Shlyapnikov, A. G. (1885-1937)—member of the R.S.D.L.P. since 1901. Bolshevik. Organiser and leader of the anti-Party "Workers' Opposition" (1920-22). In 1933 during the Party purge was expelled from the C.P.S.U.(B.).—498, 499, 500, 504, 505, 508

Sipyagin, Dmitry Sergeevich (1853-1902)—Russian statesman. Minister of the Interior and the Chief of the Gendarmerie in 1899-1902. Savagely suppressed any discontent with the tsarist regime. Was assassinated by Balmashev, an S. R.—47, 49, 54

Sismondi, Jean Charles Leonard Simonde de (1773-1842)—Swiss economist, petty-bourgeois critic of capitalism.—270

Skobelev, Matvei Ivanovich (1885-1939)—Russian Social-Democrat, Menshevik. During the First World War (1914-18) took a social-chauvinist stand. After the February 1917 bourgeois-democratic revolution entered the bourgeois Provisional Government. Subsequently left the Mensheviks.—279

Skop, N.—see *Zinoviev, G. Y.*

Snowden, Philip (1864-1937)—

British politician. Centrist during the First World War (1914-18). Author of works on the British labour movement.—165, 457

Sokolovsky—see *Melenevsky, M. I.*

Sombart, Werner (1863-1941)—German economist; advocated social reforms in his early works; subsequently an enemy of Marxism, ideologist of German imperialism.—58, 112

Sammer—see *Lyubimov, A. I.*

Sorge, Friedrich Adolf (1828-1906)—German socialist, prominent figure in the international working-class and socialist movement.—64, 65, 67, 69, 70, 71, 72, 80, 239, 274

Sosnovsky, Lev Semyonovich (1886-1937)—member of the Bolshevik Party from 1904. Active leader of the Trotsky opposition. In 1927 was expelled from the Party.—465, 466, 467

Spectator—see *Nakhimson, M. I.*

Spiridonova, Maria Alexandrovna (1884-1941)—an S. R. Party leader. In 1906 was sentenced to hard labour for an attempt upon Luzhenovsky, a Black Hundred pogroms organiser. Following the February 1917 bourgeois-democratic revolution was an organiser of the Left wing in the S. R. Party.—448, 449, 450, 451

Stalin (Jugashvili), J. V. (1879-1953).—467

Starover—see *Potresov, A. N.*

Stauning, Thorvald August Marinus (1873-1942)—Danish statesman, a Right-wing leader of the Danish Social-Democratic Party and of the Second Interna-

tional publicist. During the First World War (1914-18) adopted a social-chauvinist stand.—311

Stein (Rubinstein), A. (1881-1948)—Menshevik. In 1906 emigrated from Russia to Germany. After the outbreak of the First World War (1914-18) published jointly with Kautsky and Bernstein the weekly *Sozialistische Auslands Politik*.—384

Steklov, Yuri Mikhailovich (1873-1941)—Social-Democrat, man of letters. Following the Second R.S.D.L.P. Congress (1903) sided with the Bolsheviks. After the defeat of the 1905-07 revolution and in the years of the new revolutionary upsurge contributed to the Bolshevik newspapers *Zvezda* (The Star) and *Pravda* (The Truth). After the February 1917 bourgeois-democratic revolution took a "revolutionary-defencist" stand; later joined the Bolsheviks.—236, 289, 292, 294

Stirner, Max (1806-1856)—German philosopher, author of the book *Der Einzige und sein Eigentum* (The Individual and His Property); an ideologist of bourgeois individualism and anarchism.—44, 297

Stolypin, Pyotr Arkadyevich (1862-1911)—tsarist statesman; Chairman of the Council of Ministers and Minister of the Interior, 1906-11. With his name is associated a period of ruthless political reaction (the Stolypin reaction, 1907-10), with capital punishment extensively enforced to suppress the revolutionary movement.—140, 149, 150, 152, 153, 205

Struve, Pyotr Berggardovich (1870-1944)—Russian economist

and publicist, a Cadet Party leader. Outstanding representative of "legal Marxism" in the 1890s.—17, 41, 42, 47, 49, 50, 58, 112, 143, 177, 183, 429, 445, 456

Sudekum, Albert (1871-1944)—an opportunist leader of German Social-Democracy, revisionist; extreme social-chauvinist during the First World War (1914-18).—240

Sukhanov (Gimmer), Nikolai Nikolayevich (b. 1882)—economist and petty-bourgeois publicist, Menshevik. Tried to combine Narodism with Marxism.—323, 546, 548, 549

Sun Yat-sen (1866-1925)—prominent Chinese revolutionary democrat. President of the Chinese Republic and Chairman of the Kuomintang Party after the 1911 revolution. Greeted the October Socialist Revolution and called for the establishment of friendly relations between China and Soviet Russia.—433

Suvorin, Alexei Sergeyevich (1834-1912)—reactionary journalist and publisher.—529

Sysoyev, I. U. ("Thach I-n") (1888-1912)—Russian Social-Democrat, a leader of the otzovists and ultimatumists in St. Petersburg. In 1909 emigrated from Russia and joined the anti-Party "Vperyod" group.—103

T

Terracini, Umberto (b. 1895)—prominent figure in the Italian working-class movement, a founder of the Italian Communist Party. Made Left sectarian errors criticised by Lenin at the Third Congress of the Comintern.

—523, 524, 525, 526, 527, 529, 530, 532

"Thach I-n"—see *Sysoyev, I. U.*

Tomsky, Mikhail Pavlovich (1880-1936)—joined the Bolshevik Party in 1904. Repeatedly opposed Lenin's Party policy, supported the advocates of "democratic centralism". In 1923-29 was a leader of the Right opportunist trend in the C.P.S.U.(B).—461, 463, 464, 467, 493

Trèves, Claudio (1863-1933)—a reformist leader of the Italian Socialist Party. During the First World War (1914-18) adopted a Centrist stand.—311

Troelstra, Peter Jelles (1860-1930)—a leader of the Dutch working-class movement, Right Socialist. A founder (1894) and the leader of the Dutch Social-Democratic Workers' Party, opportunist. During the First World War (1914-18) was a pro-German social-chauvinist.—236

Trotsky (Bronstein), Lev Davidovich (1879-1940)—Social-Democrat, Menshevik. After the defeat of the 1905-07 revolution became a liquidator. During the First World War (1914-18) adopted a Centrist position, opposed Lenin on questions of war, peace and revolution. At the Sixth R.S.D.L.P.(B.) Congress (1917) joined the Bolshevik Party. After the October Socialist Revolution occupied responsible posts. Waged an active factional struggle against the Party's general line, against the Leninist programme of socialist construction and held that it was impossible for socialism to triumph in the USSR. The Communist Party exposed Trotskyism as a petty-

bourgeois trend in the Party and defeated it ideologically and organisationally. In 1927 Trotsky was expelled from the Party. In 1929 was exiled from the U.S.S.R. for his anti-Soviet activities.—108, 109, 110, 114, 115, 116, 120, 122, 124, 125, 126, 127, 140, 154, 155, 156, 190, 191, 192, 193, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 221, 271, 272, 289, 333, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 477, 478, 479, 480, 482, 483, 484, 485, 486, 487, 488, 490, 491, 492, 493, 494, 495, 506, 507

Tsederbaum, S. O. (Yezhov, U.) (1879-1939)—Social-Democrat, Menshevik. After the defeat of the 1905-07 revolution became a liquidator. During the First World War (1914-18) took a social-chauvinist stand.—192

Tsederbaum, U. O.—see *Levitsky*

Tsereteli, Irakly Georgiyevich (1882-1959)—a Menshevik leader. After the defeat of the 1905-07 revolution adopted a liquidationist stand. During the First World War (1914-18) became a Centrist. In May 1917 entered the bourgeois Provisional Government.—286, 289, 294, 310, 392

Tuchapsky—see *Lukashevich, P. L.*

Tulin, K.—see *Lenin, U. I.*

Tulyakov, Ivan Nikitich (b. 1877)—Russian Social-Democrat, worker, Menshevik.—208

Turati, Filippo (1857-1932)—a leader of the Italian working-class movement, an organiser of the Italian Socialist Party (1892),

a leader of its Right-reformist wing. During the First World War (1914-18) took a Centrist stand.—311, 424, 457, 517, 518, 520, 521

Tussy—see *Marx-Aveling, Eleanor*

V

V. I.—see *Lenin, U. I.*

V. I.—a—see *Ivanshin, U. P.*

V. Ilyin—see *Lenin, U. I.*

V. U.—see *Vorontsov, U. P.*

Valitsch, Karl Julius (1839-1915)—German socialist, a founder of the Lassallean General German Workers' Union and its first secretary; subsequently, a Social-Democrat, a Deputy to the Reichstag.—13

Vaillant, Edouard Marie (1840-1915)—member of the Paris Commune. Subsequently, a founder and a leader of the Socialist Party of France. During the First World War (1914-18) took a social-chauvinist stand.—425

Valentinov, N. (Volsky, N. B.) (b. 1879)—Menshevik, journalist, editor of a number of Menshevik publications. After the defeat of the 1905-07 revolution became a liquidator. Emigrated in 1930.—104

Vandervelde, Emile (1868-1938)—a leader of the Belgian Workers' Party and of the Second International, Chairman of the International Socialist Bureau; opportunist. During the First World War (1914-18) adopted a social-chauvinist stand and joined the Belgian bourgeois government.—96, 231, 241

Uaneyev, Anatoly Alexandrovich (1872-1899)—Russian Social-Democrat. In 1895 took an active part in founding the St. Petersburg League of Struggle for the Emancipation of the Working Class. Was arrested by tsarist gendarmes and exiled to Eastern Siberia. Died in exile.—32, 34

Uiereck, Louis (1851-1921)—German Social-Democrat, opportunist. During the First World War (1914-18) actively supported Kaiser Germany.—71, 72, 77

Vikhlayev, P. A. (1869-1928)—statistician and agronomist, a Socialist-Revolutionary.—329

Vladimirov, Miron Konstantinovich (*Sheinfinkel, M. K., L. U.*) (1879-1925)—Social-Democrat, Bolshevik. In 1911 left the Bolsheviks. During the First World War (1914-18) contributed to *Nashe Slovo*, a Trotskyist newspaper in Paris. At the Sixth R.S.D.L.P.(B.) Congress joined the Bolshevik Party together with the Mezhrayontsy group.—229

Vainov—see *Lunacharsky, A. U.*

Vollmar, Georg Heinrich (1850-1922)—a leader of the opportunist wing of the Social-Democratic Party of Germany, ideologist of reformism and revisionism. During the First World War (1914-18) was a social-chauvinist.—9, 70, 74, 75, 81, 86

Volsky, Stanislav (*Sokolov, A. U.*) (b. 1830)—Social-Democrat. After the Second R.S.D.L.P. Congress (1903) sided with the Bolsheviks. Following the defeat of the 1905-07 revolution was an otzovist leader and member of the anti-Party *Uperyod* group.—155

Vorontsov, Vasily Pavlovich (*V. U.*) (1847-1918)—ideologist of liberal Narodism in 1890s-90s; economist, the author of *The Destinies of Capitalism in Russia* (1882), *Our Trends* (1893) and other books, in which he denied the fact of capitalist development in Russia, praised small-commodity production and idealised the peasant community.—56, 57

W

Webb, Beatrice (1858-1945) and *Sidney* (1859-1947)—British public figures; founders of the Fabian Society; authors of books on the history and theory of the British labour movement.—236, 240, 271, 308, 370

Wendel, Friedrich (1886-1960)—German Left Social-Democrat. Upon joining the Communist Party of Germany sided with the Laufenberg-Wolffheim "Left" opposition and preached anarcho-syndicalist views. In 1919 was expelled from the Party.—401

Wilhelm II (*Hohenzollern*) (1859-1941)—Emperor of Germany and King of Prussia (1888-1918)—239, 320, 326, 343

Wischnewetzky—see *Kelley-Wischnewetzky, Florence*

Wolffheim, Fritz—German Left Social-Democrat, publicist. In the Communist Party of Germany, a leader of the "Left" opposition advocating anarcho-syndicalism. Expelled from the Party in 1919.—401

Wrangel, Pyotr Nikolayevich (1872-1923)—tsarist general, monarchist. A creature of British-

French and American imperialism at the time of foreign military intervention and the Civil War. In April-November 1920 was Commander-in-Chief of the whiteguard forces in the South of Russia.—505

Wurm, Emmanuel (1857-1920)—German Social-Democrat. During the First World War (1914-18) took a centrist stand.—238

Z

Zaslavsky, David Iosifovich (1880-1965)—Social-Democrat, Menshevik. During the First World War (1914-18) was a social-chauvinist. Following the October Socialist Revolution joined the C.P.S.U., was a prominent Soviet journalist.—329

Zasulich, Vera Ivanovna (1849-1919)—active participant in the Narodnik and, later, in the Social-Democratic movement in Russia. In 1880 emigrated and took a Marxist stand. Took part in founding the Emancipation of Labour group, the first Marxist organisation in Russia. After the Second Congress of the R.S.D.L.P. joined the Mensheviks. After the defeat of the 1905-07 revolution became a liquidator and during the First World War (1914-18), a social-chauvinist.—192, 429

Zethin, Clara (1857-1933)—outstanding figure in the German and international working-class movement, a founder of the Communist Party of Germany.—83, 85, 86, 537, 538

Zimin—see *Krasin, L. B.*

Zinoviev (Radomyslsky), Gri-

gory Yevseyevich (N. Sk.) (1883-1936)—joined the R.S.D.L.P. in 1901. After the defeat of the 1905-07 revolution took a conciliatory stand towards the liquidators, otzovists and Trotskyists. During the First World War (1914-18) took an internationalist stand. In October 1917 jointly with Kamenev published in the semi-Menshevik newspaper *Novaya Zhizn* (New Life), a statement expressing his disagreement with the CC decision on the armed uprising, thus betraying the Party's plans to the bourgeois Provisional Government; in 1925 took part in organising the "New Opposition"; in 1926 was one of the leaders of the anti-Party Trotsky-Zinoviev bloc.—247, 263, 333, 334, 335, 336, 337, 455, 466, 467, 468, 471, 472, 473, 475, 479, 480, 482, 483, 485, 487, 490

Zitz, Louise (1865-1922)—a leader of the German Social-Democratic Party. At the Stuttgart Congress of the Second International (1907) supported the demand for universal suffrage for women.—85

Zoff, Vyacheslav Ivanovich (1889-1940)—Soviet military leader and statesman.—468

Zubatov, Sergei Vasilyevich (1864-1917)—a colonel, Chief of the Moscow gendarmerie in the 1900s; in 1901-05 set up the so-called Zubatov workers' organisations which were to divert the workers from revolutionary struggle and instil monarchist ideas.—13, 41, 43, 413

Y

Yermolayev, K. M. (Roman) (1884-1919)—Social-Democrat, Menshevik; liquidator after the

defeat of the 1905-07 revolution.
—106, 124

Yezhov—see *Tsederbaum*,
S. O.

Yudenich, N. N. (1862-1933)
tsarist general.—406

Yurkevich (Rybalka), L.
(1885-1918)—Ukrainian bour-
geois nationalist. In 1913-14 con-

tributed to *Dzvin* (The Bell), a
magazine of Menshevik trend.—
170, 179, 181, 182, 183, 223, 224

Yury—see *Bronstein, P. A.*

Yushkevich, Pavel Solomonovich
(1873-1945)—Social-Demo-
crat, Menshevik, in philosophy
was a positivist and pragmatist.
—104