



W. H. Wood (Bureau)

Lenin

ERRATA

SHOULD READ

Page 256, line 19
from bottom

with the Left Socialist-Revolutionaries, who dissolved this bloc after the conclusion of the Treaty of Brest-Litovsk and then, in July

Page 287, lines 13
and 12 from bottom

cause, etc. We are not discussing the kind of struggle that will *determine* the fate of the proletarian revolution in Great Britain (no

Page 287, line 8
from bottom

masses, and lead them right up to revolution. Let us not forget that in

On the Dictatorship of the Proletariat



Progress Publishers · Moscow 1976

В. И. Ленин
О ДИКТАТУРЕ ПРОЛЕТАРИАТА
На английском языке

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THE STATE AND REVOLUTION

THE MARXIST THEORY OF THE STATE AND THE TASKS OF THE PROLETARIAT IN THE REVOLUTION

PREFACE TO THE FIRST EDITION

The question of the state is now acquiring particular importance both in theory and in practical politics. The imperialist war has immensely accelerated and intensified the process of transformation of monopoly capitalism into state-monopoly capitalism. The monstrous oppression of the working people by the state, which is merging more and more with the all-powerful capitalist associations, is becoming increasingly monstrous. The advanced countries — we mean their hinterland — are becoming military convict prisons for the workers.

The unprecedented horrors and miseries of the protracted war are making the people's position unbearable and increasing their anger. The world proletarian revolution is clearly maturing. The question of its relation to the state is acquiring practical importance.

The elements of opportunism that accumulated over the decades of comparatively peaceful development have given rise to the trend of social-chauvinism which dominates the official socialist parties throughout the world. This trend — socialism in words and chauvinism in deeds (Plekhanov, Potresov, Breshkovskaya, Rubanovich, and, in a slightly veiled form, Tsereteli, Chernöv and Co. in Russia; Scheidemann, Legien, David and others in Germany; Renaudel, Guesde and Vandervelde in France and Belgium; Hyndman and the Fabians¹ in England, etc., etc.) — is conspicuous for the base, servile adaptation of the "leaders of socialism" to the interests not only of "their" national bourgeoisie, but of "their" state, for the majority of the so-called Great Powers have long been exploiting and enslaving a whole number of small and weak nations. And the imperialist war is a war for the division and redivision of this kind of booty. The struggle to free the

working people from the influence of the bourgeoisie in general, and of the imperialist bourgeoisie in particular, is impossible without a struggle against opportunist prejudices concerning the "state".

First of all we examine the theory of Marx and Engels of the state, and dwell in particular detail on those aspects of this theory which are ignored or have been distorted by the opportunists. Then we deal specially with the one who is chiefly responsible for these distortions, Karl Kautsky, the best-known leader of the Second International (1889-1914), which has met with such miserable bankruptcy in the present war.² Lastly, we sum up the main results of the experience of the Russian revolutions of 1905 and particularly of 1917. Apparently, the latter is now (early August 1917) completing the first stage of its development; but this revolution as a whole can only be understood as a link in a chain of socialist proletarian revolutions being caused by the imperialist war. The question of the relation of the socialist proletarian revolution to the state, therefore, is acquiring not only practical political importance, but also the significance of a most urgent problem of the day, the problem of explaining to the masses what they will have to do before long to free themselves from capitalist tyranny.

The Author

August 1917

PREFACE TO THE SECOND EDITION

The present, second edition is published virtually unaltered, except that section 3 has been added to Chapter II.

The Author

Moscow
December 17, 1918

THE STATE AND REVOLUTION

CHAPTER I

CLASS SOCIETY AND THE STATE

1. The State — a Product of the Irreconcilability of Class Antagonisms

What is now happening to Marx's theory has, in the course of history, happened repeatedly to the theories of revolutionary thinkers and leaders of oppressed classes fighting for emancipation. During the lifetime of great revolutionaries, the oppressing classes constantly hounded them, received their theories with the most savage malice, the most furious hatred and the most unscrupulous campaigns of lies and slander. After their death, attempts are made to convert them into harmless icons, to canonise them, so to say, and to hallow their *names* to a certain extent for the "consolation" of the oppressed classes and with the object of duping the latter, while at the same time robbing the revolutionary theory of its *substance*, blunting its revolutionary edge and vulgarising it. Today, the bourgeoisie and the opportunists within the labour movement concur in this doctoring of Marxism. They omit, obscure or distort the revolutionary side of this theory, its revolutionary soul. They push to the foreground and extol what is or seems acceptable to the bourgeoisie. All the social-chauvinists are now "Marxists" (don't laugh!). And more and more frequently German bourgeois scholars, only yesterday specialists in the annihilation of Marxism, are speaking of the "national-German" Marx, who, they claim, educated the labour unions which are so splendidly organised for the purpose of waging a predatory war!

In these circumstances, in view of the unprecedentedly widespread distortion of Marxism, our prime task is to *re-establish* what Marx really taught on the subject of the state. This will necessitate a number of long quotations from the works of Marx and Engels themselves. Of course, long quotations will render the text cumbersome and not help at all to make it popular reading, but we cannot possibly dispense with them. All, or at any rate all the most essential passages in the works of Marx and Engels on the

subject of the state must by all means be quoted as fully as possible so that the reader may form an independent opinion of the totality of the views of the founders of scientific socialism, and of the evolution of those views, and so that their distortion by the "Kautskyism" now prevailing may be documentarily proved and clearly demonstrated.

Let us begin with the most popular of Engels's works, *The Origin of the Family, Private Property and the State*, the sixth edition of which was published in Stuttgart as far back as 1894. We shall have to translate the quotations from the German originals, as the Russian translations, while very numerous, are for the most part either incomplete or very unsatisfactory.

Summing up his historical analysis, Engels says:

"The state is, therefore, by no means a power forced on society from without; just as little is it 'the reality of the ethical idea', 'the image and reality of reason', as Hegel maintains. Rather, it is a product of society at a certain stage of development; it is the admission that this society has become entangled in an insoluble contradiction with itself, that it has split into irreconcilable antagonisms which it is powerless to dispel. But in order that these antagonisms, these classes with conflicting economic interests might not consume themselves and society in fruitless struggle, it became necessary to have a power, seemingly standing above society, that would alleviate the conflict and keep it within the bounds of 'order'; and this power, arisen out of society but placing itself above it, and alienating itself more and more from it, is the state." (Pp. 177-78, sixth German edition.)*

This expresses with perfect clarity the basic idea of Marxism with regard to the historical role and the meaning of the state. The state is a product and manifestation of the *irreconcilability* of class antagonisms. The state arises where, when and insofar as class antagonisms objectively *cannot* be reconciled. And, conversely, the existence of the state proves that the class antagonisms are irreconcilable.

It is on this most important and fundamental point that the distortion of Marxism, proceeding along two main lines, begins.

* See Karl Marx and Frederick Engels, *Selected Works* in three volumes, Vol. 3, Moscow, 1973, pp. 326-27.—Ed.

On the one hand, the bourgeois, and particularly the petty-bourgeois, ideologists, compelled under the weight of indisputable historical facts to admit that the state only exists where there are class antagonisms and a class struggle, "correct" Marx in such a way as to make it appear that the state is an organ for the *reconciliation* of classes. According to Marx, the state could neither have arisen nor maintained itself had it been possible to reconcile classes. From what the petty-bourgeois and philistine professors and publicists say, with quite frequent and benevolent references to Marx, it appears that the state does reconcile classes. According to Marx, the state is an organ of class *rule*, an organ for the *oppression* of one class by another; it is the creation of "order", which legalises and perpetuates this oppression by moderating the conflict between the classes. In the opinion of the petty-bourgeois politicians, however, order means the reconciliation of classes, and not the oppression of one class by another; to alleviate the conflict means reconciling classes and not depriving the oppressed classes of definite means and methods of struggle to overthrow the oppressors.

For instance, when, in the revolution of 1917, the question of the significance and role of the state arose in all its magnitude as a practical question demanding immediate action, and, moreover, action on a mass scale, all the Socialist-Revolutionaries³ and Mensheviks⁴ descended at once to the petty-bourgeois theory that the "state" "reconciles" classes. Innumerable resolutions and articles by politicians of both these parties are thoroughly saturated with this petty-bourgeois and philistine "reconciliation" theory. That the state is an organ of the rule of a definite class which *cannot* be reconciled with its antipode (the class opposite to it) is something the petty-bourgeois democrats will never be able to understand. Their attitude to the state is one of the most striking manifestations of the fact that our Socialist-Revolutionaries and Mensheviks are not socialists at all (a point that we Bolsheviks have always maintained), but petty-bourgeois democrats using near-socialist phraseology.

On the other hand, the "Kautskyite" distortion of Marxism is far more subtle. "Theoretically", it is not denied that the state is an organ of class rule, or that class antagonisms are irreconcilable. But what is overlooked or glossed over is this: if the state is the product of the irreconcilability of class antagonisms, if it is a power standing *above* society and "*alienating* itself *more and more* from

it", it is obvious that the liberation of the oppressed class is impossible not only without a violent revolution, *but also without the destruction* of the apparatus of state power which was created by the ruling class and which is the embodiment of this "alienation". As we shall see later, Marx very explicitly drew this theoretically self-evident conclusion on the strength of a concrete historical analysis of the tasks of the revolution. And—as we shall show in detail further on—it is this conclusion which Kautsky has "forgotten" and distorted.

2. Special Bodies of Armed Men, Prisons, etc.

Engels continues:

"As distinct from the old gentile [tribal or clan]* order, the state, first, divides its subjects according to territory...."

This division seems "natural" to us, but it cost a prolonged struggle against the old organisation according to generations or tribes.

"The second distinguishing feature is the establishment of a public power which no longer directly coincides with the population organising itself as an armed force. This special public power is necessary because a self-acting armed organisation of the population has become impossible since the split into classes.... This public power exists in every state; it consists not merely of armed men but also of material adjuncts, prisons, and institutions of coercion of all kinds, of which gentile [clan] society knew nothing..."**

Engels elucidates the concept of the "power" which is called the state, a power which arose from society but places itself above it and alienates itself more and more from it. What does this power mainly consist of? It consists of special bodies of armed men having prisons, etc., at their command.

We are justified in speaking of special bodies of armed men, because the public power which is an attribute of every state "does

* Interpolations in brackets within quotations are by Lenin, unless otherwise indicated. —*Ed.*

** See Karl Marx and Frederick Engels, *Selected Works*, Vol. 3, p. 327.—*Ed.*

not directly coincide" with the armed population, with its "self-acting armed organisation".

Like all great revolutionary thinkers, Engels tries to draw the attention of the class-conscious workers to what prevailing philistinism regards as least worthy of attention, as the most habitual thing, hallowed by prejudices that are not only deep-rooted but, one might say, petrified. A standing army and police are the chief instruments of state power. But how can it be otherwise?

From the viewpoint of the vast majority of Europeans of the end of the nineteenth century whom Engels was addressing, and who had not gone through or closely observed a single great revolution, it could not have been otherwise. They could not understand at all what a "self-acting armed organisation of the population" was. When asked why it became necessary to have special bodies of armed men placed above society and alienating themselves from it (police and a standing army), the West-European and Russian philistines are inclined to utter a few phrases borrowed from Spencer or Mikhailovsky, to refer to the growing complexity of social life, the differentiation of functions, and so on.

Such a reference seems "scientific", and effectively lulls the ordinary person to sleep by obscuring the important and basic fact, namely, the split of society into irreconcilably antagonistic classes.

Were it not for this split, the "self-acting armed organisation of the population" would differ from the primitive organisation of a stick-wielding herd of monkeys, or of primitive men, or of men united in clans, by its complexity, its high technical level, and so on. But such an organisation would still be possible.

It is impossible because civilised society is split into antagonistic, and, moreover, irreconcilably antagonistic, classes, whose "self-acting" arming would lead to an armed struggle between them. A state arises, a special power is created, special bodies of armed men, and every revolution, by destroying the state apparatus, shows us the naked class struggle, clearly shows us how the ruling class strives to restore the special bodies of armed men which serve *it*, and how the oppressed class strives to create a new organisation of this kind, capable of serving the exploited instead of the exploiters.

In the above argument, Engels raises theoretically the very same question which every great revolution raises before us in practice, palpably and, what is more, on a scale of mass action, namely, the question of the relationship between "special" bodies of armed men and the "self-acting armed organisation of the population".

We shall see how this question is specifically illustrated by the experience of the European and Russian revolutions.

But to return to Engels's exposition.

He points out that sometimes—in certain parts of North America, for example—this public power is weak (he has in mind a rare exception in capitalist society, and those parts of North America in its pre-imperialist days where the free colonist predominated), but that, generally speaking, it grows stronger:

“It [the public power] grows stronger, however, in proportion as class antagonisms within the state become more acute, and as adjacent states become larger and more populous. We have only to look at our present-day Europe, where class struggle and rivalry in conquest have tuned up the public power to such a pitch that it threatens to swallow the whole of society and even the state.”*

This was written not later than the early nineties of the last century, Engels's last preface being dated June 16, 1891. The turn towards imperialism — meaning the complete domination of the trusts, the omnipotence of the big banks, a grand-scale colonial policy, and so forth — was only just beginning in France, and was even weaker in North America and in Germany. Since then “rivalry in conquest” has taken a gigantic stride, all the more because by the beginning of the second decade of the twentieth century the world had been completely divided up among these “rivals in conquest”, i.e., among the predatory Great Powers. Since then, military and naval armaments have grown fantastically and the predatory war of 1914-17 for the domination of the world by Britain or Germany, for the division of the spoils, has brought the “swallowing” of all the forces of society by the rapacious state power close to complete catastrophe.

Engels could, as early as 1891, point to “rivalry in conquest” as one of the most important distinguishing features of the foreign policy of the Great Powers, while the social-chauvinist scoundrels have ever since 1914, when this rivalry, many times intensified, gave rise to an imperialist war, been covering up the defence of the predatory interests of “their own” bourgeoisie with phrases about “defence of the fatherland”, “defence of the republic and the revolution”, etc.!

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 3, p. 327.—Ed.

3. The State — an Instrument for the Exploitation of the Oppressed Class

The maintenance of the special public power standing above society requires taxes and state loans.

“Having public power and the right to levy taxes,” Engels writes, “the officials now stand, as organs of society, *above* society. The free, voluntary respect that was accorded to the organs of the gentile [clan] constitution does not satisfy them, even if they could gain it....” Special laws are enacted proclaiming the sanctity and immunity of the officials. “The shabbiest police servant” has more “authority” than the representatives of the clan, but even the head of the military power of a civilised state may well envy the elder of a clan the “unstrained respect” of society. *

The question of the privileged position of the officials as organs of state power is raised here. The main point indicated is: what is it that places them *above* society? We shall see how this theoretical question was answered in practice by the Paris Commune in 1871 and how it was obscured from a reactionary standpoint by Kautsky in 1912.

“Because the state arose from the need to hold class antagonisms in check, but because it arose, at the same time, in the midst of the conflict of these classes, it is, as a rule, the state of the most powerful, economically dominant class, which, through the medium of the state, becomes also the politically dominant class, and thus acquires new means of holding down and exploiting the oppressed class....” The ancient and feudal states were organs for the exploitation of the slaves and serfs; likewise, “the modern representative state is an instrument of exploitation of wage-labour by capital. By way of exception, however, periods occur in which the warring classes balance each other so nearly that the state power as ostensible mediator acquires, for the moment, a certain degree of independence of both....”** Such were the

* Ibid. p. 328. —Ed.

** Ibid.

absolute monarchies of the seventeenth and eighteenth centuries, the Bonapartism of the First and Second Empires in France,⁵ and the Bismarck regime in Germany.

Such, we may add, is the Kerensky government in republican Russia since it began to persecute the revolutionary proletariat, at a moment when, owing to the leadership of the petty-bourgeois democrats, the Soviets have *already* become impotent, while the bourgeoisie are not *yet* strong enough simply to disperse them.

In a democratic republic, Engels continues, "wealth exercises its power indirectly, but all the more surely", first, by means of the "direct corruption of officials" (America); secondly, by means of an "alliance of the government and the Stock Exchange" (France and America).*

At present, imperialism and the domination of the banks have "developed" into an exceptional art both these methods of upholding and giving effect to the omnipotence of wealth in democratic republics of all descriptions. Since, for instance, in the very first months of the Russian democratic republic, one might say during the honeymoon of the "socialist" S.R.s and Mensheviks joined in wedlock to the bourgeoisie, in the coalition government, Mr. Palchinsky obstructed every measure intended for curbing the capitalists and their marauding practices, their plundering of the state by means of war contracts; and since later on Mr. Palchinsky, upon resigning from the Cabinet (and being, of course, replaced by another quite similar Palchinsky), was "rewarded" by the capitalists with a lucrative job with a salary of 120,000 rubles per annum — what would you call that? Direct or indirect bribery? An alliance of the government and the syndicates, or "merely" friendly relations? What role do the Chernovs, Tseretelis, Avksentyevs and Skobelevs play? Are they the "direct" or only the indirect allies of the millionaire treasury-looters?

The reason why the omnipotence of "wealth" is more *certain* in a democratic republic is that it does not depend on individual defects in the political machinery or on the faulty political shell of capitalism. A democratic republic is the best possible political shell for capitalism, and, therefore, once capital has gained possession of this very best shell (through the Palchinskys, Chernovs, Tseretelis and Co.), it establishes its power so securely, so firmly, that *no*

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 3, p. 329.—Ed.

change of persons, institutions or parties in the bourgeois-democratic republic can shake it.

We must also note that Engels is most explicit in calling universal suffrage an instrument of bourgeois rule. Universal suffrage, he says, obviously taking account of the long experience of German Social-Democracy, is

“the gauge of the maturity of the working class. It cannot and never will be anything more in the present-day state”*

The petty-bourgeois democrats, such as our Socialist-Revolutionaries and Mensheviks, and also their twin brothers, all the social-chauvinists and opportunists of Western Europe, expect just this “more” from universal suffrage. They themselves share, and instil into the minds of the people, the false notion that universal suffrage “in the *present-day* state” is really capable of revealing the will of the majority of the working people and of securing its realisation.

Here we can only indicate this false notion, only point out that Engels’s perfectly clear, precise and concrete statement is distorted at every step in the propaganda and agitation of the “official” (i.e., opportunist) socialist parties. A detailed exposure of the utter falsity of this notion which Engels brushes aside here is given in our further account of the views of Marx and Engels on the “*present-day*” state.

Engels gives a general summary of his views in the most popular of his works in the following words:

“The state, then, has not existed from all eternity. There have been societies that did without it, that had no idea of the state and state power. At a certain stage of economic development, which was necessarily bound up with the split of society into classes, the state became a necessity owing to this split. We are now rapidly approaching a stage in the development of production at which the existence of these classes not only will have ceased to be a necessity, but will become a positive hindrance to production. They will fall as inevitably as they arose at an earlier stage. Along with them the state will inevitably fall. Society, which will reorganise production on the basis of a free and equal association of the producers, will put the whole machinery of state where it will

* Ibid.

then belong: into a museum of antiquities, by the side of the spinning-wheel and the bronze axe."*

We do not often come across this passage in the propaganda and agitation literature of the present-day Social-Democrats. Even when we do come across it, it is mostly quoted in the same manner as one bows before an icon, i.e., it is done to show official respect for Engels, and no attempt is made to gauge the breadth and depth of the revolution that this relegating of "the whole machinery of state to a museum of antiquities" implies. In most cases we do not even find an understanding of what Engels calls the state machine.

4. The "Withering Away" of the State, and Violent Revolution

Engels's words regarding the "withering away" of the state are so widely known, they are so often quoted, and so clearly reveal the essence of the customary adaptation of Marxism to opportunism that we must deal with them in detail. We shall quote the whole argument from which they are taken.

"The proletariat seizes state power and turns the means of production into state property to begin with. But thereby it abolishes itself as the proletariat, abolishes all class distinctions and class antagonisms, and abolishes also the state as state. Society thus far, operating amid class antagonisms, needed the state, that is, an organisation of the particular exploiting class, for the maintenance of its external conditions of production, and, therefore, especially, for the purpose of forcibly keeping the exploited class in the conditions of oppression determined by the given mode of production (slavery, serfdom or bondage, wage-labour). The state was the official representative of society as a whole, its concentration in a visible corporation. But it was this only insofar as it was the state of that class which itself represented, for its own time, society as a whole: in ancient times, the state of slave-owning citizens; in the Middle Ages, of the feudal nobility; in our own time, of the bourgeoisie. When at last it becomes the real representative of the whole of society, it renders itself unnecessary. As soon as there is no

*See Karl Marx and Frederick Engels, *Selected Works*, Vol. 3, p. 330. —Ed.

longer any social class to be held in subjection, as soon as class rule, and the individual struggle for existence based upon the present anarchy in production, with the collisions and excesses arising from this struggle, are removed, nothing more remains to be held in subjection — nothing necessitating a special coercive force, a state. The first act by which the state really comes forward as the representative of the whole of society — the taking possession of the means of production in the name of society — is also its last independent act as a state. State interference in social relations becomes, in one domain after another, superfluous, and then dies down of itself. The government of persons is replaced by the administration of things, and by the conduct of processes of production. The state is not 'abolished'. *It withers away*. This gives the measure of the value of the phrase 'a free people's state', both as to its justifiable use for a time from an agitational point of view, and as to its ultimate scientific insufficiency; and also of the so-called anarchists' demand that the state be abolished overnight." (*Herr Eugen Dühring's Revolution in Science [Anti-Dühring]*, pp. 301-03, third German edition.) *

It is safe to say that of this argument of Engels's, which is so remarkably rich in ideas, only one point has become an integral part of socialist thought among modern socialist parties, namely, that according to Marx the state "withers away" — as distinct from the anarchist doctrine of the "abolition" of the state. To prune Marxism to such an extent means reducing it to opportunism, for this "interpretation" only leaves a vague notion of a slow, even, gradual change, of absence of leaps and storms, of absence of revolution. The current, widespread, popular, if one may say so, conception of the "withering away" of the state undoubtedly means obscuring, if not repudiating, revolution.

Such an "interpretation", however is the crudest distortion of Marxism, advantageous only to the bourgeoisie. In point of theory, it is based on disregard for the most important circumstances and considerations indicated in, say, Engels's "summary" argument we have just quoted in full.

In the first place, at the very outset of his argument, Engels says

*See Frederick Engels, *Anti-Dühring*, Moscow, 1969, pp. 332-33. —Ed.

that, in seizing state power, the proletariat thereby "abolishes the state as state". It is not done to ponder over the meaning of this. Generally, it is either ignored altogether, or is considered to be something in the nature of "Hegelian weakness" on Engels's part. As a matter of fact, however, these words briefly express the experience of one of the greatest proletarian revolutions, the Paris Commune of 1871, of which we shall speak in greater detail in its proper place. As a matter of fact, Engels speaks here of the proletarian revolution "abolishing" the *bourgeois* state, while the words about the state withering away refer to the remnants of the *proletarian* state *after* the socialist revolution. According to Engels, the bourgeois state does not "wither away", but is "*abolished*" by the proletariat in the course of the revolution. What withers away after this revolution is the proletarian state or semi-state.

Secondly, the state is a "special coercive force". Engels gives this splendid and extremely profound definition here with the utmost lucidity. And from it follows that the "special coercive force" for the suppression of the proletariat by the bourgeoisie, of millions of working people by handfuls of the rich, must be replaced by a "special coercive force" for the suppression of the bourgeoisie by the proletariat (the dictatorship of the proletariat). This is precisely what is meant by "abolition of the state as state". This is precisely the "act" of taking possession of the means of production in the name of society. And it is self-evident that *such* a replacement of one (bourgeois) "special force" by another (proletarian) "special force" cannot possibly take place in the form of "withering away".

Thirdly, in speaking of the state "withering away", and the even more graphic and colourful "dying down of itself", Engels refers quite clearly and definitely to the period *after* "the state has taken possession of the means of production in the name of the whole of society", that is, *after* the socialist revolution. We all know that the political form of the "state" at that time is the most complete democracy. But it never enters the head of any of the opportunists, who shamelessly distort Marxism, that Engels is consequently speaking here of *democracy* "dying down of itself", or "withering away". This seems very strange at first sight. But it is "incomprehensible" only to those who have not thought about democracy *also* being a state and, consequently, also disappearing when the state disappears. Revolution alone can "abolish" the bourgeois state. The state in general, i.e., the most complete democracy, can only "wither away".

Fourthly, after formulating his famous proposition that "the state withers away", Engels at once explains specifically that this proposition is directed against both the opportunists and the anarchists. In doing this, Engels puts in the forefront that conclusion, drawn from the proposition that "the state withers away", which is directed against the opportunists.

One can wager that out of every 10,000 persons who have read or heard about the "withering away" of the state, 9,990 are completely unaware, or do not remember, that Engels directed his conclusions from that proposition *not* against the anarchists *alone*. And of the remaining ten, probably nine do not know the meaning of a "free people's state" or why an attack on this slogan means an attack on the opportunists. This is how history is written! This is how a great revolutionary teaching is imperceptibly falsified and adapted to prevailing philistinism. The conclusion directed against the anarchists has been repeated thousands of times; it has been vulgarised, and rammed into people's heads in the shallowest form, and has acquired the strength of a prejudice, whereas the conclusion directed against the opportunists has been obscured and "forgotten"!

The "free people's state" was a programme demand and a catchword current among the German Social-Democrats in the seventies. This catchword is devoid of all political content except that it describes the concept of democracy in a pompous philistine fashion. Insofar as it hinted in a legally permissible manner at a democratic republic, Engels was prepared to "justify" its use "for a time" from an agitational point of view. But it was an opportunist catchword, for it amounted to something more than prettifying bourgeois democracy, and was also failure to understand the socialist criticism of the state in general. We are in favour of a democratic republic as the best form of state for the proletariat under capitalism. But we have no right to forget that wage slavery is the lot of the people even in the most democratic bourgeois republic. Furthermore, every state is a "special force" for the suppression of the oppressed class. Consequently, *every* state is *not* "free" and *not* a "people's state". Marx and Engels explained this repeatedly to their party comrades in the seventies.

Fifthly, the same work of Engels's, whose argument about the withering away of the state everyone remembers, also contains an argument of the significance of violent revolution. Engels's historical analysis of its role becomes a veritable panegyric on

violent revolution. This "no one remembers". It is not done in modern socialist parties to talk or even think about the significance of this idea, and it plays no part whatever in their daily propaganda and agitation among the people. And yet it is inseparably bound up with the "withering away" of the state into one harmonious whole.

Here is Engels's argument:

"...That force, however, plays yet another role [other than that of a diabolical power] in history, a revolutionary role; that, in the words of Marx, it is the midwife of every old society which is pregnant with a new one, that it is the instrument with which social movement forces its way through and shatters the dead, fossilised political forms—of this there is not a word in Herr Dühring. It is only with sighs and groans that he admits the possibility that force will perhaps be necessary for the overthrow of an economy based on exploitation—unfortunately, because all use of force demoralises, he says, the person who uses it. And this in spite of the immense moral and spiritual impetus which has been given by every victorious revolution! And this in Germany, where a violent collision—which may, after all, be forced on the people—would at least have the advantage of wiping out the servility which has penetrated the nation's mentality following the humiliation of the Thirty Years' War.⁶ And this parson's mode of thought—dull, insipid and impotent—presumes to impose itself on the most revolutionary party that history has known!" (P. 193, third German edition, Part II, end of Chap. IV.)*

How can this panegyric on violent revolution, which Engels insistently brought to the attention of the German Social-Democrats between 1878 and 1894, i.e., right up to the time of his death, be combined with the theory of the "withering away" of the state to form a single theory?

Usually the two are combined by means of eclecticism, by an unprincipled or sophistic selection made arbitrarily (or to please the powers that be) of first one, then another argument, and in ninety-nine cases out of a hundred, if not more, it is the idea of the "withering away" that is placed in the forefront. Dialectics are replaced by eclecticism—this is the most usual, the most

* See Frederick Engels, *Anti-Dühring*, p. 220.—*Ed.*

widespread practice to be met with in present-day official Social-Democratic literature in relation to Marxism. This sort of substitution is, of course, nothing new; it was observed even in the history of classical Greek philosophy. In falsifying Marxism in opportunist fashion, the substitution of eclecticism for dialectics is the easiest way of deceiving the people. It gives an illusory satisfaction; it seems to take into account all sides of the process, all trends of development, all the conflicting influences, and so forth, whereas in reality it provides no integral and revolutionary conception of the process of social development at all.

We have already said above, and shall show more fully later, that the theory of Marx and Engels of the inevitability of a violent revolution refers to the bourgeois state. The latter *cannot* be superseded by the proletarian state (the dictatorship of the proletariat) through the process of "withering away", but, as a general rule, only through a violent revolution. The panegyric Engels sang in its honour, and which fully corresponds to Marx's repeated statements (see the concluding passages of *The Poverty of Philosophy* and the *Communist Manifesto* with their proud and open proclamation of the inevitability of a violent revolution; see what Marx wrote nearly thirty years later, in criticising the Gotha Programme⁷ of 1875, when he mercilessly castigated the opportunist character of that programme) — this panegyric is by no means a mere "impulse", a mere declamation or a polemical sally. The necessity of systematically imbuing the masses with *this* and precisely this view of violent revolution lies at the root of the *entire* theory of Marx and Engels. The betrayal of their theory by the now prevailing social-chauvinist and Kautskyite trends expresses itself strikingly in both these trends ignoring *such* propaganda and agitation.

The supersession of the bourgeois state by the proletarian state is impossible without a violent revolution. The abolition of the proletarian state, i.e., of the state in general, is impossible except through the process of "withering away".

A detailed and concrete elaboration of these views was given by Marx and Engels when they studied each particular revolutionary situation, when they analysed the lessons of the experience of each particular revolution. We shall now pass to this, undoubtedly the most important, part of their theory.

CHAPTER II

THE STATE AND REVOLUTION.
THE EXPERIENCE OF 1848-51

1. The Eve of the Revolution

The first works of mature Marxism — *The Poverty of Philosophy* and the *Communist Manifesto* — appeared just on the eve of the revolution of 1848. For this reason, in addition to presenting the general principles of Marxism, they reflect to a certain degree the concrete revolutionary situation of the time. It will, therefore, be more expedient, perhaps, to examine what the authors of these works said about the state immediately before they drew conclusions from the experience of the years 1848-51.

In *The Poverty of Philosophy*, Marx wrote:

“The working class, in the course of development, will substitute for the old bourgeois society an association which will preclude classes and their antagonism, and there will be no more political power proper, since political power is precisely the official expression of class antagonism in bourgeois society.” (P. 182, German edition, 1885.)*

It is instructive to compare this general exposition of the idea of the state disappearing after the abolition of classes with the exposition contained in the *Communist Manifesto*, written by Marx and Engels a few months later — in November 1847, to be exact:

“...In depicting the most general phases of the development of the proletariat, we traced the more or less veiled civil war, raging within existing society up to the point where that war breaks out into open revolution, and where the violent overthrow of the bourgeoisie lays the foundation for the sway of the proletariat....

“...We have seen above that the first step in the revolution by the working class is to raise the proletariat to the position of ruling class, to win the battle of democracy.

“The proletariat will use its political supremacy to wrest, by degrees, all capital from the bourgeoisie, to centralise all

*See Karl Marx, *The Poverty of Philosophy*, Moscow, 1966, p. 151. — Ed.

instruments of production in the hands of the state, i.e., of the proletariat organised as the ruling class; and to increase the total of productive forces as rapidly as possible." (Pp. 31 and 37, seventh German edition, 1906.)*

Here we have a formulation of one of the most remarkable and most important ideas of Marxism on the subject of the state, namely, the idea of the "dictatorship of the proletariat" (as Marx and Engels began to call it after the Paris Commune); and also, a highly interesting definition of the state, which is also one of the "forgotten words" of Marxism: "*the state, i.e., the proletariat organised as the ruling class*".

This definition of the state has never been explained in the prevailing propaganda and agitation literature of the official Social-Democratic parties. More than that, it has been deliberately ignored, for it is absolutely irreconcilable with reformism, and is a slap in the face for the common opportunist prejudices and philistine illusions about the "peaceful development of democracy".

The proletariat needs the state — this is repeated by all the opportunist, social-chauvinists and Kautskyites, who assure us that this is what Marx taught. But they "*forget*" to add that, in the first place, according to Marx, the proletariat needs only a state which is withering away, i.e., a state so constituted that it begins to wither away immediately, and cannot but wither away. And, secondly, the working people need a "state, i.e., the proletariat organised as the ruling class".

The state is a special organisation of force: it is an organisation of violence for the suppression of some class. What class must the proletariat suppress? Naturally, only the exploiting class, i.e., the bourgeoisie. The working people need the state only to suppress the resistance of the exploiters, and only the proletariat can direct this suppression, can carry it out. For the proletariat is the only class that is consistently revolutionary, the only class that can unite all the working and exploited people in the struggle against the bourgeoisie, in completely removing it.

The exploiting classes need political rule to maintain exploitation, i.e., in the selfish interests of an insignificant minority against the vast majority of the people. The exploited classes need political rule in order to completely abolish all exploitation, i.e., in

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 1, Moscow, 1973, pp. 118-19, 126. — *Ed.*

the interests of the vast majority of the people, and against the insignificant minority consisting of the modern slave-owners — the landowners and capitalists.

The petty-bourgeois democrats, those sham socialists who replaced the class struggle by dreams of class harmony, even pictured the socialist transformation in a dreamy fashion—not as the overthrow of the rule of the exploiting class, but as the peaceful submission of the minority to the majority which has become aware of its aims. This petty-bourgeois utopia, which is inseparable from the idea of the state being above classes, led in practice to the betrayal of the interests of the working classes, as was shown, for example, by the history of the French revolutions of 1848 and 1871, and by the experience of “socialist” participation in bourgeois Cabinets in Britain, France, Italy and other countries at the turn of the century.⁸

All his life Marx fought against this petty-bourgeois socialism, now revived in Russia by the Socialist-Revolutionary and Menshevik parties. He developed his theory of the class struggle consistently, down to the theory of political power, of the state.

The overthrow of bourgeois rule can be accomplished only by the proletariat, the particular class whose economic conditions of existence prepare it for this task and provide it with the possibility and the power to perform it. While the bourgeoisie break up and disintegrate the peasantry and all the petty-bourgeois groups, they weld together, unite and organise the proletariat. Only the proletariat — by virtue of the economic role it plays in large-scale production — is capable of being the leader of *all* the working and exploited people, whom the bourgeoisie exploit, oppress and crush, often not less but more than they do the proletarians, but who are incapable of waging an *independent* struggle for their emancipation.

The theory of the class struggle, applied by Marx to the question of the state and the socialist revolution, leads as a matter of course to the recognition of the *political rule* of the proletariat, of its dictatorship, i.e., of undivided power directly backed by the armed force of the people. The overthrow of the bourgeoisie can be achieved only by the proletariat becoming the *ruling class*, capable of crushing the inevitable and desperate resistance of the bourgeoisie, and of organising *all* the working and exploited people for the new economic system.

The proletariat needs state power, a centralised organisation of force, an organisation of violence, both to crush the resistance of the exploiters and to *lead* the enormous mass of the population — the peasants, the petty bourgeoisie, and semi-proletarians — in the work of organising a socialist economy.

By educating the workers' party, Marxism educates the vanguard of the proletariat, capable of assuming power and *leading the whole people* to socialism, of directing and organising the new system, of being the teacher, the guide, the leader of all the working and exploited people in organising their social life without the bourgeoisie and against the bourgeoisie. By contrast, the opportunism now prevailing trains the members of the workers' party to be the representatives of the better-paid workers, who lose touch with the masses, "get along" fairly well under capitalism, and sell their birthright for a mess of pottage, i.e., renounce their role as revolutionary leaders of the people against the bourgeoisie.

Marx's theory of "the state, i.e., the proletariat organised as the ruling class", is inseparably bound up with the whole of his doctrine of the revolutionary role of the proletariat in history. The culmination of this role is the proletarian dictatorship, the political rule of the proletariat.

But since the proletariat needs the state as a *special* form of organisation of violence *against* the bourgeoisie, the following conclusion suggests itself: is it conceivable that such an organisation can be created without first abolishing, destroying the state machine created by the bourgeoisie *for themselves*? The *Communist Manifesto* leads straight to this conclusion, and it is of this conclusion that Marx speaks when summing up the experience of the revolution of 1848-51.

2. The Revolution Summed Up

Marx sums up his conclusions from the revolution of 1848-51, on the subject of the state we are concerned with, in the following argument contained in *The Eighteenth Brumaire of Louis Bonaparte*:

"But the revolution is thoroughgoing. It is still journeying through purgatory. It does its work methodically. By December 2, 1851 [the day of Louis Bonaparte's coup

d'état], it had completed one half of its preparatory work. It is now completing the other half. First it perfected the parliamentary power, in order to be able to overthrow it. Now that it has attained this, it is perfecting the *executive power*, reducing it to its purest expression, isolating it, setting it up against itself as the sole object, *in order to concentrate all its forces of destruction against it* [italics ours]. And when it has done this second half of its preliminary work, Europe will leap from its seat and exultantly exclaim: well grubbed, old mole!

"This executive power with its enormous bureaucratic and military organisation, with its vast and ingenious state machinery, with a host of officials numbering half a million, besides an army of another half million, this appalling parasitic body, which enmeshes the body of French society and chokes all its pores, sprang up in the days of the absolute monarchy, with the decay of the feudal system, which it helped to hasten." The first French Revolution developed centralisation, "but at the same time" it increased "the extent, the attributes and the number of agents of governmental power. Napoleon completed this state machinery". The legitimate monarchy and the July monarchy* "added nothing but a greater division of labour".

"Finally, in its struggle against the revolution, the parliamentary republic found itself compelled to strengthen, along with repressive measures, the resources and centralisation of governmental power. *All revolutions perfected this machine instead of smashing it* [italics ours]. The parties that contended in turn for domination regarded the possession of this huge state edifice as the principal spoils of the victor." (*The Eighteenth Brumaire of Louis Bonaparte*, pp. 98-99, fourth edition, Hamburg, 1907.)*

In this remarkable argument Marxism takes a tremendous step forward compared with the *Communist Manifesto*. In the latter the question of the state is still treated in an extremely abstract manner, in the most general terms and expressions. In the above-quoted passage, the question is treated in a concrete manner, and the conclusion is extremely precise, definite, practical and

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 1, pp. 476-77. — Ed.

palpable: all previous revolutions perfected the state machine, whereas it must be broken, smashed.

This conclusion is the chief and fundamental point in the Marxist theory of the state. And it is precisely this fundamental point which has been completely *ignored* by the dominant official Social-Democratic parties and, indeed, *distorted* (as we shall see later) by the foremost theoretician of the Second International, Karl Kautsky.

The *Communist Manifesto* gives a general summary of history, which compels us to regard the state as the organ of class rule and leads us to the inevitable conclusion that the proletariat cannot overthrow the bourgeoisie without first winning political power, without attaining political supremacy, without transforming the state into the "proletariat organised as the ruling class"; and that this proletarian state will begin to wither away immediately after its victory because the state is unnecessary and cannot exist in a society in which there are no class antagonisms. The question as to how, from the point of view of historical development, the replacement of the bourgeois by the proletarian state is to take place is not raised here.

This is the question Marx raises and answers in 1852. True to his philosophy of dialectical materialism, Marx takes as his basis the historical experience of the great years of revolution, 1848 to 1851. Here, as everywhere else, his theory is a *summing up of experience*, illuminated by a profound philosophical conception of the world and a rich knowledge of history.

The problem of the state is put specifically: How did the bourgeois state, the state machine necessary for the rule of the bourgeoisie, come into being historically? What changes did it undergo, what evolution did it perform in the course of bourgeois revolutions and in the face of the independent actions of the oppressed classes? What are the tasks of the proletariat in relation to this state machine?

The centralised state power that is peculiar to bourgeois society came into being in the period of the fall of absolutism. Two institutions most characteristic of this state machine are the bureaucracy and the standing army. In their works, Marx and Engels repeatedly show that the bourgeoisie are connected with these institutions by thousands of threads. Every worker's experience illustrates this connection in an extremely graphic and impressive manner. From its own bitter experience, the working

class learns to recognise this connection. That is why it so easily grasps and so firmly learns the doctrine which shows the inevitability of this connection, a doctrine which the petty-bourgeois democrats either ignorantly and flippantly deny, or still more flippantly admit "in general", while forgetting to draw appropriate practical conclusions.

The bureaucracy and the standing army are a "parasite" on the body of bourgeois society — a parasite created by the internal antagonisms which rend that society, but a parasite which "chokes" all its vital pores. The Kautskyite opportunism now prevailing in official Social-Democracy considers the view that the state is a *parasitic organism* to be the peculiar and exclusive attribute of anarchism. It goes without saying that this distortion of Marxism is of vast advantage to those philistines who have reduced socialism to the unheard-of disgrace of justifying and prettifying the imperialist war by applying to it the concept of "defence of the fatherland"; but it is unquestionably a distortion, nevertheless.

The development, perfection and strengthening of the bureaucratic and military apparatus proceeded during all the numerous bourgeois revolutions which Europe has witnessed since the fall of feudalism. In particular, it is the petty bourgeoisie who are attracted to the side of the big bourgeoisie and are largely subordinated to them through this apparatus, which provides the upper sections of the peasants, small artisans, tradesmen and the like with comparatively comfortable, quiet and respectable jobs raising their holders *above* the people. Consider what happened in Russia during the six months following February 27, 1917.¹⁰ The official posts which formerly were given by preference to the Black Hundreds have now become the spoils of the Cadets,¹¹ Mensheviks and Socialist-Revolutionaries. Nobody has really thought of introducing any serious reforms. Every effort has been made to put them off "until the Constituent Assembly meets", and to steadily put off its convocation until after the war!¹² But there has been no delay, no waiting for the Constituent Assembly, in the matter of dividing the spoils, of getting the lucrative jobs of ministers, deputy ministers, governors-general, etc., etc.! The game of combinations that has been played in forming the government has been, in essence, only an expression of this division and redivision of the "spoils", which has been going on above and below, throughout the country, in every department of central and local government. The six months between February 27 and August 27, 1917, can be

summed up, objectively summed up beyond all dispute, as follows: reforms shelved, distribution of official jobs accomplished and "mistakes" in the distribution corrected by a few redistributions.

But the more the bureaucratic apparatus is "redistributed" among the various bourgeois and petty-bourgeois parties (among the Cadets, Socialist-Revolutionaries and Mensheviks in the case of Russia), the more keenly aware the oppressed classes, and the proletariat at their head, become of their irreconcilable hostility to the *whole* of bourgeois society. Hence the need for all bourgeois parties, even for the most democratic and "revolutionary-democratic" among them, to intensify repressive measures against the revolutionary proletariat, to strengthen the apparatus of coercion, i.e., the state machine. This course of events compels the revolution "to concentrate all its forces of destruction" against the state power, and to set itself the aim, not of improving the state machine, but of *smashing and destroying* it.

It was not logical reasoning, but actual developments, the actual experience of 1848-51, that led to the matter being presented in this way. The extent to which Marx held strictly to the solid ground of historical experience can be seen from the fact that, in 1852, he did not yet specifically raise the question of *what* was to take the place of the state machine to be destroyed. Experience had not yet provided material for dealing with this question, which history placed on the agenda later on, in 1871. In 1852, all that could be established with the accuracy of scientific observation was that the proletarian revolution *had approached* the task of "concentrating all its forces of destruction" against the state power, of "smashing" the state machine.

Here the question may arise: is it correct to generalise the experience, observations and conclusions of Marx, to apply them to a field that is wider than the history of France during the three years 1848-51? Before proceeding to deal with this question, let us recall a remark made by Engels and then examine the facts. In his introduction to the third edition of *The Eighteenth Brumaire*, Engels wrote:

"France is the country where, more than anywhere else, the historical class struggles were each time fought out to a finish, and where, consequently, the changing political forms within which they move and in which their results are summarised have been stamped in the sharpest outlines. The centre of feudalism in the Middle Ages, the model country,

since the Renaissance, of a unified monarchy based on social estates, France demolished feudalism in the Great Revolution and established the rule of the bourgeoisie in a classical purity unequalled by any other European land. And the struggle of the upward-striving proletariat against the ruling bourgeoisie appeared here in an acute form unknown elsewhere." (P. 4, 1907 edition.)*

The last remark is out of date inasmuch as since 1871 there has been a lull in the revolutionary struggle of the French proletariat, although, long as this lull may be, it does not at all preclude the possibility that in the coming proletarian revolution France may show herself to be the classic country of the class struggle to a finish.

Let us, however, cast a general glance over the history of the advanced countries at the turn of the century. We shall see that the same process went on more slowly, in more varied forms, in a much wider field: on the one hand, the development of "parliamentary power" both in the republican countries (France, America, Switzerland), and in the monarchies (Britain, Germany to a certain extent, Italy, the Scandinavian countries, etc.); on the other hand, a struggle for power among the various bourgeois and petty-bourgeois parties which distributed and redistributed the "spoils" of office, with the foundations of bourgeois society unchanged; and, lastly, the perfection and consolidation of the "executive power", of its bureaucratic and military apparatus.

There is not the slightest doubt that these features are common to the whole of the modern evolution of all capitalist states in general. In the three years 1848-51 France displayed, in a swift, sharp, concentrated form, the very same processes of development which are peculiar to the whole capitalist world.

Imperialism — the era of bank capital, the era of gigantic capitalist monopolies, of the development of monopoly capitalism into state-monopoly capitalism — has clearly shown an extraordinary strengthening of the "state machine" and an unprecedented growth in its bureaucratic and military apparatus in connection with the intensification of repressive measures against the proletariat both in the monarchical and in the freest, republican countries.

World history is now undoubtedly leading, on an incomparably

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 1, p. 396. — *Ed.*

larger scale than in 1852, to the "concentration of all the forces" of the proletarian revolution on the "destruction" of the state machine.

What the proletariat will put in its place is suggested by the highly instructive material furnished by the Paris Commune.

3. The Presentation of the Question by Marx in 1852*

In 1907, Mehring, in the magazine *Neue Zeit*¹³ (Vol. XXV, 2, p. 164), published extracts from Marx's letter to Weydemeyer dated March 5, 1852. This letter, among other things, contains the following remarkable observation:

"And now as to myself, no credit is due to me for discovering the existence of classes in modern society or the struggle between them. Long before me bourgeois historians had described the historical development of this class struggle and bourgeois economists, the economic anatomy of the classes. What I did that was new was to prove: (1) that the existence of classes is only bound up with particular historical phases in the development of production (*historische Entwicklungsphasen der Produktion*), (2) that the class struggle necessarily leads to the dictatorship of the proletariat, (3) that this dictatorship itself only constitutes the transition to the abolition of all classes, and to a classless society."**

In these words, Marx succeeded in expressing with striking clarity, first, the chief and radical difference between his theory and that of the foremost and most profound thinkers of the bourgeoisie; and, secondly, the essence of his theory of the state.

It is often said and written that the main point in Marx's theory is the class struggle. But this is wrong. And this wrong notion very often results in an opportunist distortion of Marxism and its falsification in a spirit acceptable to the bourgeoisie. For the theory of the class struggle was created *not* by Marx, *but* by the bourgeoisie *before* Marx, and, generally speaking, it is *acceptable* to the bourgeoisie. Those who recognise *only* the class struggle are not yet Marxists; they may be found to be still within the bounds of bourgeois thinking and bourgeois politics. To confine Marxism to

* Added in the second edition.

** See Karl Marx and Frederick Engels, *Selected Works*, Vol. 1, p. 528. — *Ed.*

the theory of the class struggle means curtailing Marxism, distorting it, reducing it to something acceptable to the bourgeoisie. Only he is a Marxist who *extends* the recognition of the class struggle to the recognition of the *dictatorship of the proletariat*. This is what constitutes the most profound distinction between the Marxist and the ordinary petty (as well as big) bourgeois. This is the touchstone on which the *real* understanding and recognition of Marxism should be tested. And it is not surprising that when the history of Europe brought the working class face to face with this question as a *practical* issue, not only all the opportunists and reformists, but all the Kautskyites (people who vacillate between reformism and Marxism) proved to be miserable philistines and petty-bourgeois democrats *repudiating* the dictatorship of the proletariat. Kautsky's pamphlet, *The Dictatorship of the Proletariat*, published in August 1918, i.e., long after the first edition of the present book, is a perfect example of petty-bourgeois distortion of Marxism and base renunciation of it *in deeds*, while hypocritically recognising it *in words* (see my pamphlet, *The Proletarian Revolution and the Renegade Kautsky*, Petrograd and Moscow, 1918).

Opportunism today, as represented by its principal spokesman, the ex-Marxist Karl Kautsky, fits in completely with Marx's characterisation of the *bourgeois* position quoted above, for this opportunism limits recognition of the class struggle to the sphere of bourgeois relations. (Within this sphere, within its framework, not a single educated liberal will refuse to recognise the class struggle "in principle"!)

Opportunism *does not extend* recognition of the class struggle to the cardinal point, to the period of *transition* from capitalism to communism, of the *overthrow* and the complete *abolition* of the bourgeoisie. In reality, this period inevitably is a period of an unprecedentedly violent class struggle in unprecedentedly acute forms, and, consequently, during this period the state must inevitably be a state that is democratic *in a new way* (for the proletariat and the propertyless in general) and dictatorial *in a new way* (against the bourgeoisie).

Further. The essence of Marx's theory of the state has been mastered only by those who realise that the dictatorship of a *single* class is necessary not only for every class society in general, not only for the *proletariat* which has overthrown the bourgeoisie, but also for the entire *historical period* which separates capitalism from "classless society", from communism. Bourgeois states are most

varied in form, but their essence is the same: all these states, whatever their form, in the final analysis are inevitably the *dictatorship of the bourgeoisie*. The transition from capitalism to communism is certainly bound to yield a tremendous abundance and variety of political forms, but the essence will inevitably be the same: *the dictatorship of the proletariat*.

CHAPTER III

THE STATE AND REVOLUTION.

EXPERIENCE OF THE PARIS COMMUNE OF 1871. MARX'S ANALYSIS

1. What Made the Communards' Attempt Heroic?

It is well known that in the autumn of 1870, a few months before the Commune, Marx warned the Paris workers that any attempt to overthrow the government would be the folly of despair. But when, in March 1871, a decisive battle was *forced* upon the workers and they accepted it, when the uprising had become a fact, Marx greeted the proletarian revolution with the greatest enthusiasm, in spite of unfavourable auguries. Marx did not persist in the pedantic attitude of condemning an "untimely" movement as did the ill-famed Russian renegade from Marxism, Plekhanov, who in November 1905 wrote encouragingly about the workers' and peasants' struggle, but after December 1905 cried, liberal fashion: "They should not have taken up arms."

Marx, however, was not only enthusiastic about the heroism of the Communards, who, as he expressed it, "stormed heaven". Although the mass revolutionary movement did not achieve its aim, he regarded it as a historic experience of enormous importance, as a certain advance of the world proletarian revolution, as a practical step that was more important than hundreds of programmes and arguments. Marx endeavoured to analyse this experiment, to draw tactical lessons from it and re-examine his theory in the light of it.

The only "correction" Marx thought it necessary to make to the *Communist Manifesto* he made on the basis of the revolutionary experience of the Paris Communards.

The last preface to the new German edition of the *Communist Manifesto*, signed by both its authors, is dated June 24, 1872. In

this preface the authors, Karl Marx and Frederick Engels, say that the programme of the *Communist Manifesto* "has in some details become out-of-date", and they go on to say:

"...One thing especially was proved by the Commune, viz., that 'the working class cannot simply lay hold of the ready-made state machinery and wield it for its own purposes'...."*

The authors took the words that are in single quotation marks in this passage from Marx's book, *The Civil War in France*.

Thus, Marx and Engels regarded one principal and fundamental lesson of the Paris Commune as being of such enormous importance that they introduced it as an important correction into the *Communist Manifesto*.

Most characteristically, it is this important correction that has been distorted by the opportunists, and its meaning probably is not known to nine-tenths, if not ninety-nine-hundredths, of the readers of the *Communist Manifesto*. We shall deal with this distortion more fully farther on, in a chapter devoted specially to distortions. Here it will be sufficient to note that the current, vulgar "interpretation" of Marx's famous statement just quoted is that Marx here allegedly emphasises the idea of slow development in contradistinction to the seizure of power, and so on.

As a matter of fact, *the exact opposite is the case*. Marx's idea is that the working class must *break up, smash* the "ready-made state machinery", and not confine itself merely to laying hold of it.

On April 12, 1871, i.e., just at the time of the Commune, Marx wrote to Kugelmann:

"If you look up the last chapter of my *Eighteenth Brumaire*, you will find that I declare that the next attempt of the French Revolution will be no longer, as before, to transfer the bureaucratic-military machine from one hand to another, but to *smash* it [Marx's italics — the original is *zerbrechen*], and this is the precondition for every real people's revolution on the Continent. And this is what our heroic Party comrades in Paris are attempting." (*Neue Zeit*, Vol. XX, 1, 1901-02, p. 709.)** (The letters of Marx to Kugelmann have appeared in Russian in no less than two editions, one of which I edited and supplied with a preface.)

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 1, p. 99. — *Ed.*

** *Ibid.*, Vol. 2, Moscow, 1973, p. 420. — *Ed.*

The words, "to smash the bureaucratic-military machine", briefly express the principal lesson of Marxism regarding the tasks of the proletariat during a revolution in relation to the state. And it is this lesson that has been not only completely ignored, but positively distorted by the prevailing, Kautskyite, "interpretation" of Marxism!

As for Marx's reference to *The Eighteenth Brumaire*, we have quoted the relevant passage in full above.

It is interesting to note, in particular, two points in the above-quoted argument of Marx. First, he restricts his conclusion to the Continent. This was understandable in 1871, when Britain was still the model of a purely capitalist country, but without a militarist clique and, to a considerable degree, without a bureaucracy. Marx therefore excluded Britain, where a revolution, even a people's revolution, then seemed possible, and indeed was possible, *without* the precondition of destroying the "ready-made state machinery".

Today, in 1917, at the time of the first great imperialist war, this restriction made by Marx is no longer valid. Both Britain and America, the biggest and the last representatives — in the whole world — of Anglo-Saxon "liberty", in the sense that they had no militarist cliques and bureaucracy, have completely sunk into the all-European filthy, bloody morass of bureaucratic-military institutions which subordinate everything to themselves, and suppress everything. Today, in Britain and America, too, "the precondition for every real people's revolution" is the *smashing*, the *destruction* of the "ready-made state machinery" (made and brought up to "European", general imperialist, perfection in those countries in the years 1914-17).

Secondly, particular attention should be paid to Marx's extremely profound remark that the destruction of the bureaucratic-military state machine is "the precondition for every real *people's* revolution". This idea of a "people's" revolution seems strange coming from Marx, so that the Russian Plekhanovites and Mensheviks, those followers of Struve who wish to be regarded as Marxists, might possibly declare such an expression to be a "slip of the pen" on Marx's part. They have reduced Marxism to such a state of wretchedly liberal distortion that nothing exists for them beyond the antithesis between bourgeois revolution and proletarian revolution, and even this antithesis they interpret in an utterly lifeless way.

If we take the revolutions of the twentieth century as examples

we shall, of course, have to admit that the Portuguese and the Turkish revolutions¹⁴ are both bourgeois revolutions. Neither of them, however, is a "people's" revolution, since in neither does the mass of the people, their vast majority, come out actively, independently, with their own economic and political demands to any noticeable degree. By contrast, although the Russian bourgeois revolution of 1905-07 displayed no such "brilliant" successes as at times fell to the Portuguese and Turkish revolutions, it was undoubtedly a "real people's" revolution, since the mass of the people, their majority, the very lowest social groups, crushed by oppression and exploitation, rose independently and stamped on the entire course of the revolution the imprint of *their* own demands, *their* attempts to build in their own way a new society in place of the old society that was being destroyed.

In Europe, in 1871, the proletariat did not constitute the majority of the people in any country on the Continent. A "people's" revolution, one actually sweeping the majority into its stream, could be such only if it embraced both the proletariat and the peasants. These two classes then constituted the "people". These two classes are united by the fact that the "bureaucratic-military state machine" oppresses, crushes, exploits them. To *smash* this machine, to *break it up*, is truly in the interest of the "people", of their majority, of the workers and most of the peasants, is "the precondition" for a free alliance of the poor peasants and the proletarians, whereas without such an alliance democracy is unstable and socialist transformation is impossible.

As is well known, the Paris Commune was actually working its way toward such an alliance, although it did not reach its goal owing to a number of circumstances, internal and external.

Consequently, in speaking of a "real people's revolution", Marx, without in the least discounting the special features of the petty bourgeoisie (he spoke a great deal about them and often), took strict account of the actual balance of class forces in most of the continental countries of Europe in 1871. On the other hand, he stated that the "smashing" of the state machine was required by the interests of both the workers and the peasants, that it united them, that it placed before them the common task of removing the "parasite" and of replacing it by something new.

By what exactly?

2. What Is to Replace the Smashed State Machine?

In 1847, in the *Communist Manifesto*, Marx's answer to this question was as yet a purely abstract one; to be exact, it was an answer that indicated the tasks, but not the ways of accomplishing them. The answer given in the *Communist Manifesto* was that this machine was to be replaced by "the proletariat organised as the ruling class", by the "winning of the battle of democracy".*

Marx did not indulge in utopias; he expected the *experience* of the mass movement to provide the reply to the question as to the specific forms this organisation of the proletariat as the ruling class would assume and as to the exact manner in which this organisation would be combined with the most complete, most consistent "winning of the battle of democracy".

Marx subjected the experience of the Commune, meagre as it was, to the most careful analysis in *The Civil War in France*. Let us quote the most important passages of this work.

Originating from the Middle Ages, there developed in the nineteenth century "the centralised state power, with its ubiquitous organs of standing army, police, bureaucracy, clergy, and judicature". With the development of class antagonisms between capital and labour, "state power assumed more and more the character of a public force for the suppression of the working class, of a machine of class rule. After every revolution, which marks an advance in the class struggle, the purely coercive character of the state power stands out in bolder and bolder relief". After the revolution of 1848-49, state power became "the national war instrument of capital against labour". The Second Empire consolidated this.

"The direct antithesis to the empire was the Commune." It was the "specific form" of "a republic that was not only to remove the monarchical form of class rule, but class rule itself...."

What was this "specific" form of the proletarian, socialist republic? What was the state it began to create?

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 1, p. 126. — Ed.

“...The first decree of the Commune ... was the suppression of the standing army, and its replacement by the armed people...”

This demand now figures in the programme of every party calling itself socialist. The real worth of their programmes, however, is best shown by the behaviour of our Socialist-Revolutionaries and Mensheviks, who, right after the revolution of February 27, actually refused to carry out this demand!

“The Commune was formed of the municipal councillors, chosen by universal suffrage in the various wards of Paris, responsible and revocable at any time. The majority of its members were naturally working men, or acknowledged representatives of the working class.... The police, which until then had been the instrument of the Government, was at once stripped of its political attributes, and turned into the responsible and at all times revocable instrument of the Commune. So were the officials of all other branches of the administration. From the members of the Commune downwards, public service had to be done at *workmen's wages*. The privileges and the representation allowances of the high dignitaries of state disappeared along with the dignitaries themselves.... Having once got rid of the standing army and the police, the instruments of the physical force of the old Government, the Commune proceeded at once to break the instrument of spiritual suppression, the power of the priests.... The judicial functionaries lost that sham independence ... they were thenceforward to be elective, responsible, and revocable...”*

The Commune, therefore, appears to have replaced the smashed state machine “only” by fuller democracy: abolition of the standing army; all officials to be elected and subject to recall. But as a matter of fact this “only” signifies a gigantic replacement of certain institutions by other institutions of a fundamentally different type. This is exactly a case of “quantity being transformed into quality”: democracy, introduced as fully and consistently as is at all conceivable, is transformed from bourgeois into proletarian democracy; from the state (=a special force for the suppression of a particular class) into something which is no longer the state proper.

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 2, pp. 220-21. — *Ed.*

It is still necessary to suppress the bourgeoisie and crush their resistance. This was particularly necessary for the Commune; and one of the reasons for its defeat was that it did not do this with sufficient determination. The organ of suppression, however, is here the majority of the population, and not a minority, as was always the case under slavery, serfdom and wage slavery. And since the majority of the people *itself* suppresses its oppressors, a "special force" for suppression is *no longer necessary!* In this sense, the state *begins to wither away*. Instead of the special institutions of a privileged minority (privileged officialdom, the chiefs of the standing army), the majority itself can directly fulfil all these functions, and the more functions of state power are performed by the people as a whole, the less need there is for the existence of this power.

In this connection, the following measures of the Commune, emphasised by Marx, are particularly noteworthy: the abolition of all representation allowances, and of all monetary privileges to officials, the reduction of the remuneration of *all* servants of the state to the level of "*workmen's wages*". This shows more clearly than anything else the *turn* from bourgeois to proletarian democracy, from the democracy of the oppressors to that of the oppressed classes, from the state as a "*special force*" for the suppression of a particular class to the suppression of the oppressors by the *general force* of the majority of the people — the workers and the peasants. And it is on this particularly striking point, perhaps the most important as far as the problem of the state is concerned, that the ideas of Marx have been most completely ignored! In popular commentaries, the number of which is legion, this is not mentioned. The thing done is to keep silent about it as if it were a piece of old-fashioned "naïveté", just as Christians, after their religion had been given the status of a state religion, "forgot" the "naïveté" of primitive Christianity with its democratic revolutionary spirit.

The reduction of the remuneration of high state officials seems to be "simply" a demand of naïve, primitive democracy. One of the "founders" of modern opportunism, the ex-Social-Democrat Eduard Bernstein, has more than once repeated the vulgar bourgeois jeers at "primitive" democracy. Like all opportunists, and like the present Kautskyites, he did not understand at all that, first of all, the transition from capitalism to socialism is *impossible* without a certain "reversion" to "primitive" democracy (for how

else can the majority, and then the whole population without exception, proceed to discharge state functions?); and that, secondly, "primitive democracy" based on capitalism and capitalist culture is not the same as primitive democracy in prehistoric or pre-capitalist times. Capitalist culture has *created* large-scale production, factories, railways, the postal service, telephones, etc., and *on this basis* the great majority of the functions of the old "state power" have become so simplified and can be reduced to such exceedingly simple operations of registration, filing and checking that they can be easily performed by every literate person, can quite easily be performed for ordinary "workmen's wages", and that these functions can (and must) be stripped of every shadow of privilege, of every semblance of "official grandeur".

All officials, without exception, elected and subject to recall *at any time*, their salaries reduced to the level of ordinary "workmen's wages" — these simple and "self-evident" democratic measures, while completely uniting the interests of the workers and the majority of the peasants, at the same time serve as a bridge leading from capitalism to socialism. These measures concern the reorganisation of the state, the purely political reorganisation of society; but, of course, they acquire their full meaning and significance only in connection with the "expropriation of the expropriators" either being accomplished or in preparation, i.e., with the transformation of capitalist private ownership of the means of production into social ownership.

"The Commune," Marx wrote, "made that catchword of all bourgeois revolutions, cheap government, a reality, by abolishing the two greatest sources of expenditure — the army and the officialdom."*

From the peasants, as from other sections of the petty bourgeoisie, only an insignificant few "rise to the top", "get on in the world" in the bourgeois sense, i.e., become either well-to-do, bourgeois, or officials in secure and privileged positions. In every capitalist country where there are peasants (as there are in most capitalist countries), the vast majority of them are oppressed by the government and long for its overthrow, long for "cheap" government. This can be achieved *only* by the proletariat; and by

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 2, p. 222. —Ed.

achieving it, the proletariat at the same time takes a step towards the socialist reorganisation of the state.

3. Abolition of Parliamentarism

"The Commune," Marx wrote, "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 repress [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." *

Owing to the prevalence of social-chauvinism and opportunism, this remarkable criticism of parliamentarism, made in 1871, also belongs now to the "forgotten words" of Marxism. The professional Cabinet Ministers and parliamentarians, the traitors to the proletariat and the "practical" socialists of our day, have left all criticism of parliamentarism to the anarchists, and, on this wonderfully reasonable ground, they denounce *all* criticism of parliamentarism as "anarchism"!! It is not surprising that the proletariat of the "advanced" parliamentary countries, disgusted with such "socialists" as the Scheidemanns, Davids, Legiens, Sembats, Renaudels, Hendersons, Vanderveldes, Staunings, Brantings, Bissolatis and Co., has been with increasing frequency giving its sympathies to anarcho-syndicalism, in spite of the fact that the latter is merely the twin brother of opportunism.

For Marx, however, revolutionary dialectics was never the empty fashionable phrase, the toy rattle, which Plekhanov, Kautsky and others have made of it. Marx knew how to break with anarchism ruthlessly for its inability to make use even to the "pigsty" of bourgeois parliamentarism, especially when the situation was obviously not revolutionary; but at the same time he knew how to subject parliamentarism to genuinely revolutionary proletarian criticism.

To decide once every few years which member of the ruling class is to repress and crush the people through parliament — this is the

* Ibid., pp. 220, 221. — *Ed.*

real essence of bourgeois parliamentarism, not only in parliamentary-constitutional monarchies, but also in the most democratic republics.

But if we deal with the question of the state, and if we consider parliamentarism as one of the institutions of the state, from the point of view of the tasks of the proletariat in *this* field, what is the way out of parliamentarism? How can it be dispensed with?

Once again we must say: the lessons of Marx, based on the study of the Commune, have been so completely forgotten that the present-day "Social-Democrat" (i.e., present-day traitor to socialism) really cannot understand any criticism of parliamentarism other than anarchist or reactionary criticism.

The way out of parliamentarism is not, of course, the abolition of representative institutions and the elective principle, but the conversion of the representative institutions from talking shops into "working" bodies. "The Commune was to be a working, not a parliamentary, body, executive and legislative at the same time."

"A working, not a parliamentary, body" — this is a blow straight from the shoulder at the present-day parliamentarians and parliamentary "lap dogs" of Social-Democracy! Take any parliamentary country, from America to Switzerland, from France to Britain, Norway and so forth — in these countries the real business of "state" is performed behind the scenes and is carried on by the departments, chancelleries and General Staffs. Parliament is given up to talk for the special purpose of fooling the "common people". This is so true that even in the Russian republic, a bourgeois-democratic republic, all these sins of parliamentarism came out at once, even before it managed to set up a real parliament. The heroes of rotten philistinism, such as the Skobelevs and Tseretelis, the Chernovs and Avksentyevs, have even succeeded in polluting the Soviets after the fashion of the most disgusting bourgeois parliamentarism, in converting them into mere talking shops. In the Soviets, the "socialist" Ministers are fooling the credulous rustics with phrase-mongering and resolutions. In the government itself a sort of permanent shuffle is going on in order that, on the one hand, as many Socialist-Revolutionaries and Mensheviks as possible may in turn get near the "pie", the lucrative and honourable posts, and that, on the other hand, the "attention" of the people may be "engaged". Meanwhile the chancelleries and army staffs "do" the business of "state".

Dyelo Naroda,¹⁵ the organ of the ruling Socialist-Revolutionary Party, recently admitted in a leading article—with the matchless frankness of people of “good society”, in which “all” are engaged in political prostitution — that even in the ministries headed by the “socialists” (save the mark!), the whole bureaucratic apparatus is in fact unchanged, is working in the old way and quite “freely” sabotaging revolutionary measures! Even without this admission, does not the actual history of the participation of the Socialist-Revolutionaries and Mensheviks in the government prove this? It is noteworthy, however, that in the ministerial company of the Cadets, the Chernovs, Rusanovs, Zenzinovs and the other editors of *Dyelo Naroda* have so completely lost all sense of shame as to brazenly assert, as if it were a mere bagatelle, that in “their” ministries everything is unchanged!! Revolutionary-democratic phrases to gull the rural Simple Simons, and bureaucracy and red tape to “gladden the hearts” of the capitalists — that is the *essence* of the “honest” coalition.

The Commune substitutes for the venal and rotten parliamentarism of bourgeois society institutions in which freedom of opinion and discussion does not degenerate into deception, for the parliamentarians themselves have to work, have to execute their own laws, have themselves to test the results achieved in reality, and to account directly to their constituents. Representative institutions remain, but there is *no* parliamentarism here as a special system, as the division of labour between the legislative and the executive, as a privileged position for the deputies. We cannot imagine democracy, even proletarian democracy, without representative institutions, but we can and *must* imagine democracy without parliamentarism, if criticism of bourgeois society is not mere words for us, if the desire to overthrow the rule of the bourgeoisie is our earnest and sincere desire, and not a mere “election” cry for catching workers’ votes, as it is with the Mensheviks and Socialist-Revolutionaries, and also the Scheidemanns and Legiens, the Sembats and Vanderveldes.

It is extremely instructive to note that, in speaking of the functions of *those* officials who are necessary for the Commune and for proletarian democracy, Marx compares them to the workers of “every other employer”, that is, of the ordinary capitalist enterprise, with its “workers, foremen and accountants”.

There is no trace of utopianism in Marx, in the sense that he made up or invented a “new” society. No, he studied the *birth* of

the new society *out of* the old, and the forms of transition from the latter to the former, as a natural-historical process. He examined the actual experience of a mass proletarian movement and tried to draw practical lessons from it. He "learned" from the Commune, just as all the great revolutionary thinkers learned unhesitatingly from the experience of great movements of the oppressed classes, and never addressed them with pedantic "homilies" (such as Plekhanov's: "They should not have taken up arms", or Tsereteli's: "A class must limit itself").

Abolishing the bureaucracy at once, everywhere and completely, is out of the question. It is a utopia. But to *smash* the old bureaucratic machine at once and to begin immediately to construct a new one that will make possible the gradual abolition of all bureaucracy—this is *not* a utopia, it is the experience of the Commune, the direct and immediate task of the revolutionary proletariat.

Capitalism simplifies the functions of "state" administration; it makes it possible to cast "bossing" aside and to confine the whole matter to the organisation of the proletarians (as the ruling class), which will hire "workers, foremen and accountants" in the name of the whole of society.

We are not utopians, we do not "dream" of dispensing *at once* with all administration, with all subordination. These anarchist dreams, based upon incomprehension of the tasks of the proletarian dictatorship, are totally alien to Marxism, and, as a matter of fact, serve only to postpone the socialist revolution until people are different. No, we want the socialist revolution with people as they are now, with people who cannot dispense with subordination, control and "foremen and accountants".

The subordination, however, must be to the armed vanguard of all the exploited and working people, i.e., to the proletariat. A beginning can and must be made at once, overnight, to replace the specific "bossing" of state officials by the simple functions of "foremen and accountants", functions which are already fully within the ability of the average town dweller and can well be performed for "workmen's wages".

We, the workers, shall organise large-scale production on the basis of what capitalism has already created, relying on our own experience as workers, establishing strict, iron discipline backed up by the state power of the armed workers. We shall reduce the role of state officials to that of simply carrying out our instructions

as responsible, revocable, modestly paid "foremen and accountants" (of course, with the aid of technicians of all sorts, types and degrees). This is *our* proletarian task, this is what we can and must *start* with in accomplishing the proletarian revolution. Such a beginning, on the basis of large-scale production, will of itself lead to the gradual "withering away" of all bureaucracy, to the gradual creation of an order — an order without inverted commas, an order bearing no similarity to wage slavery — an order under which the functions of control and accounting, becoming more and more simple, will be performed by each in turn, will then become a habit and will finally die out as the *special* functions of a special section of the population.

A witty German Social-Democrat of the seventies of the last century called the *postal service* an example of the socialist economic system. This is very true. At present the postal service is a business organised on the lines of a state-*capitalist* monopoly. Imperialism is gradually transforming all trusts into organisations of a similar type, in which, standing over the "common" people, who are overworked and starved, one has the same bourgeois bureaucracy. But the mechanism of social management is here already to hand. Once we have overthrown the capitalists, crushed the resistance of these exploiters with the iron hand of the armed workers, and smashed the bureaucratic machine of the modern state, we shall have a splendidly-equipped mechanism, freed from the "parasite", a mechanism which can very well be set going by the united workers themselves, who will hire technicians, foremen and accountants, and pay them *all*, as indeed *all* "state" officials in general, workmen's wages. Here is a concrete, practical task which can immediately be fulfilled in relation to all trusts, a task whose fulfilment will rid the working people of exploitation, a task which takes account of what the Commune had already begun to practise (particularly in building up the state).

To organise the *whole* economy on the lines of the postal service so that the technicians, foremen and accountants, as well as *all* officials, shall receive salaries no higher than "a workman's wage", all under the control and leadership of the armed proletariat — this is our immediate aim. This is the state and this is the economic foundation we need. This is what will bring about the abolition of parliamentarism and the preservation of representative institutions. This is what will rid the labouring classes of the bourgeoisie's prostitution of these institutions.

4. Organisation of National Unity

"In a brief sketch of national organisation which the Commune had no time to develop, it states explicitly that the Commune was to be the political form of even the smallest village...." The communes were to elect the "National Delegation" in Paris.

"...The few but important functions which would still remain for a central government were not to be suppressed, as has been deliberately mis-stated, but were to be transferred to communal, i.e., strictly responsible, officials.

"...National unity was not to be broken, but, on the contrary, organised by the communal constitution; it was to become a reality by the destruction of state power which posed as the embodiment of that unity yet wanted to be independent of, and superior to, the nation, on whose body it was but a parasitic excrescence. While the merely repressive organs of the old governmental power were to be amputated, its legitimate functions were to be wrested from an authority claiming the right to stand above society, and restored to the responsible servants of society."*

The extent to which the opportunists of present-day Social-Democracy have failed — perhaps it would be more true to say, have refused—to understand these observations of Marx is best shown by that book of Herostratean fame of the renegade Bernstein, *The Premises of Socialism and the Tasks of the Social-Democrats*. It is in connection with the above passage from Marx that Bernstein wrote that "as far as its political content is concerned", this programme "displays, in all its essential features, the greatest similarity to the federalism of Proudhon.... In spite of all the other points of difference between Marx and the 'petty-bourgeois' Proudhon [Bernstein places the word "petty-bourgeois" in inverted commas to make it sound ironical] on these points, their lines of reasoning run as close as could be". Of course, Bernstein continues, the importance of the municipalities is growing, but "it seems doubtful to me whether the first job of democracy would be such a dissolution [Auflösung] of the modern states and such a complete transformation [Umwandlung] of their organisation as is visualised by Marx and Proudhon (the formation

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 2, p. 221. — *Ed.*

of a National Assembly from delegates of the provincial or district assemblies, which, in their turn, would consist of delegates from the communes), so that consequently the previous mode of national representation would disappear."(Bernstein, *Premises*, German edition, 1899, pp. 134 and 136.)

To confuse Marx's views on the "destruction of state power, a parasitic excrescence", with Proudhon's federalism is positively monstrous! But it is no accident, for it never occurs to the opportunist that Marx does not speak here at all about federalism as opposed to centralism, but about smashing the old, bourgeois state machine which exists in all bourgeois countries.

The only thing that does occur to the opportunist is what he sees around him, in an environment of petty-bourgeois philistinism and "reformist" stagnation, namely, only "municipalities"! The opportunist has even grown out of the habit of thinking about proletarian revolution.

It is ridiculous. But the remarkable thing is that nobody argued with Bernstein on this point. Bernstein has been refuted by many, especially by Plekhanov in Russian literature and by Kautsky in European literature, but neither of them has said *anything* about *this* distortion of Marx by Bernstein.

The opportunist has so much forgotten how to think in a revolutionary way and to dwell on revolution that he attributes "federalism" to Marx, whom he confuses with the founder of anarchism, Proudhon. As for Kautsky and Plekhanov, who claim to be orthodox Marxists and defenders of the theory of revolutionary Marxism, they are silent on this point! Here is one of the roots of the extreme vulgarisation of the views on the difference between Marxism and anarchism, which is characteristic of both the Kautskyites and the opportunists, and which we shall discuss again later.

There is not a trace of federalism in Marx's above-quoted observations on the experience of the Commune. Marx agreed with Proudhon on the very point that the opportunist Bernstein did not see. Marx disagreed with Proudhon on the very point on which Bernstein found a similarity between them.

Marx agreed with Proudhon in that they both stood for the "smashing" of the modern state machine. Neither the opportunists nor the Kautskyites wish to see the similarity of views on this point between Marxism and anarchism (both Proudhon and Bakunin) because this is where they have departed from Marxism.

Marx disagreed both with Proudhon and Bakunin precisely on the question of federalism (not to mention the dictatorship of the proletariat). Federalism as a principle follows logically from the petty-bourgeois views of anarchism. Marx was a centralist. There is no departure whatever from centralism in his observations just quoted. Only those who are imbued with the philistine "superstitious belief" in the state can mistake the destruction of the bourgeois state machine for the destruction of centralism!

Now if the proletariat and the poor peasants take state power into their own hands, organise themselves quite freely in communes, and *unite* the action of all the communes in striking at capital, in crushing the resistance of the capitalists, and in transferring the privately-owned railways, factories, land and so on to the *entire* nation, to the whole of society, won't that be centralism? Won't that be the most consistent democratic centralism and, moreover, proletarian centralism?

Bernstein simply cannot conceive of the possibility of voluntary centralism, of the voluntary amalgamation of the communes into a nation, of the voluntary fusion of the proletarian communes, for the purpose of destroying bourgeois rule and the bourgeois state machine. Like all philistines, Bernstein pictures centralism as something which can be imposed and maintained solely from above, and solely by the bureaucracy and the military clique.

As though foreseeing that his views might be distorted, Marx expressly emphasised that the charge that the Commune had wanted to destroy national unity, to abolish the central authority, was a deliberate fraud. Marx purposely used the words: "National unity was ... to be organised", so as to oppose conscious, democratic, proletarian centralism to bourgeois, military, bureaucratic centralism.

But there are none so deaf as those who will not hear. And the very thing the opportunists of present-day Social-Democracy do not want to hear about is the destruction of state power, the amputation of the parasitic excrescence.

5. Abolition of the Parasite State

We have already quoted Marx's words on this subject, and we must now supplement them.

"...It is generally the fate of new historical creations," he wrote, "to be mistaken for the counterpart of older and even

defunct forms of social life, to which they may bear a certain likeness. Thus, this new Commune, which breaks [*bricht*, smashes] the modern state power, has been regarded as a revival of the medieval communes ... as a federation of small states (as Montesquieu and the Girondins¹⁶ visualised it) ... as an exaggerated form of the old struggle against over-centralisation....

"...The Communal Constitution would have restored to the social body all the forces hitherto absorbed by that parasitic excrescence, the 'state', feeding upon and hampering the free movement of society. By this one act it would have initiated the regeneration of France....

"...The Communal Constitution would have brought the rural producers under the intellectual lead of the central towns of their districts, and there secured to them, in the town working men, the natural trustees of their interests. The very existence of the Commune involved, as a matter of course, local self-government, but no longer as a counterpoise to state power, now become superfluous."*

"Breaking state power", which was a "parasitic excrescence"; its "amputation", its "smashing"; "state power, now become superfluous" — these are the expressions Marx used in regard to the state when appraising and analysing the experience of the Commune.

All this was written a little less than half a century ago; and now one has to engage in excavations, as it were, in order to bring undistorted Marxism to the knowledge of the mass of the people. The conclusions drawn from the observation of the last great revolution which Marx lived through were forgotten just when the time for the next great proletarian revolutions had arrived.

"...The multiplicity of interpretations to which the Commune has been subjected, and the multiplicity of interests which expressed themselves in it show that it was a thoroughly flexible political form, while all previous forms of government had been essentially repressive. Its true secret was this: it was essentially a *working-class government*, the

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 2, pp. 221-22. — *Ed.*

result of the struggle of the producing against the appropriating class, the political form at last discovered under which the economic emancipation of labour could be accomplished....

“Except on this last condition, the Communal Constitution would have been an impossibility and a delusion....”*

The utopians busied themselves with “discovering” political forms under which the socialist transformation of society was to take place. The anarchists dismissed the question of political forms altogether. The opportunists of present-day Social-Democracy accepted the bourgeois political forms of the parliamentary democratic state as the limit which should not be overstepped; they battered their foreheads praying before this “model”, and denounced as anarchism every desire to *break* these forms.

Marx deduced from the whole history of socialism and the political struggle that the state was bound to disappear, and that the transitional form of its disappearance (the transition from state to non-state) would be the “proletariat organised as the ruling class”. Marx, however, did not set out to *discover* the political forms of this future stage. He limited himself to carefully observing French history, to analysing it, and to drawing the conclusion to which the year 1851 had led, namely, that matters were moving towards the *destruction* of the bourgeois state machine.

And when the mass revolutionary movement of the proletariat burst forth, Marx, in spite of its failure, in spite of its short life and patent weakness, began to study the forms it had *discovered*.

The Commune is the form “at last discovered” by the proletarian revolution, under which the economic emancipation of labour can take place.

The Commune is the first attempt by a proletarian revolution to *smash* the bourgeois state machine; and it is the political form “at last discovered”, by which the smashed state machine can and must be *replaced*.

We shall see further on that the Russian revolutions of 1905 and 1917, in different circumstances and under different conditions, continue the work of the Commune and confirm Marx’s brilliant historical analysis.

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 2, p. 223.—Ed.

CHAPTER IV

CONTINUATION.

SUPPLEMENTARY EXPLANATIONS BY ENGELS

Marx gave the fundamentals concerning the significance of the experience of the Commune. Engels returned to the same subject time and again, and explained Marx's analysis and conclusions, sometimes elucidating *other* aspects of the question with such power and vividness that it is necessary to deal with his explanations specially.

1. The Housing Question

In his work, *The Housing Question* (1872), Engels already took into account the experience of the Commune, and dealt several times with the tasks of the revolution in relation to the state. It is interesting to note that the treatment of this specific subject clearly revealed, on the one hand, points of similarity between the proletarian state and the present state — points that warrant speaking of the state in both cases — and, on the other hand, points of difference between them, or the transition to the destruction of the state.

“How is the housing question to be settled, then? In present-day society, it is settled just as any other social question: by the gradual economic levelling of demand and supply, a settlement which reproduces the question itself again and again and therefore is no settlement. How a social revolution would settle this question not only depends on the circumstances in each particular case, but is also connected with much more far-reaching questions, one of the most fundamental of which is the abolition of the antithesis between town and country. As it is not our task to create utopian systems for the organisation of the future society, it would be more than idle to go into the question here. But one thing is certain: there is already a sufficient quantity of houses in the big cities to remedy immediately all real ‘housing *shortage*’, provided they are used judiciously. This can naturally only occur through the expropriation of the present owners and by quartering in their houses homeless

workers or workers overcrowded in their present homes. As soon as the proletariat has won political power, such a measure prompted by concern for the common good will be just as easy to carry out as are other expropriations and billetings by the present-day state." (German edition, 1887, p. 22.)*

The change in the form of state power is not examined here, but only the content of its activity. Expropriations and billetings take place by order even of the present state. From the formal point of view, the proletarian state will also "order" the occupation of dwellings and expropriation of houses. But it is clear that the old executive apparatus, the bureaucracy, which is connected with the bourgeoisie, would simply be unfit to carry out the orders of the proletarian state.

"...It must be pointed out that the 'actual seizure' of all the instruments of labour, the taking possession of industry as a whole by the working people, is the exact opposite of the Proudhonist 'redemption'. In the latter case the individual worker becomes the owner of the dwelling, the peasant farm, the instruments of labour; in the former case, the 'working people' remain the collective owners of the houses, factories and instruments of labour, and will hardly permit their use, at least during a transitional period, by individuals or associations without compensation for the cost. In the same way, the abolition of property in land is not the abolition of ground rent but its transfer, if in a modified form, to society. The actual seizure of all the instruments of labour by the working people, therefore, does not at all preclude the retention of rent relations." (P. 68.)**

We shall examine the question touched upon in this passage, namely, the economic basis for the withering away of the state, in the next chapter. Engels expresses himself most cautiously, saying that the proletarian state would "hardly" permit the use of houses without payment, "at least during a transitional period". The letting of houses owned by the whole people to individual families presupposes the collection of rent, a certain amount of control, and

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 2, pp. 317-18. —Ed.

** Ibid., p. 370.—Ed.

the employment of some standard in allotting the housing. All this calls for a certain form of state, but it does not at all call for a special military and bureaucratic apparatus, with officials occupying especially privileged positions. The transition to a situation in which it will be possible to supply dwellings rent-free depends on the complete "withering away" of the state.

Speaking of the Blanquists'¹⁷ adoption of the fundamental position of Marxism after the Commune and under the influence of its experience, Engels, in passing, formulates this position as follows:

"...Necessity of political action by the proletariat and of its dictatorship as the transition to the abolition of classes and, with them, of the state..." (P. 55).*

Addicts to hair-splitting criticism, or bourgeois "exterminators of Marxism", will perhaps see a contradiction between this *recognition* of the "abolition of the state" and repudiation of this formula as an anarchist one in the above passage from *Anti-Dühring*. It would not be surprising if the opportunists classed Engels, too, as an "anarchist", for it is becoming increasingly common with the social-chauvinists to accuse the internationalists of anarchism.

Marxism has always taught that with the abolition of classes the state will also be abolished. The well-known passage on the "withering away of the state" in *Anti-Dühring* accuses the anarchists not simply of favouring the abolition of the state, but of preaching that the state can be abolished "overnight".

As the now prevailing "Social-Democratic" doctrine completely distorts the relation of Marxism to anarchism on the question to the abolition of the state, it will be particularly useful to recall a certain controversy in which Marx and Engels came out against the anarchists.

2. Controversy with the Anarchists

This controversy took place in 1873. Marx and Engels contributed articles against the Proudhonists,¹⁸ "autonomists" or "anti-authoritarians", to an Italian socialist annual, and it was not

* *Ibid.*, p. 355. — *Ed.*

until 1913 that these articles appeared in German in *Neue Zeit*.

“If the political struggle of the working class assumes revolutionary forms,” wrote Marx, ridiculing the anarchists for their repudiation of politics, “and if the workers set up their revolutionary dictatorship in place of the dictatorship of the bourgeoisie, they commit the terrible crime of violating principles, for in order to satisfy their wretched, vulgar everyday needs and to crush the resistance of the bourgeoisie, they give the state a revolutionary and transient form, instead of laying down their arms and abolishing the state....” (*Neue Zeit*, Vol. XXXII, 1, 1913-14, p. 40.)*

It was solely against this kind of “abolition” of the state that Marx fought in refuting the anarchists! He did not at all oppose the view that the state would disappear when classes disappeared, or that it would be abolished when classes were abolished. What he did oppose was the proposition that the workers should renounce the use of arms, organised violence, *that is, the state*, which is to serve to “crush the resistance of the bourgeoisie”.

To prevent the true meaning of his struggle against anarchism from being distorted, Marx expressly emphasised the “revolutionary and *transient* form” of the state which the proletariat needs. The proletariat needs the state only temporarily. We do not at all differ with the anarchists on the question of the abolition of the state as the *aim*. We maintain that, to achieve this aim, we must temporarily make use of the instruments, resources and methods of state power *against* the exploiters, just as the temporary dictatorship of the oppressed class is necessary for the abolition of classes. Marx chooses the sharpest and clearest way of stating his case against the anarchists: After overthrowing the yoke of the capitalists, should the workers “lay down their arms”, or use them against the capitalists in order to crush their resistance? But what is the systematic use of arms by one class against another if not a “transient form” of state?

Let every Social-Democrat ask himself: Is *that* how he has been posing the question of the state in controversy with the anarchists? Is *that* how it has been posed by the vast majority of the official socialist parties of the Second International?

Engels expounds the same ideas in much greater detail and still more popularly. First of all he ridicules the muddled ideas of the

* See Marx/Engels, *Werke*, Dietz Verlag, Berlin, Bd. 18, 1969, S. 300. —Ed.

Proudhonists, who called themselves "anti-authoritarians", i.e., repudiated all authority, all subordination, all power. Take a factory, a railway, a ship on the high seas, said Engels: is it not clear that not one of these complex technical establishments, based on the use of machinery and the systematic co-operation of many people, could function without a certain amount of subordination and, consequently, without a certain amount of authority or power?

"...When I counter the most rabid anti-authoritarians with these arguments, the only answer they can give me is the following: Oh, that's true, except that here it is not a question of authority with which we vest our delegates, *but of a commission!* These people imagine they can change a thing by changing its name...." *

Having thus shown that authority and autonomy are relative terms, that the sphere of their application varies with the various phases of social development, that it is absurd to take them as absolutes, and adding that the sphere of application of machinery and large-scale production is steadily expanding, Engels passes from the general discussion of authority to the question of the state.

"Had the autonomists," he wrote, "contented themselves with saying that the social organisation of the future would allow authority only within the bounds which the conditions of production make inevitable, one could have come to terms with them. But they are blind to all facts that make authority necessary and they passionately fight the word.

"Why do the anti-authoritarians not confine themselves to crying out against political authority, the state? All socialists are agreed that the state, and with it political authority, will disappear as a result of the coming social revolution, that is, that public functions will lose their political character and become mere administrative functions of watching over social interests. But the anti-authoritarians demand that the political state be abolished at one stroke, even before the social relations that gave birth to it have been destroyed. They demand that the first act of the social revolution shall be the abolition of authority.

"Have these gentlemen ever seen a revolution? A

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 2, p. 378. —Ed.

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 part 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? Therefore, one of two things: either the anti-authoritarians don't know what they are talking about, in which case they are creating nothing but confusion. Or they do know, and in that case they are betraying the cause of the proletariat. In either case they serve only reaction." (P. 39.) *

This argument touches upon questions which should be examined in connection with the relationship between politics and economics during the withering away of the state (the next chapter is devoted to this). These questions are: the transformation of public functions from political into simple functions of administration, and the "political state". This last term, one particularly liable to cause misunderstanding, indicates the process of the withering away of the state: at a certain stage of this process, the state which is withering away may be called a non-political state.

Again, the most remarkable thing in this argument of Engels is the way he states his case against the anarchists. Social-Democrats, claiming to be disciples of Engels, have argued on this subject against the anarchists millions of times since 1873, but they have *not* argued as Marxists could and should. The anarchist idea of the abolition of the state is muddled and *non-revolutionary* — that is how Engels put it. It is precisely the revolution in its rise and development, with its specific tasks in relation to violence, authority, power, the state, that the anarchists refuse to see.

The usual criticism of anarchism by present-day Social-Democrats has boiled down to the purest philistine banality: "We recognise the state, whereas the anarchists do not!" Naturally, such banality cannot but repel workers who are at all capable of

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 2, pp. 378-79. — *Ed.*

thinking and revolutionary-minded. What Engels says is different. He stresses that all socialists recognise that the state will disappear as a result of the socialist revolution. He then deals specifically with the question of the revolution—the very question which, as a rule, the Social-Democrats evade out of opportunism, leaving it, so to speak, exclusively for the anarchists “to work out”. And when dealing with this question, Engels takes the bull by the horns; he asks: should not the Commune have made *more* use of the *revolutionary* power of the *state*, that is, of the proletariat armed and organised as the ruling class?

Prevailing official Social-Democracy usually dismissed the question of the concrete tasks of the proletariat in the revolution either with a philistine sneer, or, at best, with the sophistic evasion: “The future will show.” And the anarchists were justified in saying about such Social-Democrats that they were failing in their task of giving the workers a revolutionary education. Engels draws upon the experience of the last proletarian revolution precisely for the purpose of making a most concrete study of what should be done by the proletariat, and in what manner, in relation to both the banks and the state.

3. Letter to Bebel

One of the most, if not the most remarkable observation on the state in the works of Marx and Engels is contained in the following passage in Engels’s letter to Bebel dated March 18-28, 1875. This letter, we may observe in parenthesis, was, as far as we know, first published by Bebel in the second volume of his memoirs (*Aus meinem Leben*), which appeared in 1911, i.e., thirty-six years after the letter had been written and sent.

Engels wrote to Bebel criticising that same draft of the Gotha Programme which Marx criticised in his famous letter to Bracke. Referring specially to the question of the state, Engels said:

“The free people’s state has been transformed into the free state. Taken in its grammatical sense, a free state is one where the state is free in relation to its citizens, hence a state with a despotic government. The whole talk about the state should be dropped, especially since the Commune, which was no longer a state in the proper sense of the word. The ‘people’s state’ has been thrown in our faces by the anar-

chists to the point of disgust, although already Marx's book against Proudhon and later the *Communist Manifesto* say plainly that with the introduction of the socialist order of society the state dissolves of itself [sich auflöst] and disappears. As 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. We would therefore propose replacing *state* everywhere by *Gemeinwesen*, a good old German word which can very well take the place of the French word *commune*." (Pp. 321-22 of the German original.) *

It should be borne in mind that this letter refers to the party programme which Marx criticised in a letter dated only a few weeks later than the above (Marx's letter is dated May 5, 1875), and that at the time Engels was living with Marx in London. Consequently, when he says "we" in the last sentence, Engels undoubtedly, in his own as well as in Marx's name, suggests to the leader of the German workers' party that the word "state" *be struck out of the programme* and replaced by the word "community".

What a howl about "anarchism" would be raised by the leading lights of present-day "Marxism", which has been falsified for the convenience of the opportunists, if such an amendment of the programme were suggested to them!

Let them howl. This will earn them the praises of the bourgeoisie.

And we shall go on with our work. In revising the programme of our Party, we must by all means take the advice of Engels and Marx into consideration in order to come nearer the truth, to restore Marxism by ridding it of distortions, to guide the struggle of the working class for its emancipation more correctly. Certainly no one opposed to the advice of Engels and Marx will be found among the Bolsheviks. The only difficulty that may perhaps arise will be in regard to the term. In German there are two words meaning "community", of which Engels used the one which does *not* denote a single community, but their totality, a system of

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 3, pp. 34-35. — *Ed.*

communities. In Russian there is no such word, and we may have to choose the French word "commune", although this also has its drawbacks.

"The Commune was no longer a state in the proper sense of the word" — this is the most theoretically important statement Engels makes. After what has been said above, this statement is perfectly clear. The Commune *was ceasing* to be a state since it had to suppress, not the majority of the population, but a minority (the exploiters). It had smashed the bourgeois state machine. In place of a *special* coercive force the population itself came on the scene. All this was a departure from the state in the proper sense of the word. And had the Commune become firmly established, all traces of the state in it would have "withered away" of themselves; it would not have had to "abolish" the institutions of the state — they would have ceased to function as they ceased to have anything to do.

"The 'people's state' has been thrown in our faces by the anarchists." In saying this, Engels above all has in mind Bakunin and his attacks on the German Social-Democrats. Engels admits that these attacks were justified *insofar* as the "people's state" was as much an absurdity and as much a departure from socialism as the "free people's state". Engels tried to put the struggle of the German Social-Democrats against the anarchists on the right lines, to make this struggle correct in principle, to rid it of opportunist prejudices concerning the "state". Unfortunately, Engels's letter was pigeon-holed for thirty-six years. We shall see farther on that, even after this letter was published, Kautsky persisted in virtually the same mistakes against which Engels had warned.

Bebel replied to Engels in a letter dated September 21, 1875, in which he wrote, among other things, that he "fully agreed" with Engels's opinion of the draft programme, and that he had reproached Liebknecht with readiness to make concessions (p. 334 of the German edition of Bebel's memoirs, Vol.II). But if we take Bebel's pamphlet, *Our Aims*, we find there views on the state that are absolutely wrong.

"The state must ... be transformed from one based on *class rule* into a *people's state*." (*Unsere Ziele*, German edition, 1886, p. 14.)

This was printed in the *ninth* (the ninth!) edition of Bebel's pamphlet! It is not surprising that opportunist views on the state, so persistently repeated, were absorbed by the German Social-Democrats, especially as Engels's revolutionary interpretations had

been safely pigeon-holed, and all the conditions of life were such as to "wean" them from revolution for a long time.

4. Criticism of the Draft of the Erfurt Programme

In analysing Marxist teaching on the state, the criticism of the draft of the Erfurt Programme,¹⁹ sent by Engels to Kautsky on June 29, 1891, and published only ten years later in *Neue Zeit*, cannot be ignored; for it is with the *opportunist* views of the Social-Democrats on questions of *state* organisation that this criticism is mainly concerned.

We shall note in passing that Engels also makes an exceedingly valuable observation on economic questions, which shows how attentively and thoughtfully he watched the various changes occurring in modern capitalism, and how for this reason he was able to foresee to a certain extent the tasks of our present, the imperialist, epoch. Here is that observation: referring to the word "planlessness" (Planlosigkeit), used in the draft programme, as characteristic of capitalism, Engels wrote:

"When we pass from joint-stock companies to trusts which assume control over, and monopolise, whole industries, it is not only private production that ceases, but also planlessness." (*Neue Zeit*, Vol. XX, 1, 1901-02, p. 8.) *

Here we have what is most essential in the theoretical appraisal of the latest phase of capitalism, i.e., imperialism, namely, that capitalism becomes monopoly *capitalism*. The latter must be emphasised because the erroneous bourgeois reformist assertion that monopoly capitalism or state-monopoly capitalism is *no longer* capitalism, but can now be called "state socialism" and so on, is very common. The trusts, of course, never provided, do not now provide, and cannot provide complete planning. But however much they do plan, however much the capitalist magnates calculate in advance the volume of production on a national and even on an international scale, and however much they systematically regulate it, we still remain under *capitalism* — at its new stage, it is true, but still capitalism, without a doubt. The "proximity" of *such*

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 3, p. 432. — Ed.

capitalism to socialism should serve genuine representatives of the proletariat as an argument proving the proximity, facility, feasibility and urgency of the socialist revolution, and not at all as an argument for tolerating the repudiation of such a revolution and the efforts to make capitalism look more attractive, something which all reformists are trying to do.

But to return to the question of the state. In his letter Engels makes three particularly valuable suggestions: first, in regard to the republic; second, in regard to the connection between the national question and state organisation, and, third, in regard to local self-government.

In regard to the republic, Engels made this the focal point of his criticism of the draft of the Erfurt Programme. And when we recall the importance which the Erfurt Programme acquired for all the Social-Democrats of the world, and that it became the model for the whole Second International, we may say without exaggeration that Engels thereby criticised the opportunism of the whole Second International.

“The political demands of the draft,” Engels wrote, “have one great fault. *It lacks* [Engels’s italics] precisely what should have been said.” *

And, later on, he makes it clear that the German Constitution is, strictly speaking, a copy of the extremely reactionary Constitution of 1850, that the Reichstag is only, as Wilhelm Liebknecht put it, “the fig leaf of absolutism” and that to wish “to transform all the instruments of labour into common property” on the basis of a constitution which legalises the existence of petty states and the federation of petty German states is an “obvious absurdity”.

“To touch on that is dangerous, however,” Engels added, knowing only too well that it was impossible legally to include in the programme the demand for a republic in Germany. But he refused to merely accept this obvious consideration which satisfied “everybody”. He continued: “Nevertheless, somehow or other, the thing has to be attacked. How necessary this is is shown precisely at the present time by opportunism, which is gaining ground [einreissende] in a large section of the Social-Democratic press. Fearing a renewal of the Anti-Socialist Law,²⁰ or recalling all manner of overhasty pronouncements made during the reign of that

* *Ibid.*, p. 433. — *Ed.*

law, they now want the Party to find the present legal order in Germany adequate for putting through all Party demands by peaceful means....”*

Engels particularly stressed the fundamental fact that the German Social-Democrats were prompted by fear of a renewal of the Anti-Socialist Law, and explicitly described it as opportunism; he declared that precisely because there was no republic and no freedom in Germany, the dreams of a “peaceful” path were perfectly absurd. Engels was careful not to tie his hands. He admitted that in republican or very free countries “one can conceive” (only “conceive”!) of a peaceful development towards socialism, but in Germany, he repeated,

“...in Germany, where the government is almost omnipotent and the Reichstag and all other representative bodies have no real power, to advocate such a thing in Germany, where, moreover, there is no need to do so, means removing the fig leaf from absolutism and becoming oneself a screen for its nakedness.”**

The great majority of the official leaders of the German Social-Democratic Party, which pigeon-holed this advice, have really proved to be a screen for absolutism.

“...In the long run such a policy can only lead one’s own party astray. They push general, abstract political questions into the foreground, thereby concealing the immediate concrete questions, which at the moment of the first great events, the first political crisis, automatically pose themselves. What can result from this except that at the decisive moment the party suddenly proves helpless and that uncertainty and discord on the most decisive issues reign in it because these issues have never been discussed?...

“This forgetting of the great, the principal considerations for the momentary interests of the day, this struggling and striving for the success of the moment regardless of later consequences, this sacrifice of the future of the movement for its present may be ‘honestly’ meant, but it is and remains opportunism, and ‘honest’ opportunism is perhaps the most dangerous of all....

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 3, p. 434. —Ed.

** Ibid.

“If one thing is certain it is that our party and the working class can only come to power in the form of the democratic republic. This is even the specific form for the dictatorship of the proletariat, as the Great French Revolution has already shown....” *

Engels repeated here in a particularly striking form the fundamental idea which runs through all of Marx's works, namely, that the democratic republic is the nearest approach to the dictatorship of the proletariat. For such a republic, without in the least abolishing the rule of capital, and, therefore, the oppression of the masses and the class struggle, inevitably leads to such an extension, development, unfolding and intensification of this struggle that, as soon as it becomes possible to meet the fundamental interests of the oppressed masses, this possibility is realised inevitably and solely through the dictatorship of the proletariat, through the leadership of those masses by the proletariat. These, too, are “forgotten words” of Marxism for the whole of the Second International, and the fact that they have been forgotten was demonstrated with particular vividness by the history of the Menshevik Party during the first six months of the Russian revolution of 1917.

On the subject of a federal republic, in connection with the national composition of the population, Engels wrote:

“What should take the place of present-day Germany [with its reactionary monarchical Constitution and its equally reactionary division into petty states, a division which perpetuates all the specific features of “Prussianism” instead of dissolving them in Germany as a whole]? In my view, the proletariat can only use the form of the one and indivisible republic. In the gigantic territory of the United States, a federal republic is still, on the whole, a necessity, although in the Eastern states it is already becoming a hindrance. It would be a step forward in Britain where the two islands are peopled by four nations and in spite of a single Parliament three different systems of legislation already exist side by side. In little Switzerland, it has long been a hindrance, tolerable only because Switzerland is content to be a purely passive member of the European state system. For Germany,

* *Ibid.*, pp. 434-35.—*Ed.*

federalisation on the Swiss model would be an enormous step backward. Two points distinguish a union state from a completely unified state: first, that each member state, each canton, has its own civil and criminal legislative and judicial system, and, second, that alongside a popular chamber there is also a federal chamber in which each canton, whether large or small, votes as such." In Germany, the union state is the transition to the completely unified state, and the "revolution from above" of 1866 and 1870²¹ must not be reversed but supplemented by a "movement from below".*

Far from being indifferent to the forms of state, Engels, on the contrary, tried to analyse the transitional forms with the utmost thoroughness in order to establish, in accordance with the concrete historical peculiarities of each particular case, *from what and to what* the given transitional form is passing.

Approaching the matter from the standpoint of the proletariat and the proletarian revolution, Engels, like Marx, upheld democratic centralism, the republic — one and indivisible. He regarded the federal republic either as an exception and a hindrance to development, or as a transition from a monarchy to a centralised republic, as a "step forward" under certain special conditions. And among these special conditions, he puts the national question to the fore.

Although mercilessly criticising the reactionary nature of small states, and the screening of this by the national question in certain concrete cases, Engels, like Marx, never betrayed the slightest desire to brush aside the national question — a desire of which the Dutch and Polish Marxists, who proceed from their perfectly justified opposition to the narrow philistine nationalism of "their" little states, are often guilty.

Even in regard to Britain, where geographical conditions, a common language and the history of many centuries would seem to have "put an end" to the national question in the various small divisions of the country — even in regard to that country, Engels reckoned with the plain fact that the national question was not yet a thing of the past, and recognised in consequence that the establishment of a federal republic would be a "step forward". Of course, there is not the slightest hint here of Engels abandoning the criticism of the shortcomings of a federal republic or renouncing

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 3, pp. 435-37. — *Ed.*

the most determined advocacy of, and struggle for, a unified and centralised democratic republic.

But Engels did not at all mean democratic centralism in the bureaucratic sense in which this term is used by bourgeois and petty-bourgeois ideologists, the anarchists among the latter. His idea of centralism did not in the least preclude such broad local self-government as would combine the voluntary defence of the unity of the state by the "communes" and districts, and the complete elimination of all bureaucratic practices and all "ordering" from above. Carrying forward the programme views of Marxism on the state, Engels wrote:

"So, then, a unified republic — but not in the sense of the present French Republic, which is nothing but the Empire established in 1798 without the Emperor. From 1792 to 1798 each French department, each commune [Gemeinde], enjoyed complete self-government on the American model, and this is what we too must have. How self-government is to be organised and how we can manage without a bureaucracy has been shown to us by America and the first French Republic,²² and is being shown even today by Australia, Canada and the other English colonies. And a provincial [regional] and communal self-government of this type is far freer than, for instance, Swiss federalism, under which, it is true, the canton is very independent in relation to the Bund [i.e., the federated state as a whole], but is also independent in relation to the district [Bezirk] and the commune. The cantonal governments appoint the district governors [Bezirksstatthalter] and prefects — which is unknown in English-speaking countries and which we want to abolish here as resolutely in the future as the Prussian Landräte and Regierungsräte" (commissioners, district police chiefs, governors, and in general all officials appointed from above). Accordingly, Engels proposes the following wording for the self-government clause in the programme: "Complete self-government for the provinces [gubernias or regions], districts and communes through officials elected by universal suffrage. The abolition of all local and provincial authorities appointed by the state."*

* Ibid., pp. 436-37.—Ed.

I have already had occasion to point out — in *Pravda*²³ (No. 68, May 28, 1917), which was suppressed by the government of Kerensky and other “socialist” Ministers — how on this point (of course, not on this point alone by any means) our pseudo-socialist representatives of pseudo-revolutionary pseudo-democracy have made glaring departures *from democracy*. Naturally, people who have bound themselves by a “coalition” to the imperialist bourgeoisie have remained deaf to this criticism.

It is extremely important to note that Engels, armed with facts, disproved by a most precise example the prejudice which is very widespread, particularly among petty-bourgeois democrats, that a federal republic necessarily means a greater amount of freedom than a centralised republic. This is wrong. It is disproved by the facts cited by Engels regarding the centralised French Republic of 1792-98 and the federal Swiss Republic. The really democratic centralised republic gave *more* freedom than the federal republic. In other words, the *greatest* amount of local, regional and other freedom known in history was accorded by a *centralised* and not by a federal republic.

Insufficient attention has been and is being paid in our Party propaganda and agitation to this fact, as, indeed, to the whole question of the federal and the centralised republic and local self-government.

5. The 1891 Preface to Marx's *The Civil War in France*

In his preface to the third edition of *The Civil War in France* (this preface is dated March 18, 1891, and was originally published in *Neue Zeit*), Engels, in addition to some interesting incidental remarks on questions concerning the attitude towards the state, gave a remarkably vivid summary of the lessons of the Commune. This summary, made more profound by the entire experience of the twenty years that separated the author from the Commune, and directed expressly against the “superstitious belief in the state” so widespread in Germany, may justly be called the *last word* of Marxism on the question under consideration.

In France, Engels observed, the workers emerged with arms from every revolution; “therefore the disarming of the workers was the first commandment for the bourgeois, who

were at the helm of the state. Hence, after every revolution won by the workers, a new struggle, ending with the defeat of the workers". *

This summary of the experience of bourgeois revolutions is as concise as it is expressive. The essence of the matter — among other things, on the question of the state (*has the oppressed class arms?*) — is here remarkably well grasped. It is precisely this essence that is most often evaded both by professors influenced by bourgeois ideology, and by petty-bourgeois democrats. In the Russian revolution of 1917, the honour (Cavaignac honour) of blabbing this secret of bourgeois revolutions fell to the Menshevik, would-be Marxist, Tsereteli. In his "historic" speech of June 11, Tsereteli blurted out that the bourgeoisie were determined to disarm the Petrograd workers — presenting, of course, this essence as his own, and as a necessity for the "state" in general!²⁴

Tsereteli's historic speech of June 11 will, of course, serve every historian of the revolution of 1917 as a graphic illustration of how the Socialist-Revolutionary and Menshevik bloc, led by Mr. Tsereteli, deserted to the bourgeoisie *against* the revolutionary proletariat.

Another incidental remark of Engels's, also connected with the question of the state, deals with religion. It is well known that the German Social-Democrats, as they degenerated and became increasingly opportunist, slipped more and more frequently into the philistine misinterpretation of the celebrated formula: "Religion is to be declared a private matter." That is, this formula was twisted to mean that religion was a private matter *even for the party* of the revolutionary proletariat!! It was against this complete betrayal of the revolutionary programme of the proletariat that Engels vigorously protested. In 1891 he saw only the *very feeble* beginnings of opportunism in his party, and, therefore, he expressed himself with extreme caution:

"As almost only workers, or recognised representatives of the workers, sat in the Commune, its decisions bore a decidedly proletarian character. Either they decreed reforms which the republican bourgeoisie had failed to pass solely out of cowardice, but which provided a necessary basis for the free activity of the working class—such as the realisation of

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 2, pp. 179-80. — *Ed.*

the principle that *in relation to the state* religion is a purely private matter—or the Commune promulgated decrees which were in the direct interest of the working class and in part cut deeply into the old order of society.” *

Engels deliberately emphasised the words “in relation to the state”, as a straight thrust at German opportunism, which had declared religion to be a private matter *in relation to the party*, thus degrading the party of the revolutionary proletariat to the level of the most vulgar “free-thinking” philistinism, which is prepared to allow a non-denominational status, but which renounces the *party* struggle against the opium of religion which stupefies the people.

The future historian of the German Social-Democrats, in tracing the roots of their shameful bankruptcy in 1914, will find a fair amount of interesting material on this question, beginning with the evasive declarations in the articles of the party’s ideological leader, Kautsky, which throw the door wide open to opportunism, and ending with the attitude of the party towards the “Los-von-Kirche-Bewegung” (the “Leave-the-Church” movement) in 1913.²⁵

But let us see how, twenty years after the Commune, Engels summed up its lessons for the fighting proletariat.

Here are the lessons to which Engels attached prime importance:

“...It was precisely the oppressing power of the former centralised government, army, political police, bureaucracy, which Napoleon had created in 1798 and which every new government had since then taken over as a welcome instrument and used against its opponents — it was this power which was to fall everywhere, just as it had fallen in Paris.

“From the very outset the Commune had to recognise that the working class, once in power, could not go on managing with the old state machine; that in order not to lose again its only just gained supremacy, this working class must, on the one hand, do away with all the old machinery of oppression previously used against it itself, and, on the other, safeguard itself against its own deputies and officials, by declaring them all, without exception, subject to recall at any time....” **

*See Karl Marx and Frederick Engels, *Selected Works*, Vol. 2, p. 184. —Ed.

** Ibid., p. 187.—Ed.

Engels emphasised once again that not only under a monarchy, but *also in a democratic republic* the state remains a state, i.e., it retains its fundamental distinguishing feature of transforming the officials, the "servants of society", its organs, into the *masters of society*.

"Against this transformation of the state and the organs of the state from servants of society into masters of society — an inevitable transformation in all previous states — the Commune used two infallible means. In the first place, it filled all posts — administrative, judicial and educational — by election on the basis of universal suffrage of all concerned, subject to recall at any time by the electors. And, in the second place, it paid all officials, high or low, only the wages received by other workers. The highest salary paid by the Commune to anyone was 6,000 francs.* In this way a dependable barrier to place-hunting and careerism was set up, even apart from the binding mandates to delegates to representative bodies, which were added besides...." **

Engels here approached the interesting boundary line at which consistent democracy, on the one hand, is *transformed* into socialism and, on the other, *demand*s socialism. For, in order to abolish the state, it is necessary to convert the functions of the civil service into the simple operations of control and accounting that are within the scope and ability of the vast majority of the population, and, subsequently, of every single individual. And if careerism is to be abolished completely, it must be made *impossible* for "honourable" though profitless posts in the civil service to be used as a springboard to highly lucrative posts in banks or joint-stock companies, as *constantly* happens in all the freest capitalist countries.

Engels, however, did not make the mistake some Marxists make in dealing, for example, with the question of the right of nations to self-determination, when they argue that it is impossible under capitalism and will be superfluous under socialism. This

* Nominally about 2,400 rubles or, according to the present rate of exchange, about 6,000 rubles. The action of those Bolsheviks who propose that a salary of 9,000 rubles be paid to members of municipal councils, for instance, instead of a maximum salary of 6,000 rubles — quite an adequate sum — *throughout the state*, is inexcusable.²⁶

** See Karl Marx and Frederick Engels, *Selected Works*, Vol. 2, p. 188. — Ed.

seemingly clever but actually incorrect statement might be made in regard to *any* democratic institution, including moderate salaries for officials, because fully consistent democracy is impossible under capitalism, and under socialism all democracy *will wither away*.

This is a sophism like the old joke about a man becoming bald by losing one more hair.

To develop democracy *to the utmost*, to find the *forms* for this development, to test them *by practice*, and so forth — all this is one of the component tasks of the struggle for the social revolution. Taken separately, no kind of democracy will bring socialism. But in actual life democracy will never be “taken separately”; it will be “taken together” with other things, it will exert its influence on economic life as well, will stimulate *its* transformation; and in its turn it will be influenced by economic development, and so on. This is the dialectics of living history.

Engels continued:

“...This shattering [Sprengung] of the former state power and its replacement by a new and truly democratic one is described in detail in the third section of *The Civil War*. But it was necessary to touch briefly here once more on some of its features, because in Germany particularly the superstitious belief in the state has passed from philosophy into the general consciousness of the bourgeoisie and even of many workers. According to the philosophical conception, the state is the ‘realisation of the idea’, or the Kingdom of God on earth, translated into philosophical terms, the sphere in which eternal truth and justice are, or should be, realised. And from this follows a superstitious reverence for the state and everything connected with it, which takes root the more readily since people are accustomed from childhood to imagine that the affairs and interests common to the whole of society could not be looked after other than as they have been looked after in the past, that is, through the state and its lucratively positioned officials. And people think they have taken quite an extraordinarily bold step forward when they have rid themselves of belief in hereditary monarchy and swear by the democratic republic. 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. And at best it is an evil inherited by

the proletariat after its victorious struggle for class supremacy, whose worst sides the victorious proletariat will have to lop off as speedily as possible, just as the Commune had to, until a generation reared in new, free social conditions is able to discard the entire lumber of the state.”*

Engels warned the Germans not to forget the principles of socialism with regard to the state in general in connection with the substitution of a republic for the monarchy. His warnings now read like a veritable lesson to the Tseretelis and Chernovs, who in their “coalition” practice have revealed a superstitious belief in, and a superstitious reverence for, the state!

Two more remarks. 1. Engels’s statement that in a democratic republic, “no less” than in a monarchy, the state remains a “machine for the oppression of one class by another” by no means signifies that the *form* of oppression makes no difference to the proletariat, as some anarchists “teach”. A wider, freer and more open *form* of the class struggle and of class oppression vastly assists the proletariat in its struggle for the abolition of classes in general.

2. Why will only a new generation be able to discard the entire lumber of the state? This question is bound up with that of overcoming democracy, with which we shall deal now.

6. Engels on the Overcoming of Democracy

Engels came to express his views on this subject when establishing that the term “Social-Democrat” was *scientifically* wrong.

In a preface to an edition of his articles of the seventies on various subjects, mostly on “international” questions (*Internationales aus dem Volksstaat***), dated January 3, 1894, i.e., written a year and a half before his death, Engels wrote that in all his articles he used the word “Communist”, and *not* “Social-Democrat”, because at that time the Proudhonists in France and the Lassalleans in Germany²⁷ called themselves Social-Democrats.

“...For Marx and myself,” continued Engels, “it was therefore absolutely impossible to use such a loose term to

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 2, pp. 188-89. —Ed.

** *On International Topics from “The People’s State”*.—Ed.

characterise our special point of view. Today things are different, and the word "Social-Democrat" may perhaps pass muster [mag passieren], inexact [*unpassend*, unsuitable] though it still is for a party whose economic programme is not merely socialist in general, but downright communist, and whose ultimate political aim is to overcome the whole state and, consequently, democracy as well. The names of *real* [Engels's italics] political parties, however, are never wholly appropriate; the party develops while the name stays."*

The dialectician Engels remained true to dialectics to the end of his days. Marx and I, he said, had a splendid, scientifically exact name for the party, but there was no real party, i.e., no mass proletarian party. Now (at the end of the nineteenth century) there was a real party, but its name was scientifically wrong. Never mind, it would "pass muster", so long as the party *developed*, so long as the scientific inaccuracy of its name was not hidden from it and did not hinder its development in the right direction!

Perhaps some wit would console us Bolsheviks in the manner of Engels: we have a real party, it is developing splendidly; even such a meaningless and ugly term as "Bolshevik" will "pass muster", although it expresses nothing whatever but the purely accidental fact that at the Brussels-London Congress of 1903 we were in the majority.²⁸ Perhaps now that the persecution of our Party by republicans and "revolutionary" petty-bourgeois democrats²⁹ in July and August has earned the name "Bolshevik" such universal respect, now that, in addition, this persecution marks the tremendous historical progress our Party has made in its *real* development — perhaps now even I might hesitate to insist on the suggestion I made in April to change the name of our Party. Perhaps I would propose a "compromise" to my comrades, namely, to call ourselves the Communist Party, but to retain the word "Bolsheviks" in brackets.

But the question of the name of the Party is incomparably less important than the question of the attitude of the revolutionary proletariat to the state.

In the usual arguments about the state, the mistake is constantly made against which Engels warned and which we have in passing indicated above, namely, it is constantly forgotten that the

* See Marx/Engels, *Werke*, Bd. 22, Berlin, 1969, S. 417-18. — *Ed.*

abolition of the state means also the abolition of democracy: that the withering away of the state means the withering away of democracy.

At first sight this assertion seems exceedingly strange and incomprehensible; indeed, someone may even suspect us of expecting the advent of a system of society in which the principle of subordination of the minority to the majority will not be observed — for democracy means the recognition of this very principle.

No, democracy is *not* identical with the subordination of the minority to the majority. Democracy is a *state* which recognises the subordination of the minority to the majority, i.e., an organisation for the systematic use of *force* by one class against another, by one section of the population against another.

We set ourselves the ultimate aim of abolishing the state, i.e., all organised and systematic violence, all use of violence against people in general. We do not expect the advent of a system of society in which the principle of subordination of the minority to the majority will not be observed. In striving for socialism, however, we are convinced that it will develop into communism and, therefore, that the need for violence against people in general, for the *subordination* of one man to another, and of one section of the population to another, will vanish altogether since people will become *accustomed* to observing the elementary conditions of social life *without violence* and *without subordination*.

In order to emphasise this element of habit, Engels speaks of a new *generation*, “reared in new, free social conditions”, which will “be able to discard the entire lumber of the state”* — of any state, including the democratic-republican state.

In order to explain this, it is necessary to analyse the economic basis of the withering away of the state.

CHAPTER V

THE ECONOMIC BASIS OF THE WITHERING AWAY OF THE STATE

Marx explains this question most thoroughly in his *Critique of the Gotha Programme* (letter to Bracke, May 5, 1875, which was not published until 1891 when it was printed in *Neue Zeit*, Vol.

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 2, p. 189. —Ed.

IX, 1, and which had appeared in Russian in a special edition). The polemical part of this remarkable work, which contains a criticism of Lassalleanism, has, so to speak, overshadowed its positive part, namely, the analysis of the connection between the development of communism and the withering away of the state.

1. Presentation of the Question by Marx

From a superficial comparison of Marx's letter to Bracke of May 5, 1875, with Engels's letter to Bebel of March 28, 1875, which we examined above, it might appear that Marx was much more of a "champion of the state" than Engels, and that the difference of opinion between the two writers on the question of the state was very considerable.

Engels suggested to Bebel that all chatter about the state be dropped altogether, that the word "state" be eliminated from the programme altogether and the word "community" substituted for it. Engels even declared that the Commune was no longer a state in the proper sense of the word. Yet Marx even spoke of the "future state in communist society", i.e., he would seem to recognise the need for the state even under communism.

But such a view would be fundamentally wrong. A closer examination shows that Marx's and Engels's views on the state and its withering away were completely identical, and that Marx's expression quoted above refers to the state in the process of *withering away*.

Clearly there can be no question of specifying the moment of the *future* "withering away", the more so since it will obviously be a lengthy process. The apparent difference between Marx and Engels is due to the fact that they dealt with different subjects and pursued different aims. Engels set out to show Bebel graphically, sharply and in broad outline the utter absurdity of the current prejudices concerning the state (shared to no small degree by Lassalle). Marx only touched upon *this* question in passing, being interested in another subject, namely, the *development* of communist society.

The whole theory of Marx is the application of the theory of development — in its most consistent, complete, considered and pithy form — to modern capitalism. Naturally, Marx was faced with the problem of applying this theory both to the *forthcoming*

collapse of capitalism and to the *future* development of *future* communism.

On the basis of what *facts*, then, can the question of the future development of future communism be dealt with?

On the basis of the fact that it *has its origin* in capitalism, that it develops historically from capitalism, that it is the result of the action of a social force to which capitalism *gave birth*. There is no trace of an attempt on Marx's part to make up a utopia, to indulge in idle guess-work about what cannot be known. Marx treated the question of communism in the same way as a naturalist would treat the question of the development of, say, a new biological variety, once he knew that it had originated in such and such a way and was changing in such and such a definite direction.

To begin with, Marx brushed aside the confusion the Gotha Programme brought into the question of the relationship between state and society. He wrote:

“ ‘Present-day society’ is capitalist society, which exists in all civilised countries, being more or less free from medieval admixture, more or less modified by the particular historical development of each country, more or less developed. On the other hand, the ‘present-day state’ changes with a country's frontier. It is different in the Prusso-German Empire from what it is in Switzerland, and different in England from what it is in the United States. ‘The present-day state’ is, therefore, a fiction.

“Nevertheless, the different states of the different civilised countries, in spite of their motley diversity of form, all have this in common, that they are based on modern bourgeois society, only one more or less capitalistically developed. They have, therefore, also certain essential characteristics in common. In this sense it is possible to speak of the ‘present-day state’, in contrast with the future, in which its present root, bourgeois society, will have died off.

“The question then arises: what transformation will the state undergo in communist society? In other words, what social functions will remain in existence there that are analogous to present state functions? This question can only be answered scientifically, and one does not get a flea-hop nearer to the problem by a thousandfold combination of the word people with the word state.”*

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 3, p. 26. —Ed.

After thus ridiculing all talk about a "people's state", Marx formulated the question and gave warning, as it were, that those seeking a scientific answer to it should use only firmly-established scientific data.

The first fact that has been established most accurately by the whole theory of development, by science as a whole—a fact that was ignored by the utopians, and is ignored by the present-day opportunists, who are afraid of the socialist revolution—is that, historically, there must undoubtedly be a special stage, or a special phase, of *transition* from capitalism to communism.

2. The Transition from Capitalism to Communism

Marx continued:

"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*."^{*}

Marx bases this conclusion on an analysis of the role played by the proletariat in modern capitalist society, on the data concerning the development of this society, and on the irreconcilability of the antagonistic interests of the proletariat and the bourgeoisie.

Previously the question was put as follows: to achieve its emancipation, the proletariat must overthrow the bourgeoisie, win political power and establish its revolutionary dictatorship.

Now the question is put somewhat differently: the transition from capitalist society—which is developing towards communism—to communist society is impossible without a "political transition period", and the state in this period can only be the revolutionary dictatorship of the proletariat.

What, then, is the relation of this dictatorship to democracy?

We have seen that the *Communist Manifesto* simply places side by side the two concepts: "to raise the proletariat to the position of the ruling class" and "to win the battle of democracy". On the basis of all that has been said above, it is possible to determine more

^{*}See Karl Marx and Frederick Engels, *Selected Works*, Vol. 3, p. 26.—Ed.

precisely how democracy changes in the transition from capitalism to communism.

In capitalist society, providing it develops under the most favourable conditions, we have a more or less complete democracy in the democratic republic. But this democracy is always hemmed in by the narrow limits set by capitalist exploitation, and consequently always remains, in effect, a democracy for the minority, only for the propertied classes, only for the rich. Freedom in capitalist society always remains about the same as it was in the ancient Greek republics: freedom for the slave-owners. Owing to the conditions of capitalist exploitation, the modern wage slaves are so crushed by want and poverty that "they cannot be bothered with democracy", "cannot be bothered with politics"; in the ordinary, peaceful course of events, the majority of the population is debarred from participation in public and political life.

The correctness of this statement is perhaps most clearly confirmed by Germany, because constitutional legality steadily endured there for a remarkably long time — nearly half a century (1871-1914)—and during this period the Social-Democrats were able to achieve far more than in other countries in the way of "utilising legality", and organised a larger proportion of the workers into a political party than anywhere else in the world.

What is this largest proportion of politically conscious and active wage slaves that has so far been recorded in capitalist society? One million members of the Social-Democratic Party — out of fifteen million wage-workers! Three million organised in trade unions — out of fifteen million!

Democracy for an insignificant minority, democracy for the rich — that is the democracy of capitalist society. If we look more closely into the machinery of capitalist democracy, we see everywhere, in the "petty" — supposedly petty — details of the suffrage (residential qualification, exclusion of women, etc.), in the technique of the representative institutions, in the actual obstacles to the right of assembly (public buildings are not for "paupers"!), in the purely capitalist organisation of the daily press, etc., etc.—we see restriction after restriction upon democracy. These restrictions, exceptions, exclusions, obstacles for the poor seem slight, especially in the eyes of one who has never known want himself and has never been in close contact with the oppressed classes in their mass life (and nine out of ten, if not ninety-nine out of a hundred, bourgeois publicists and politicians come under this category); but in their

sum total these restrictions exclude and squeeze out the poor from politics, from active participation in democracy.

Marx grasped this *essence* of capitalist democracy splendidly when, in analysing the experience of the Commune, he said that the oppressed are allowed once every few years to decide which particular representatives of the oppressing class shall represent and repress them in parliament!

But from this capitalist democracy — that is inevitably narrow and stealthily pushes aside the poor, and is therefore hypocritical and false through and through — forward development does not proceed simply, directly and smoothly, towards “greater and greater democracy”, as the liberal professors and petty-bourgeois opportunists would have us believe. No, forward development, i.e., development towards communism, proceeds through the dictatorship of the proletariat, and cannot do otherwise, for the *resistance* of the capitalist exploiters cannot be *broken* by anyone else or in any other way.

And the dictatorship of the proletariat, i.e., the organisation of the vanguard of the oppressed as the ruling class for the purpose of suppressing the oppressors, cannot result merely in an expansion of democracy. *Simultaneously* with an immense expansion of democracy, which *for the first time* becomes democracy for the poor, democracy for the people, and not democracy for the money-bags, the dictatorship of the proletariat imposes a series of restrictions on the freedom of the oppressors, the exploiters, the capitalists. We must suppress them in order to free humanity from wage slavery, their resistance must be crushed by force; it is clear that there is no freedom and no democracy where there is suppression and where there is violence.

Engels expressed this splendidly in his letter to Bebel when he said, as the reader will remember, that “the proletariat needs the state, not 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”*

Democracy for the vast majority of the people, and suppression by force, i.e., exclusion from democracy, of the exploiters and oppressors of the people — this is the change democracy undergoes during the *transition* from capitalism to communism.

Only in communist society, when the resistance of the capitalists has been completely crushed, when the capitalists have disap-

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 3, p. 35.—*Ed.*

peared, when there are no classes (i.e., when there is no distinction between the members of society as regards their relation to the social means of production), *only* then "the state ... ceases to exist", and "*it becomes possible to speak of freedom*". Only then will a truly complete democracy become possible and be realised, a democracy without any exceptions whatever. And only then will democracy begin to *wither away*, owing to the simple fact that, freed from capitalist slavery, from the untold horrors, savagery, absurdities and infamies of capitalist exploitation, people will gradually *become accustomed* to observing the elementary rules of social intercourse that have been known for centuries and repeated for thousands of years in all copy-book maxims. They will become accustomed to observing them without force, without coercion, without subordination, *without the special apparatus* for coercion called the state.

The expression "the state *withers away*" is very well chosen, for it indicates both the gradual and the spontaneous nature of the process. Only habit can, and undoubtedly will, have such an effect; for we see around us on millions of occasions how readily people become accustomed to observing the necessary rules of social intercourse when there is no exploitation, when there is nothing that arouses indignation, evokes protest and revolt, and creates the need for *suppression*.

And so in capitalist society we have a democracy that is curtailed, wretched, false, a democracy only for the rich, for the minority. The dictatorship of the proletariat, the period of transition to communism, will for the first time create democracy for the people, for the majority, along with the necessary suppression of the exploiters, of the minority. Communism alone is capable of providing really complete democracy, and the more complete it is, the sooner it will become unnecessary and wither away of its own accord.

In other words, under capitalism we have the state in the proper sense of the word, that is, a special machine for the suppression of the one class by another, and, what is more, of the majority by the minority. Naturally, to be successful, such an undertaking as the systematic suppression of the exploited majority by the exploiting minority calls for the utmost ferocity and savagery in the matter of suppressing, it calls for seas of blood, through which mankind is actually wading its way in slavery, serfdom and wage-labour.

Furthermore, during the *transition* from capitalism to communism suppression is *still* necessary, but it is now the suppression of the exploiting minority by the exploited majority. A special apparatus, a special machine for suppression, the "state", is *still* necessary, but this is now a transitional state. It is no longer a state in the proper sense of the word; for the suppression of the minority of exploiters by the majority of the wage slaves of *yesterday* is comparatively so easy, simple and natural a task that it will entail far less bloodshed than the suppression of the risings of slaves, serfs or wage-labourers, and it will cost mankind far less. And it is compatible with the extension of democracy to such an overwhelming majority of the population that the need for a *special machine* of suppression will begin to disappear. Naturally, the exploiters are unable to suppress the people without a highly complex machine for performing this task, but *the people* can suppress the exploiters even with a very simple "machine", almost without a "machine", without a special apparatus, by the simple *organisation of the armed people* (such as the Soviets of Workers' and Soldiers' Deputies, we would remark, running ahead).

Lastly, only communism makes the state absolutely unnecessary, for there is *nobody* to be suppressed — "nobody" in the sense of a *class*, of a systematic struggle against a definite section of the population. We are not utopians, and do not in the least deny the possibility and inevitability of excesses on the part of *individual persons*, or the need to stop *such* excesses. In the first place, however, no special machine, no special apparatus of suppression, is needed for this; this will be done by the armed people themselves, as simply and as readily as any crowd of civilised people, even in modern society, interferes to put a stop to a scuffle or to prevent a woman from being assaulted. And, secondly, we know that the fundamental social cause of excesses, which consist in the violation of the rules of social intercourse, is the exploitation of the people, their want and their poverty. With the removal of this chief cause, excesses will inevitably begin to "*wither away*". We do not know how quickly and in what succession, but we do know they will wither away. With their withering away the state *will also wither away*.

Without building utopias, Marx defined more fully what can be defined *now* regarding this future, namely, the difference between the lower and higher phases (levels, stages) of communist society.

3. The First Phase of Communist Society

In the *Critique of the Gotha Programme*, Marx goes into detail to disprove Lassalle's idea that under socialism the worker will receive the "undiminished" or "full product of his labour". Marx shows that from the whole of the social labour of society there must be deducted a reserve fund, a fund for the expansion of production, a fund for the replacement of the "wear and tear" of machinery, and so on. Then, from the means of consumption must be deducted a fund for administrative expenses, for schools, hospitals, old people's homes, and so on.

Instead of Lassalle's hazy, obscure, general phrase ("the full product of his labour to the worker"), Marx makes a sober estimate of exactly how socialist society will have to manage its affairs. Marx proceeds to make a *concrete* analysis of the conditions of life of a society in which there will be no capitalism, and says:

"What we have to deal with here [in analysing the programme of the workers' party] is a communist society, not as it has *developed* on its own foundations, but, on the contrary, just as it *emerges* from capitalist society; which is thus in every respect, economically, morally and intellectually, still stamped with the birthmarks of the old society from whose womb it comes."*

It is this communist society, which has just emerged into the light of day out of the womb of capitalism and which is in every respect stamped with the birthmarks of the old society, that Marx terms the "first", or lower, phase of communist society.

The means of production are no longer the private property of individuals. The means of production belong to the whole of society. Every member of society, performing a certain part of the socially-necessary work, receives a certificate from society to the effect that he has done a certain amount of work. And with this certificate he receives from the public store of consumer goods a corresponding quantity of products. After a deduction is made of the amount of labour which goes to the public fund, every worker, therefore, receives from society as much as he has given to it.

"Equality" apparently reigns supreme.

But when Lassalle, having in view such a social order (usually called socialism, but termed by Marx the first phase of com-

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 3, p. 17. — *Ed.*

munism), says that this is "equitable distribution", that this is "the equal right of all to an equal product of labour", Lassalle is mistaken and Marx exposes the mistake.

"Hence, the equal right," says Marx, in this case *still* certainly conforms to "bourgeois law", which, like all law, *implies inequality*. All law is an application of an *equal* measure to *different* people who in fact are not alike, are not equal to one another. That is why the "equal right" is a violation of equality and an injustice. In fact, everyone, having performed as much social labour as another, receives an equal share of the social product (after the above-mentioned deductions).

But people are not alike: one is strong, another is weak; one is married, another is not; one has more children, another has less, and so on. And the conclusion Marx draws is:

"...With an equal performance of labour, and hence an equal share in the social consumption fund, one will in fact receive more than another, one will be richer than another, and so on. To avoid all these defects, right instead of being equal would have to be unequal." *

The first phase of communism, therefore, cannot yet provide justice and equality: differences, and unjust differences, in wealth will still persist, but the *exploitation* of man by man will have become impossible because it will be impossible to seize the *means of production* — the factories, machines, land, etc. — and make them private property. In smashing Lassalle's petty-bourgeois, vague phrases about "equality" and "justice" *in general*, Marx shows the *course of development* of communist society, which is *compelled* to abolish at first *only* the "injustice" of the means of production seized by individuals, and which is *unable* at once to eliminate the other injustice, which consists in the distribution of consumer goods "according to the amount of labour performed" (and not according to needs).

The vulgar economists, including the bourgeois professors and "our" Tugan, constantly reproach the socialists with forgetting the inequality of people and with "dreaming" of eliminating this inequality. Such a reproach, as we see, only proves the extreme ignorance of the bourgeois ideologists.

Marx not only most scrupulously takes account of the inevitable inequality of men, but he also takes into account the fact that the

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 3, p. 19. — *Ed.*

mere conversion of the means of production into the common property of the whole of society (commonly called "socialism") *does not remove* the defects of distribution and the inequality of "bourgeois law", which *continues to prevail* so long as products are divided "according to the amount of labour performed". Continuing, Marx says:

"But these defects are inevitable in the first phase of communist society as it is when it has just emerged, after prolonged birth pangs, from capitalist society. Law can never be higher than the economic structure of society and its cultural development conditioned thereby."*

And so, in the first phase of communist society (usually called socialism) "bourgeois law" is *not* abolished in its entirety, but only in part, only in proportion to the economic revolution so far attained, i.e., only in respect of the means of production. "Bourgeois law" recognises them as the private property of individuals. Socialism converts them into *common* property. *To that extent* — and to that extent alone — "bourgeois law" disappears.

However, it persists as far as its other part is concerned; it persists in the capacity of regulator (determining factor) in the distribution of products and the allotment of labour among the members of society. The socialist principle, "He who does not work shall not eat", is *already* realised; the other socialist principle, "An equal amount of products for an equal amount of labour", is also *already* realised. But this is not yet communism, and it does not yet abolish "bourgeois law", which gives unequal individuals, in return for unequal (really unequal) amounts of labour, equal amounts of products.

This is a "defect", says Marx, but it is unavoidable in the first phase of communism; for if we are not to indulge in utopianism, we must not think that having overthrown capitalism people will at once learn to work for society *without any rules of law*. Besides, the abolition of capitalism *does not immediately create* the economic prerequisites for *such* a change.

Now, there are no other rules than those of "bourgeois law". To this extent, therefore, there still remains the need for a state, which, while safeguarding the common ownership of the means of production, would safeguard equality in labour and in the distribution of products.

*Ibid.

The state withers away insofar as there are no longer any capitalists, any classes, and, consequently, no *class* can be *suppressed*.

But the state has not yet completely withered away, since there still remains the safeguarding of "bourgeois law", which sanctifies actual inequality. For the state to wither away completely, complete communism is necessary.

4. The Higher Phase of Communist Society

Marx continues:

"In a higher phase of communist society, after the enslaving subordination of the individual to the division of labour, and with it also the antithesis between mental and physical labour, has vanished, after labour has become not only a livelihood but life's prime want, after the productive forces have increased with the all-round development of the individual, and all the springs of co-operative wealth flow more abundantly — only then can the narrow horizon of bourgeois law be left behind in its entirety and society inscribe on its banners: From each according to his ability, to each according to his needs!"*

Only now can we fully appreciate the correctness of Engels's remarks mercilessly ridiculing the absurdity of combining the words "freedom" and "state". So long as the state exists there is no freedom. When there is freedom, there will be no state.

The economic basis for the complete withering away of the state is such a high stage of development of communism at which the antithesis between mental and physical labour disappears, at which there consequently disappears one of the principal sources of modern *social* inequality — a source, moreover, which cannot on any account be removed immediately by the mere conversion of the means of production into public property, by the mere expropriation of the capitalists.

This expropriation will make it *possible* for the productive forces to develop to a tremendous extent. And when we see how incredibly capitalism is already *retarding* this development, when we see how much progress could be achieved on the basis of the level of

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 3, p. 19. — *Ed.*

technique already attained, we are entitled to say with the fullest confidence that the expropriation of the capitalists will inevitably result in an enormous development of the productive forces of human society. But how rapidly this development will proceed, how soon it will reach the point of breaking away from the division of labour, of doing away with the antithesis between mental and physical labour, of transforming labour into "life's prime want"—we do not and *cannot* know.

That is why we are entitled to speak only of the inevitable withering away of the state, emphasising the protracted nature of this process and its dependence upon the rapidity of development of the *higher phase* of communism, and leaving the question of the time required for, or the concrete forms of, the withering away quite open, because there is *no* material for answering these questions.

The state will be able to wither away completely when society adopts the rule: "From each according to his ability, to each according to his needs", i.e., when people have become so accustomed to observing the fundamental rules of social intercourse and when their labour has become so productive that they will voluntarily work *according to their ability*. "The narrow horizon of bourgeois law", which compels one to calculate with the heartlessness of a Shylock whether one has not worked half an hour more than somebody else, whether one is not getting less pay than somebody else — this narrow horizon will then be left behind. There will then be no need for society, in distributing the products, to regulate the quantity to be received by each; each will take freely "according to his needs".

From the bourgeois point of view, it is easy to declare that such a social order is "sheer utopia" and to sneer at the socialists for promising everyone the right to receive from society, without any control over the labour of the individual citizen, any quantity of truffles, cars, pianos, etc. Even to this day, most bourgeois "savants" confine themselves to sneering in this way, thereby betraying both their ignorance and their selfish defence of capitalism.

Ignorance — for it has never entered the head of any socialist to "promise" that the higher phase of the development of communism will arrive; as for the great socialists' *forecast* that it will arrive, it presupposes not the present productivity of labour and *not the present* ordinary run of people, who, like the seminary

students in Pomyalovsky's stories,³⁰ are capable of damaging the stocks of public wealth "just for fun", and of demanding the impossible.

Until the "higher" phase of communism arrives, the socialists demand the *strictest* control by society *and by the state* over the measure of labour and the measure of consumption: but this control must *start* with the expropriation of the capitalists, with the establishment of workers' control over the capitalists, and must be exercised not by a state of bureaucrats, but by a state of *armed workers*.

The selfish defence of capitalism by the bourgeois ideologists (and their hangers-on, like the Tseretelis, Chernovs and Co.) consists in that they *substitute* arguing and talk about the distant future for the vital and burning question of *present-day* politics, namely, the expropriation of the capitalists, the conversion of *all* citizens into workers and other employees of *one* huge "syndicate" — the whole state — and the complete subordination of the entire work of this syndicate to a genuinely democratic state, *the state of the Soviets of Workers' and Soldiers' Deputies*.

In fact, when a learned professor, followed by the philistine, followed in turn by the Tseretelis and Chernovs, talks of wild utopias, of the demagogic promises of the Bolsheviks, of the impossibility of "introducing" socialism, it is the higher stage, or phase, of communism he has in mind, which no one has ever promised or even thought to "introduce", because, generally speaking, it cannot be "introduced".

And this brings us to the question of the scientific distinction between socialism and communism which Engels touched on in his above-quoted argument about the incorrectness of the name "Social-Democrat". Politically, the distinction between the first, or lower, and the higher phase of communism will in time, probably, be tremendous. But it would be ridiculous to recognise this distinction now, under capitalism, and only individual anarchists, perhaps, could invest it with primary importance (if there still are people among the anarchists who have learned nothing from the "Plekhanov" conversion of the Kropotkins, of Grave, Cornelissen and other "stars" of anarchism into social-chauvinists or "anarcho-trenchists", as Ghe, one of the few anarchists who have still preserved a sense of honour and a conscience, has put it).

But the scientific distinction between socialism and communism is clear. What is usually called socialism was termed by Marx the

"first", or lower, phase of communist society. Insofar as the means of production become *common* property, the word "communism" is also applicable here, providing we do not forget that this is *not* complete communism. The great significance of Marx's explanations is that here, too, he consistently applies materialist dialectics, the theory of development, and regards communism as something which develops *out of* capitalism. Instead of scholastically invented, "concocted" definitions and fruitless disputes over words (What is socialism? What is communism?), Marx gives an analysis of what might be called the stages of the economic maturity of communism.

In its first phase, or first stage, communism *cannot* as yet be fully mature economically and entirely free from traditions or vestiges of capitalism. Hence the interesting phenomenon that communism in its first phase retains "the narrow horizon of *bourgeois* law". Of course, bourgeois law in regard to the distribution of *consumer* goods inevitably presupposes the existence of the *bourgeois state*, for law is nothing without an apparatus capable of *enforcing* the observance of the rules of law.

It follows that under communism there remains for a time not only bourgeois law, but even the bourgeois state, without the bourgeoisie!

This may sound like a paradox or simply a dialectical conundrum, of which Marxism is often accused by people who have not taken the slightest trouble to study its extraordinarily profound content.

But in fact, remnants of the old, surviving in the new, confront us in life at every step, both in nature and in society. And Marx did not arbitrarily insert a scrap of "bourgeois" law into communism, but indicated what is economically and politically inevitable in a society emerging *out of the womb* of capitalism.

Democracy is of enormous importance to the working class in its struggle against the capitalists for its emancipation. But democracy is by no means a boundary not to be overstepped; it is only one of the stages on the road from feudalism to capitalism, and from capitalism to communism.

Democracy means equality. The great significance of the proletariat's struggle for equality and of equality as a slogan will be clear if we correctly interpret it as meaning the abolition of *classes*. But democracy means only *formal* equality. And as soon as equality is achieved for all members of society *in relation* to

ownership of the means of production, that is, equality of labour and wages, humanity will inevitably be confronted with the question of advancing farther, from formal equality to actual equality, i.e., to the operation of the rule "from each according to his ability, to each according to his needs". By what stages, by means of what practical measures humanity will proceed to this supreme aim we do not and cannot know. But it is important to realise how infinitely mendacious is the ordinary bourgeois conception of socialism as something lifeless, rigid, fixed once and for all, whereas in reality *only* socialism will be the beginning of a rapid, genuine, truly mass forward movement, embracing first the *majority* and then the whole of the population, in all spheres of public and private life.

Democracy is a form of the state, one of its varieties. Consequently, like every state, it represents, on the one hand, the organised, systematic use of force against persons; but, on the other hand, it signifies the formal recognition of equality of citizens, the equal right of all to determine the structure of, and to administer, the state. This, in turn, results in the fact that, at a certain stage in the development of democracy, it first welds together the class that wages a revolutionary struggle against capitalism — the proletariat, and enables it to crush, smash to atoms, wipe off the face of the earth the bourgeois, even the republican-bourgeois, state machine, the standing army, the police and the bureaucracy and to substitute for them a *more* democratic state machine, but a state machine nevertheless, in the shape of armed workers who proceed to form a militia involving the entire population.

Here "quantity turns into quality": *such* a degree of democracy implies overstepping the boundaries of bourgeois society and beginning its socialist reorganisation. If really *all* take part in the administration of the state, capitalism cannot retain its hold. The development of capitalism, in turn, creates the *preconditions* that *enable* really "all" to take part in the administration of the state. Some of these preconditions are: universal literacy, which has already been achieved in a number of the most advanced capitalist countries, then the "training and disciplining" of millions of workers by the huge, complex, socialised apparatus of the postal service, railways, big factories, large-scale commerce, banking, etc., etc.

Given these *economic* preconditions, it is quite possible, after the

overthrow of the capitalists and the bureaucrats, to proceed immediately, overnight, to replace them in the *control* over production and distribution, in the work of *keeping account* of labour and products, by the armed workers, by the whole of the armed population. (The question of control and accounting should not be confused with the question of the scientifically trained staff of engineers, agronomists and so on. These gentlemen are working today in obedience to the wishes of the capitalists, and will work even better tomorrow in obedience to the wishes of the armed workers.)

Accounting and control — that is *mainly* what is needed for the “smooth working”, for the proper functioning, of the *first phase* of communist society. *All* citizens are transformed into hired employees of the state, which consists of the armed workers. *All* citizens become employees and workers of a *single* country-wide state “syndicate”. All that is required is that they should work equally, do their proper share of work, and get equal pay. The accounting and control necessary for this have been *simplified* by capitalism to the utmost and reduced to the extraordinarily simple operations — which any literate person can perform — of supervising and recording, knowledge of the four rules of arithmetic, and issuing appropriate receipts.*

When the *majority* of the people begin independently and everywhere to keep such accounts and exercise such control over the capitalists (now converted into employees) and over the intellectual gentry who preserve their capitalist habits, this control will really become universal, general and popular; and there will be no getting away from it, there will be “nowhere to go”.

The whole of society will have become a single office and a single factory, with equality of labour and pay.

But this “factory” discipline, which the proletariat, after defeating the capitalists, after overthrowing the exploiters, will extend to the whole of society, is by no means our ideal, or our ultimate goal. It is only a necessary *step* for thoroughly cleansing society of all the infamies and abominations of capitalist exploitation, *and for further progress.*

* When the more important functions of the state are reduced to such accounting and control by the workers themselves, it will cease to be a “political state” and “public functions will lose their political character and become mere administrative functions” (cf. above, Chapter IV, 2, Engels’s controversy with the anarchists).

From the moment all members of society, or at least the vast majority, have learned to administer the state *themselves*, have taken this work into their own hands, have organised control over the insignificant capitalist minority, over the gentry who wish to preserve their capitalist habits and over the workers who have been thoroughly corrupted by capitalism — from this moment the need for government of any kind begins to disappear altogether. The more complete the democracy, the nearer the moment when it becomes unnecessary. The more democratic the “state” which consists of the armed workers, and which is “no longer a state in the proper sense of the word”, the more rapidly *every form* of state begins to wither away.

For when *all* have learned to administer and actually do independently administer social production, independently keep accounts and exercise control over the parasites, the sons of the wealthy, the swindlers and other “guardians of capitalist traditions”, the escape from this popular accounting and control will inevitably become so incredibly difficult, such a rare exception, and will probably be accompanied by such swift and severe punishment (for the armed workers are practical men and not sentimental intellectuals, and they will scarcely allow anyone to trifle with them), that the *necessity* of observing the simple, fundamental rules of the community will very soon become a *habit*.

Then the door will be thrown wide open for the transition from the first phase of communist society to its higher phase, and with it to the complete withering away of the state.

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,³¹ engaged in the most violent struggle against Bakunin and his anarchists".*

The anarchists had tried to claim the Paris Commune as their

*See Karl Marx and Frederick Engels, *Selected Works*, Vol. 3, p. 9. —Ed.

“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 Jaures) and in Germany (Bernstein), Kautsky betrayed very considerable vacillation. The Marxist *Zarya*,³² 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 1900.³³ 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

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 1, p. 99. —Ed.

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!

"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, particularly 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" organisation 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 proletarian democracy, which will take immediate steps to cut bureaucracy

^{*}See Karl Marx and Frederick Engels, *Selected Works*, Vol. 2, p. 220. —Ed.

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 proletariat 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.

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 1, p. 183. — *Ed.*

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 "bureaucratized" 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 work-

man, *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 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).

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 2, p. 220. — Ed.

"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 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".*

* *Ibid.*, Vol. 1, p. 126. — *Ed.*

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*³⁴ in Germany (Legien, David, Kolb and many others, including the Scandinavians Stauning and Branting); Jaurès's followers³⁵ 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 Britain³⁶; 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.*

* The MS. continues as follows:

CHAPTER VII

The Experience of the Russian Revolutions of 1905 and 1917

The subject indicated in the title of this chapter is so vast that volumes could and should be written about it. In the present pamphlet we shall have to confine ourselves, naturally, to the most important lessons provided by experience, those bearing directly upon the tasks of the proletariat in the revolution with regard to state power. (Here the manuscript breaks off. —*Ed.*)

POSTSCRIPT TO THE FIRST EDITION

This pamphlet was written in August and September 1917. I had already drawn up the plan for the next, the seventh, chapter, "The Experience of the Russian Revolutions of 1905 and 1917". Apart from the title, however, I had no time to write a single line of the chapter; I was "interrupted" by a political crisis—the eve of the October revolution of 1917. Such an "interruption" can only be welcomed; but the writing of the second part of the pamphlet ("The Experience of the Russian Revolutions of 1905 and 1917") will probably have to be put off for a long time. It is more pleasant and useful to go through the "experience of the revolution" than to write about it.

Petrograd
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The Author

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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."

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 3, p. 26. —Ed.

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:

"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, had 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 of 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 befog and belie all this.

Look what wretched subterfuges he uses.

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 3, p. 34.—Ed.

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.

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 2, p. 379. —Ed.

No wonder Rosa Luxemburg declared, on August 4, 1914, that German Social-Democracy was a *stinking corpse*.³⁷

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.

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

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 3, p. 328. —Ed.

** Ibid., pp. 242-43. —Ed.

*** Ibid., Vol. 2, p. 189. —Ed.

**** Ibid., Vol. 3, p. 328. —Ed.

***** Ibid., pp. 220, 221.—Ed.

“equality of all citizens before the law”, and you will see at every turn evidence of the hypocrisy of bourgeois 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 case³⁸ 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,³⁹ 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, peacetime. 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 Duma⁴⁰). 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 rottenness, mendacity and hypocrisy of capitalism. It is this contradiction that the agitators and propagandists 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 Constitution⁴¹ 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 manorhouses. 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 democracy, 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

* See Marx/Engels, *Werke*, Bd. 18, Berlin, 1969, S. 300.—*Ed.*

** See Karl Marx and Frederick Engels, *Selected Works*, Vol. 2, p. 379.—*Ed.*

*** *Ibid.*, Vol. 3, pp. 34-35.—*Ed.*

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 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 Bolsheviki, *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 of 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) "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 the 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

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 1, p. 126.—*Ed.*

** *Ibid.*, Vol. 2, p. 188.—*Ed.*

“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 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 said (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 in everything in theory, but *in practice* he agrees with them on everything essential (i.e., on everything pertaining to revolution).

WHAT IS INTERNATIONALISM?

Kautsky is absolutely convinced that he is an internationalist and calls himself one. The Scheidemanns he calls "government socialists". In defending the Mensheviks (he does not openly express his solidarity with them, but he faithfully expresses their views), Kautsky has shown with perfect clarity what kind of "internationalism" he subscribes to. And since Kautsky is not alone, but is spokesman for a trend which inevitably grew up in the atmosphere of the Second International (Longuet in France, Turati in Italy, Nobs and Grimm, Graber and Naine in Switzerland, Ramsay MacDonald in Britain, etc.), it will be instructive to dwell on Kautsky's "internationalism".

After emphasising that the Mensheviks also attended the Zimmerwald Conference⁴² (a diploma, certainly, but ... a tainted one), Kautsky sets forth the views of the Mensheviks, with whom he agrees, in the following manner:

"...The Mensheviks wanted a general peace. They wanted all the belligerents to adopt the formula: no annexations and no indemnities. Until this had been achieved, the Russian army, according to this view, was to stand ready for battle. The Bolsheviks, on the other hand, demanded an immediate peace at any price; they were prepared, if need be, to make a separate peace; they tried to force it by increasing the state of disorganisation of the army, which was already bad enough" (p. 27). In Kautsky's opinion the Bolsheviks should not have taken power, and should have contented themselves with a Constituent Assembly.

So, the internationalism of Kautsky and the Mensheviks amounts to this: to demand reforms from the imperialist bourgeois government, but to continue to support it, and to continue to support the war that this government is waging until everyone in the war has accepted the formula: no annexations and no indemnities. This view was repeatedly expressed by Turati, and by the Kautsky supporters (Haase and others), and by Longuet and Co., who declared that they stood *for* defence of the fatherland.

Theoretically, this shows a complete inability to dissociate oneself from the social-chauvinists and complete confusion on the question of defence of the fatherland. Politically, it means substituting petty-bourgeois nationalism for internationalism, deserting to the reformists' camp and renouncing revolution.

From the point of view of the proletariat, recognising "defence of the fatherland" means justifying the present war, admitting that it is legitimate. And since the war remains an imperialist war (both under a monarchy and under a republic), irrespective of the country—mine or some other country—in which the enemy troops are stationed at the given moment, recognising defence of the fatherland means, *in fact*, supporting the imperialist, predatory bourgeoisie, and completely betraying socialism. In Russia, even under Kerensky, under the bourgeois-democratic republic, the war continued to be an imperialist war, for it was being waged by the bourgeoisie as a ruling class (and war is a "continuation of politics"); and a particularly striking expression of the imperialist character of the war were the secret treaties for the partitioning of the world and the plunder of other countries which had been concluded by the tsar at the time with the capitalists of Britain and France.

The Mensheviks deceived the people in a most despicable manner by calling this war a defensive or revolutionary war. And by approving the policy of the Mensheviks, Kautsky is approving the popular deception, is approving the part played by the petty bourgeoisie in helping capital to trick the workers and harness them to the chariot of the imperialists. Kautsky is pursuing a characteristically petty-bourgeois, philistine policy by pretending (and trying to make the people believe the absurd idea) that *putting forward a slogan* alters the position. The entire history of bourgeois democracy refutes this illusion; the bourgeois democrats have always advanced all sorts of "slogans" to deceive the people. The point is to *test* their sincerity, to compare their words with their

deeds, not to be satisfied with idealistic or charlatan *phrases*, but to get down to *class reality*. An imperialist war does not cease to be imperialist when charlatans or phrase-mongers or petty-bourgeois philistines put forward sentimental "slogans", but only when the *class* which is conducting the imperialist war, and is bound to it by millions of economic threads (and even ropes), is really *overthrown* and is replaced at the helm of state by the really revolutionary class, the proletariat. *There is no other way of getting out of an imperialist war, as also out of an imperialist predatory peace.*

By approving the foreign policy of the Mensheviks, and by declaring it to be internationalist and Zimmerwaldist, Kautsky, first, reveals the utter rottenness of the opportunist Zimmerwald majority (no wonder we, the *Left* Zimmerwaldists, at once dissociated ourselves from such a majority!), and, secondly—and this is the chief thing—passes from the position of the proletariat to the position of the petty bourgeoisie, from the revolutionary to the reformist.

The proletariat fights for the revolutionary overthrow of the imperialist bourgeoisie; the petty bourgeoisie fights for the reformist "improvement" of imperialism, for adaptation to it, while *sibmitting* to it. When Kautsky was still a Marxist, for example, in 1909, when he wrote his *Road to Power*, it was the idea that war would inevitably lead to *revolution* that he advocated, and he spoke of the approach of an *era of revolutions*. The Basle Manifesto of 1912⁴³ plainly and definitely speaks of a *proletarian revolution* in connection with that very imperialist war between the German and the British groups which actually broke out in 1914. But in 1918, when revolutions did begin in connection with the war, Kautsky, instead of explaining that they were inevitable, instead of pondering over and thinking out the *revolutionary* tactics and the ways and means of preparing for revolution, began to describe the reformist tactics of the Mensheviks as internationalism. Isn't this apostasy?

Kautsky praises the Mensheviks for having insisted on maintaining the fighting strength of the army, and he blames the Bolsheviks for having added to "disorganisation of the army", which was already disorganised enough as it was. This means praising reformism and submission to the imperialist bourgeoisie, and blaming and renouncing revolution. For under Kerensky maintaining the fighting strength of the army meant its preservation under *bourgeois* (albeit republican) command. Everybody

knows, and the progress of events has strikingly confirmed it, that this republican army preserved the *Kornilov* spirit because its officers were Kornilov men. The bourgeois officers could not help being Kornilov men; they could not help gravitating towards imperialism and towards the forcible suppression of the proletariat. All that the Menshevik tactics amounted to *in practice* was to leave all the foundations of the imperialist war and all the foundations of the *bourgeois* dictatorship intact, to patch up details and to daub over a few trifles ("reforms").

On the other hand, not a single great revolution has ever taken place, or ever can take place, without the "disorganisation" of the army. For the army is the most ossified instrument for supporting the old regime, the most hardened bulwark of bourgeois discipline, buttressing up the rule of capital, and preserving and fostering among the working people the servile spirit of submission and subjection to capital. Counter-revolution has never tolerated, and never could tolerate, armed workers side by side with the army. In France, Engels wrote, the workers emerged armed from every revolution: "therefore, the disarming of the workers was the first commandment for the bourgeoisie, who were at the helm of the state".* The armed workers were the embryo of a *new* army, the organised nucleus of a *new* social order. The first commandment of the bourgeoisie was to crush this nucleus and prevent it from growing. The first commandment of every victorious revolution, as Marx and Engels repeatedly emphasised, was to smash the old army, dissolve it and replace it by a new one. A new social class, when rising to power, never could, and cannot now, attain power and consolidate it except by completely disintegrating the old army ("Disorganisation!" the reactionary or just cowardly philistines howl on this score), except by passing through a most difficult and painful period without any army (the great French Revolution also passed through such a painful period), and by gradually building up, in the midst of hard civil war, a new army, a new discipline, a new military organisation of the new class. Formerly, Kautsky the historian understood this. Now, Kautsky the renegade has forgotten it.

What right has Kautsky to call the Scheidemanns "government socialists" if he *approves* of the tactics of the Mensheviks in the Russian revolution? In supporting Kerensky and joining his Ministry, the Mensheviks were also government socialists. Kautsky

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 2, p. 179.—Ed.

could not escape this conclusion if he were to put the question as to which is the *ruling class* that is waging the imperialist war. But Kautsky avoids raising the question about the ruling class, a question that is imperative for a Marxist, for the mere raising of it would expose the renegade.

The Kautsky supporters in Germany, the Longuet supporters in France, and Turati and Co. in Italy argue in this way: socialism presupposes the equality and freedom of nations, their self-determination, *hence*, when our country is attacked, or when enemy troops invade our territory, it is the right and duty of socialists to defend their country. But theoretically such an argument is either a sheer mockery of socialism or a fraudulent subterfuge, while from the point of view of practical politics it coincides with the argument of the quite ignorant country yokel who has even no conception of the social, class character of the war, and of the tasks of a revolutionary party during a reactionary war.

Socialism is opposed to violence against nations. That is indisputable. But socialism is opposed to violence against men in general. Apart from Christian anarchists and Tolstoyans,⁴⁴ however, no one has yet drawn the conclusion from this that socialism is opposed to *revolutionary* violence. So, to talk about "violence" in general, without examining the conditions which distinguish reactionary from revolutionary violence, means being a philistine who renounces revolution, or else it means simply deceiving oneself and others by sophistry.

The same holds true of violence against nations. Every war is violence against nations, but that does not prevent socialists from being *in favour* of a revolutionary war. The class character of war—that is the fundamental question which confronts a socialist (if he is not a renegade). The imperialist war of 1914-18 is a war between two groups of the imperialist bourgeoisie for the division of the world, for the division of the booty, and for the plunder and strangulation of small and weak nations. This was the appraisal of the impending war given in the Basle Manifesto in 1912, and it has been confirmed by the facts. Whoever departs from this view of war is not a socialist.

If a German under Wilhelm or a Frenchman under Clemenceau says, "It is my right and duty as a socialist to defend my country if it is invaded by an enemy", he argues not like a socialist, not like an internationalist, not like a revolutionary proletarian, but like a *petty-bourgeois nationalist*. Because this argument ignores the

revolutionary class struggle of the workers against capital, it ignores the appraisal of the war as a *whole* from the point of view of the world bourgeoisie and the world proletariat, that is, it ignores internationalism, and all that remains is miserable and narrow-minded nationalism. My country is being wronged, that is all I care about—that is what this argument amounts to, and that is where its petty-bourgeois, nationalist narrow-mindedness lies. It is the same as if in regard to individual violence, violence against an individual, one were to argue that socialism is opposed to violence and therefore I would rather be a traitor than go to prison.

The Frenchman, German or Italian who says: "Socialism is opposed to violence against nations, *therefore* I defend myself when my country is invaded", *betrays* socialism and internationalism, because such a man *sees only* his own "country", he puts "his own" ... *bourgeoisie* above everything else and does not give a thought to the *international connections* which make the war an imperialist war and *his* bourgeoisie a link in the chain of imperialist plunder.

All philistines and all stupid and ignorant yokels argue in the same way as the renegade Kautsky supporters, Longuet supporters, Turati and Co.: "The enemy has invaded my country, I don't care about anything else." *

The socialist, the revolutionary proletarian, the internationalist, argues differently. He says: "The character of the war (whether it is reactionary or revolutionary) does not depend on who the attacker was, or in whose country the 'enemy' is stationed; it depends on *what class* is waging the war, and on what politics this war is a continuation of. If the war is a reactionary, imperialist war, that is, if it is being waged by two world groups of the imperialist, rapacious, predatory, reactionary bourgeoisie, then every bourgeoisie (even of the smallest country) becomes a participant in the plunder, and my duty as a representative of the revolutionary proletariat is to prepare for the *world proletarian revolution* as the

* The social-chauvinists (the Scheidemanns, Renaudels, Hendersons, Gomperses and Co.) absolutely refuse to talk about the "International" during the war. They regard the enemies of "*their*" respective bourgeoisies as "traitors" to ... socialism. They *support* the policy of conquest pursued by *their* respective bourgeoisies. The social-pacifists (i.e., socialists in words and petty-bourgeois pacifists in practice) express all sorts of "internationalist" sentiments, protest against annexations, etc., but *in practice* they continue to *support their* respective imperialist bourgeoisies. The difference between the two types is unimportant; it is like the difference between two capitalists—one with bitter, and the other with sweet, words on his lips.

only escape from the horrors of a world slaughter. I must argue, not from the point of view of 'my' country (for that is the argument of a wretched, stupid, petty-bourgeois nationalist who does not realise that he is only a plaything in the hands of the imperialist bourgeoisie), but from the point of view of *my share* in the preparation, in the propaganda, and in the acceleration of the world proletarian revolution."

That is what internationalism means, and that is the duty of the internationalist, the revolutionary worker, the genuine socialist. That is the *ABC* that Kautsky the renegade has "forgotten". And his apostasy becomes still more obvious when he passes from approving the tactics of the petty-bourgeois nationalists (the Mensheviks in Russia, the Longuet supporters in France, the Turatis in Italy, and Haase and Co. in Germany) to criticising the Bolshevik tactics. Here is his criticism:

"The Bolshevik revolution was based on the assumption that it would become the starting-point of a general European revolution, that the bold initiative of Russia would prompt the proletarians of all Europe to rise.

"On this assumption it was, of course, immaterial what forms the Russian separate peace would take, what hardships and territorial losses (literally: mutilation or maiming, *Verstümmelungen*) it would cause the Russian people, and what interpretation of the self-determination of nations it would give. At that time it was also immaterial whether Russia was able to defend herself or not. According to this view, the European revolution would be the best protection of the Russian revolution, and would bring complete and genuine self-determination to all peoples inhabiting the former Russian territory. "A revolution in Europe, which would establish and consolidate socialism there, would also become the means of removing the obstacles that would arise in Russia in the way of the introduction of the socialist system of production owing to the economic backwardness of the country.

"All this was very logical and very sound—only if the main assumption were granted, namely, that the Russian revolution would infallibly let loose a European revolution. But what if that did not happen?

"So far the assumption has not been justified. And the proletarians of Europe are now being accused of having abandoned and betrayed the Russian revolution. This is an accusation levelled against unknown persons, for who is to be held responsible for the behaviour of the European proletariat?" (P. 28.)

And Kautsky then goes on to explain at great length that Marx, Engels and Bebel were more than once mistaken about the advent of revolution they had anticipated, but that they never based their tactics on the expectation of a revolution "*at a definite date*" (p. 29), whereas, he says, the Bolsheviks "staked everything on one card, on a general European revolution".

We have deliberately quoted this long passage to demonstrate to our readers Kautsky's "skill" in counterfeiting Marxism by palming off his banal and reactionary philistine view in its stead.

First, to ascribe to an opponent an obviously stupid idea and then to refute it is a trick practised by none too clever people. If the Bolsheviks had based their tactics on the expectation of a revolution in other countries *by a definite date* that would have been an undeniable stupidity. But the Bolshevik Party has never been guilty of such stupidity. In my letter to American workers (August 20, 1918), I expressly disown this foolish idea by saying that we count on an American revolution, but not by any definite date. I dwelt at length upon the very same idea more than once in my controversy with the Left Socialist-Revolutionaries and the "Left Communists"⁴⁶ (January-March 1918). Kautsky has committed a slight ... just a very slight forgery, on which he in fact based his criticism of Bolshevism. Kautsky has confused tactics based on the expectation of a European revolution in the more or less near future, but not at a definite date, with tactics based on the expectation of a European revolution at a definite date. A slight, just a very slight forgery!

The last-named tactics are foolish. The first-named *are obligatory* for a Marxist, for every revolutionary proletarian and internationalist—*obligatory*, because they alone take into account in a proper Marxist way the objective situation brought about by the war in all European countries, and they alone conform to the international tasks of the proletariat.

By substituting the petty question about an error which the Bolshevik revolutionaries might have made, but did not, for the important question of the foundations of revolutionary tactics in general, Kautsky adroitly abjures all revolutionary tactics!

A renegade in politics, he is *unable even to present the question* of the objective prerequisites of revolutionary tactics theoretically.

And this brings us to the second point.

Secondly, it is obligatory for a Marxist to count on a European revolution if a *revolutionary situation* exists. It is the ABC of Marxism that the tactics of the socialist proletariat cannot be the same both when there is a revolutionary situation and when there is no revolutionary situation.

If Kautsky had put this question, which is obligatory for a Marxist, he would have seen that the answer was absolutely against him. Long before the war, all Marxists, all socialists were agreed that a European war would create a revolutionary situation. Kautsky himself, before he became a renegade, clearly and

definitely recognised this—in 1902 (in his *Social Revolution*) and in 1909 (in his *Road to Power*). It was also admitted in the name of the entire Second International in the Basle Manifesto. No wonder the social-chauvinists and Kautsky supporters (the “Centrists”, i.e., those who waver between the revolutionaries and the opportunists) of all countries shun like the plague the declarations of the Basle Manifesto on this score!

So, the expectation of a revolutionary situation in Europe was not an infatuation of the Bolsheviks, but the *general opinion* of all Marxists. When Kautsky tries to escape from this indisputable truth using such phrases as the Bolsheviks “always believed in the omnipotence of violence and will”, he simply utters a sonorous and empty phrase to *cover up* his evasion, a shameful evasion, to put the question of a revolutionary situation.

To proceed. Has a revolutionary situation actually come or not? Kautsky proved unable to put this question either. The economic facts provide an answer: the famine and ruin created everywhere by the war imply a revolutionary situation. The political facts also provide an answer: ever since 1915 a splitting process has been evident in *all* countries within the old and decayed socialist parties, a process of *departure of the mass* of the proletariat from the social-chauvinist leaders to the left, to revolutionary ideas and sentiments, to revolutionary leaders.

Only a person who dreads revolution and betrays it could have failed to see these facts on August 5, 1918, when Kautsky was writing his pamphlet. And now, at the end of October 1918, the revolution is growing in a *number* of European countries, and growing under everybody's eyes and very rapidly at that. Kautsky the “revolutionary”, who still wants to be regarded as a Marxist, has proved to be a short-sighted philistine, who, like those philistines of 1847 whom Marx ridiculed, failed to see the approaching revolution!

Now to the third point.

Thirdly, what should be the specific features of revolutionary tactics when there is a revolutionary situation in Europe? Having become a renegade, Kautsky feared to put this question, which is obligatory for a Marxist. Kautsky argues like a typical petty bourgeois, a philistine, or like an ignorant peasant: has a “general European revolution” begun or not? If it has, then *he too* is prepared to become a revolutionary! But then, mark you, every scoundrel (like the scoundrels who now sometimes attach them-

selves to the victorious Bolsheviks) would proclaim himself a revolutionary!

If it has not, then Kautsky will turn his back on revolution! Kautsky does not display a shade of understanding of the truth that a revolutionary Marxist differs from the philistine and petty bourgeois by his ability to *preach* to the uneducated masses that the maturing revolution is necessary, to *prove* that it is inevitable, to *explain* its benefits to the people, and to *prepare* the proletariat and all the working and exploited people for it.

Kautsky ascribed to the Bolsheviks an absurdity, namely, that they had staked everything on one card, on a European revolution breaking out at a definite date. This absurdity had turned against Kautsky himself, because the logical conclusion of his argument is that the tactics of the Bolsheviks would have been correct if a European revolution had broken out by August 5, 1918! That is the date Kautsky mentions as the time he was writing his pamphlet. And when, a few weeks after this August 5, it became clear that revolution was coming in a number of European countries, the whole apostasy of Kautsky, his whole falsification of Marxism, and his utter inability to reason or even to present questions in a revolutionary manner, became revealed in all their charm!

When the proletarians of Europe are accused of treachery, Kautsky writes, it is an accusation levelled at unknown persons.

You are mistaken, Mr. Kautsky! Look in the mirror and you will see those "unknown persons" against whom this accusation is levelled. Kautsky assumes an air of naïveté and pretends not to understand *who* levelled the accusation, and its *meaning*. In reality, however, Kautsky knows perfectly well that the accusation has been and is being levelled by the German "Lefts", by the Spartacists,⁴⁶ by Liebknecht and his friends. This accusation expresses a *clear appreciation* of the fact that the German proletariat betrayed the Russian (and world) revolution when it strangled Finland, the Ukraine, Latvia and Estonia. This accusation is levelled primarily and above all, not against the *masses*, who are always downtrodden, but against those *leaders* who, like the Scheidemanns and the Kautskys, *failed* in their duty to carry on revolutionary agitation, revolutionary propaganda, revolutionary work among the masses to overcome their inertness, who in fact worked *against* the revolutionary instincts and aspirations which are always aglow deep down among the mass of the oppressed class. The Scheidemanns bluntly, crudely, cynically, and in most

cases for selfish motives betrayed the proletariat and deserted to the side of the bourgeoisie. The Kautsky and the Longuet supporters did the same thing, only hesitatingly and haltingly, and casting cowardly side-glances at those who were stronger at the moment. In all his writings during the war Kautsky tried to *extinguish* the revolutionary spirit instead of fostering and fanning it.

The fact that Kautsky does not even understand the enormous *theoretical* importance, and the even greater agitational and propaganda importance of the "accusation" that the proletarians of Europe have betrayed the Russian revolution will remain a veritable historical monument to the philistine stupefaction of the "average" leader of German official Social-Democracy! Kautsky does not understand that, owing to the censorship prevailing in the German "Reich", this "accusation" is perhaps the only form in which the German socialists who have not betrayed socialism—Liebknecht and his friends—can express *their appeal to the German workers* to throw off the Scheidemanns and the Kautskys, to push aside such "leaders", to free themselves from their stultifying and debasing propaganda, to rise in revolt *in spite of them, without them, and march over their heads towards revolution!*

Kautsky does not understand this. And how could he understand the tactics of the Bolsheviks? Can a man who renounces revolution in general be expected to weigh and appraise the conditions of the development of revolution in one of the most "difficult" cases?

The Bolsheviks' tactics were correct; they were the *only* internationalist tactics, because they were based, not on the cowardly fear of a world revolution, not on a philistine "lack of faith" in it, not on the narrow nationalist desire to protect one's "own" fatherland (the fatherland of one's own bourgeoisie), while not "giving a damn" about all the rest, but on a correct (and, before the war and before the apostasy of the social-chauvinists and social-pacifists, a universally accepted) *estimation* of the revolutionary situation in Europe. These tactics were the only internationalist tactics, because they did the utmost possible in one country *for* the development, support and awakening of the revolution *in all countries*. These tactics have been justified by their enormous success, for Bolshevism (not by any means because of the merits of the Russian Bolsheviks, but because of the most profound sympathy of the *people* everywhere for tactics that are

revolutionary in practice) has become *world* Bolshevism, has produced an idea, a theory, a programme and tactics which differ concretely and in practice from those of social-chauvinism and social-pacifism. Bolshevism *has given a coup de grâce* to the old, decayed International of the Scheidemanns and Kautskys, Renaudels and Longuets, Hendersons and MacDonalds, who from now on will be treading on each other's feet, dreaming about "unity" and trying to revive a corpse. Bolshevism *has created* the ideological and tactical foundations of a Third International, of a really proletarian and Communist International, which will take into consideration both the gains of the tranquil epoch and the experience of the *epoch of revolutions, which has begun*.

Bolshevism has popularised throughout the world the idea of the "dictatorship of the proletariat", has translated these words from the Latin, first into Russian, and then into *all* the languages of the world, and has shown by the example of *Soviet government* that the workers and poor peasants, *even* of a backward country, even with the least experience, education and habits of organisation, have been *able* for a whole year, amidst gigantic difficulties and amidst a struggle against the exploiters (who were supported by the bourgeoisie of the *whole* world), to maintain the power of the working people, to create a democracy that is immeasurably higher and broader than all previous democracies in the world, and to *start* the creative work of tens of millions of workers and peasants for the practical construction of socialism.

Bolshevism has actually helped to develop the proletarian revolution in Europe and America more powerfully than any party in any other country has so far succeeded in doing. While the workers of the whole world are realising more and more clearly every day that the tactics of the Scheidemanns and Kautskys have not delivered them from the imperialist war and from wage-slavery to the imperialist bourgeoisie, and that these tactics cannot serve as a model for all countries, the mass of workers in all countries are realising more and more clearly every day that Bolshevism has indicated the right road of escape from the horrors of war and imperialism, that Bolshevism *can serve as a model of tactics for all*.

Not only the general European, but the world proletarian revolution is maturing before the eyes of all, and it has been assisted, accelerated and supported by the victory of the proletariat in Russia. All this is not enough for the complete victory of socialism, you say? Of course it is not enough. One country alone

cannot do more. But this one country, thanks to Soviet government, has done so much that even if Soviet government in Russia were to be crushed by world imperialism tomorrow, as a result, let us say, of an agreement between German and Anglo-French imperialism—even granted that very worst possibility—it would still be found that Bolshevik tactics have brought enormous benefit to socialism and have assisted the growth of the invincible world revolution.

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“DEMOCRACY” AND DICTATORSHIP

The few numbers of the Berlin *Red Banner* and the Vienna *Call* (*Weckruf*),⁴⁷ organ of the Communist Party of German Austria, that have reached Moscow, show that the traitors to socialism — those who supported the war of the predatory imperialists — the Scheidemanns and Eberts, Austerlitzes and Renners—are getting the rebuff they deserve from the genuine representatives of the revolutionary workers of Germany and Austria. We extend warm greetings to both papers, which epitomise the vitality and growth of the Third International.

Apparently the chief question of the revolution both in Germany and Austria now is: Constituent Assembly or Soviet government? The spokesmen of the bankrupt Second International, all the way from Scheidemann to Kautsky, stand for the first and describe their stand as defence of “democracy” (Kautsky has even gone so far as to call it “pure democracy”) as distinct from dictatorship. In the pamphlet *The Proletarian Revolution and the Renegade Kautsky*, which has just come off the press in Moscow and Petrograd, I examine Kautsky’s views in detail. I shall try briefly to give the substance of the point at issue, which has become the question of the day for all the advanced capitalist countries.

The Scheidemanns and Kautskys speak about “pure democracy” and “democracy” in general for the purpose of deceiving the people and concealing from them the *bourgeois* character of *present-day* democracy. Let the bourgeoisie continue to keep the entire apparatus of state power in their hands, let a handful of exploiters continue to use the former, bourgeois, state machine! Elections held in such circumstances are lauded by the bourgeoisie, for very good reasons, as being “free”, “equal”, “democratic” and “universal”. These words are designed to

conceal the truth, to conceal the fact that the means of production and political power remain in the hands of the exploiters, and that therefore real freedom and real equality for the exploited, that is, for the vast majority of the population, are out of the question. It is profitable and indispensable for the bourgeoisie to conceal from the people the *bourgeois* character of modern democracy, to picture it as democracy in general or "pure democracy", and the Scheidemanns and the Kautskys, repeating this, *in practice* abandon the standpoint of the proletariat and side with the bourgeoisie.

Marx and Engels in their last joint preface to the *Communist Manifesto* (in 1872) considered it necessary specially to warn the workers that the proletariat cannot simply lay hold of the ready-made (that is, the bourgeois) state machine and wield it for its own purpose, that it must smash it, break it up. The renegade Kautsky, who has written a special pamphlet entitled *The Dictatorship of the Proletariat*, concealed from the workers this most important Marxist truth, utterly distorted Marxism, and, quite obviously, the praise which Scheidemann and Co. showered on the pamphlet was fully merited as praise by agents of the bourgeoisie for one switching to the side of the bourgeoisie.

It is sheer mockery of the working and exploited people to speak of pure democracy, of democracy in general, of equality, freedom and universal rights when the workers and all working people are ill-fed, ill-clad, ruined and worn out not only as a result of capitalist wage-slavery, but as a consequence of four years of predatory war, while the capitalists and profiteers remain in possession of the "property" usurped by them and the "ready-made" apparatus of state power. This is tantamount to trampling on the basic truths of Marxism which has taught the workers: you must take advantage of bourgeois democracy which, compared with feudalism, represents a great historical advance, but not for one minute must you forget the bourgeois character of this "democracy", its historically conditional and limited character. Never share the "superstitious belief" in the "state" and never forget that the state even in the most democratic republic, and not only in a monarchy, is simply a machine for the suppression of one class by another.

The bourgeoisie are compelled to be hypocritical and to describe as "popular government" or democracy in general, or pure democracy, the (*bourgeois*) democratic republic which is, in practice, the dictatorship of the bourgeoisie, the dictatorship of the

exploiters over the working people. The Scheidemanns and Kautskys, the Austerlitzes and Renners (and now, to our regret, with the help of Friedrich Adler) fall in line with this falsehood and hypocrisy. But Marxists, Communists, expose this hypocrisy, and tell the workers and the working people in general this frank and straightforward truth: the democratic republic, the Constituent Assembly, general elections, etc., are, in practice, the dictatorship of the bourgeoisie, and for the emancipation of labour from the yoke of capital there is no other way but to replace this dictatorship with the *dictatorship of the proletariat*.

The dictatorship of the proletariat alone can emancipate humanity from the oppression of capital, from the lies, falsehood and hypocrisy of bourgeois democracy—democracy *for the rich*—and establish democracy *for the poor*, that is, make the blessings of democracy *really* accessible to the workers and poor peasants, whereas now (even in the most democratic—*bourgeois*—republic) the blessings of democracy are, *in fact*, inaccessible to the vast majority of working people.

Take, for example, freedom of assembly and freedom of the press. The Scheidemanns and Kautskys, the Austerlitzes and Renners assure the workers that the present elections to the Constituent Assembly in Germany and Austria are "democratic". That is a lie. *In practice* the capitalists, the exploiters, the landowners and the profiteers own 9/10 of the best meeting halls, and 9/10 of the stocks of newsprint, printing-presses, etc. The urban workers and the farm hands and day labourers are, *in practice*, debarred from democracy by the "sacred right of property" (guarded by the Kautskys and Renners, and now, to our regret, by Friedrich Adler as well) and by the bourgeois state apparatus, that is, bourgeois officials, bourgeois judges, and so on. The present "freedom of assembly and the press" in the "democratic" (bourgeois-democratic) German republic is false and hypocritical, because *in fact* it is *freedom for the rich* to buy and bribe the press, *freedom for the rich* to befuddle the people with the venomous lies of the bourgeois press, *freedom for the rich* to keep as their "property" the landowners' mansions, the best buildings, etc. The dictatorship of the proletariat *will take* from the capitalists and hand over to the working people the landowners' mansions, the best buildings, printing-presses and the stocks of newsprint.

But this means replacing "universal", "pure" democracy by the "dictatorship of one class", scream the Scheidemanns and

Kautskys, the Austerlitzes and Renners (together with their followers in other countries—the Gomperses, Hendersons, Renaudels, Vanderveldes and Co.).

Wrong, we reply. This means replacing what in fact is the dictatorship of the bourgeoisie (a dictatorship hypocritically cloaked in the forms of the democratic bourgeois republic) by the dictatorship of the proletariat. This means replacing democracy for the rich by democracy for the poor. This means replacing freedom of assembly and the press for the minority, for the exploiters, by freedom of assembly and the press for the *majority* of the population, for the working people. This means a gigantic, world-historic *extension* of democracy, its transformation from falsehood into truth, the liberation of humanity from the shackles of capital, which *distorts* and truncates any, even the most “democratic” and republican, *bourgeois* democracy. This means replacing the bourgeois state by the *proletarian* state, a replacement that is the sole way the state can eventually wither away altogether.

But why not reach this goal without the dictatorship of one class? Why not switch directly to “pure” democracy? So ask the hypocritical friends of the bourgeoisie or the naive petty bourgeois and philistines gulled by them.

And we reply: Because in any capitalist society the decisive say lies with either the bourgeoisie or the proletariat, while the small proprietors, inevitably, remain wavering, helpless, stupid dreamers of “pure”, i.e., non-class or above-class, democracy. Because from a society in which one class oppresses another there is no way out other than through the dictatorship of the oppressed class. Because the proletariat alone is capable of defeating the bourgeoisie, of overthrowing them, being the sole class which capitalism has united and “schooled”, and which is capable of drawing to its side the wavering mass of the working population with a petty-bourgeois way of life, of drawing them to its side or at least “neutralising” them. Because only mealy-mouthed petty bourgeois and philistines can dream—deceiving thereby both themselves and the workers—of overthrowing capitalist oppression without a long and difficult process of *suppressing the resistance* of the exploiters. In Germany and Austria this resistance is not yet very pronounced because expropriation of the expropriators has not yet begun. But once expropriation begins the resistance will be fierce and desperate. In concealing this from themselves and from the

workers the Scheidemanns and Kautskys, the Austerlitzes and Renners betray the interests of the proletariat, switching at the most decisive moment from the class struggle and overthrow of the yoke of the bourgeoisie to getting the proletariat to come to terms with the bourgeoisie, achieving "social peace" or reconciliation of exploited and exploiters.

Revolutions are the locomotives of history, said Marx.* Revolutions teach quickly. The urban workers and farm hands in Germany and Austria will quickly discern the betrayal of the cause of socialism by the Scheidemanns and Kautskys, the Austerlitzes and Renners. The proletariat will cast aside these "social traitors"—socialists in words and betrayers of socialism in practice—as it did in Russia with the same kind of petty bourgeoisie and philistines—the Mensheviks and "Socialist-Revolutionaries". The more complete the domination of the above-mentioned "leaders", the quicker the proletariat will see that only the replacement of the bourgeois state, be it the most democratic bourgeois republic, by a state of the type of the Paris Commune (about which so much was said by Marx, who has been distorted and betrayed by the Scheidemanns and Kautskys) or by a state of the Soviet type, can open the way to socialism. The dictatorship of the proletariat will deliver humanity from capitalist oppression and war.

Moscow, December 23, 1918

Pravda No. 2, January 3, 1919
Signed: *N. Lenin*

Collected Works, Vol. 28,
pp. 368-72

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 1, p. 277. —*Ed.*

FIRST CONGRESS OF THE COMMUNIST INTERNATIONAL MARCH 2-6, 1919

1

THESES AND REPORT ON BOURGEOIS DEMOCRACY AND THE DICTATORSHIP OF THE PROLETARIAT MARCH 4

1. Faced with the growth of the revolutionary workers' movement in every country, the bourgeoisie and their agents in the workers' organisations are making desperate attempts to find ideological and political arguments in defence of the rule of the exploiters. Condemnation of dictatorship and defence of democracy are particularly prominent among these arguments. The falsity and hypocrisy of this argument, repeated in a thousand strains by the capitalist press and at the Berne yellow International Conference in February 1919,⁴⁸ are obvious to all who refuse to betray the fundamental principles of socialism.

2. Firstly, this argument employs the concepts of "democracy in general" and "dictatorship in general", without posing the question of the class concerned. This non-class or above-class presentation, which supposedly is popular, is an outright travesty of the basic tenet of socialism, namely, its theory of class struggle, which socialists who have sided with the bourgeoisie recognise in words but disregard in practice. For in no civilised capitalist country does "democracy in general" exist; all that exists is bourgeois democracy, and it is not a question of "dictatorship in general", but of the dictatorship of the oppressed class, i.e., the proletariat, over its oppressors and exploiters, i.e., the bourgeoisie, in order to overcome the resistance offered by the exploiters in their fight to maintain their domination.

3. History teaches us that no oppressed class ever did, or could, achieve power without going through a period of dictatorship, i.e., the conquest of political power and forcible suppression of the resistance always offered by the exploiters—a resistance that is most desperate, most furious, and that stops at nothing. The bourgeoisie, whose domination is now defended by the socialists

who denounce "dictatorship in general" and extol "democracy in general", won power in the advanced countries through a series of insurrections, civil wars, and the forcible suppression of kings, feudal lords, slaveowners and their attempts at restoration. In books, pamphlets, congress resolutions and propaganda speeches socialists everywhere have thousands and millions of times explained to the people the class nature of these bourgeois revolutions and this bourgeois dictatorship. That is why the present defence of bourgeois democracy under cover of talk about "democracy in general" and the present howls and shouts against proletarian dictatorship under cover of shouts about "dictatorship in general" are an outright betrayal of socialism. They are, in fact, desertion to the bourgeoisie, denial of the proletariat's right to its own, proletarian, revolution, and defence of bourgeois reformism at the very historical juncture when bourgeois reformism throughout the world has collapsed and the war has created a revolutionary situation.

4. In explaining the class nature of bourgeois civilisation, bourgeois democracy and the bourgeois parliamentary system, all socialists have expressed the idea formulated with the greatest scientific precision by Marx and Engels, namely, that the most democratic bourgeois republic is no more than a machine for the suppression of the working class by the bourgeoisie, for the suppression of the working people by a handful of capitalists. There is not a single revolutionary, not a single Marxist among those now shouting against dictatorship and for democracy who has not sworn and vowed to the workers that he accepts this basic truth of socialism. But now, when the revolutionary proletariat is in a fighting mood and taking action to destroy this machine of oppression and to establish proletarian dictatorship, these traitors to socialism claim that the bourgeoisie have granted the working people "pure democracy", have abandoned resistance and are prepared to yield to the majority of the working people. They assert that in a democratic republic there is not, and never has been, any such thing as a state machine for the oppression of labour by capital.

5. The Paris Commune—to which all who parade as socialists pay lip-service, for they know that the workers ardently and sincerely sympathise with the Commune—showed very clearly the historically conventional nature and limited value of the bourgeois parliamentary system and bourgeois democracy—institutions

which, though highly progressive compared with medieval times, inevitably require a radical alteration in the era of proletarian revolution. It was Marx who best appraised the historical significance of the Commune. In his analysis, he revealed the exploiting nature of bourgeois democracy and the bourgeois parliamentary system under which the oppressed classes enjoy the right to decide once in several years which representative of the propertied classes shall "represent and suppress" (*ver-und zertreten*) the people in parliament.* And it is now, when the Soviet movement is embracing the entire world and continuing the work of the Commune for all to see, that the traitors to socialism are forgetting the concrete experience and concrete lessons of the Paris Commune and repeating the old bourgeois rubbish about "democracy in general". The Commune was not a parliamentary institution.

6. The significance of the Commune, furthermore, lies in the fact that it endeavoured to crush, to smash to its very foundations, the bourgeois state apparatus, the bureaucratic, judicial, military and police machine, and to replace it by a self-governing, mass workers' organisation in which there was no division between legislative and executive power. All contemporary bourgeois-democratic republics, including the German republic, which the traitors to socialism, in mockery of the truth, describe as a proletarian republic, retain this state apparatus. We therefore again get quite clear confirmation of the point that shouting in defence of "democracy in general" is actually defence of the bourgeoisie and their privileges as exploiters.

7. "Freedom of assembly" can be taken as a sample of the requisites of "pure democracy". Every class-conscious worker who has not broken with his class will readily appreciate the absurdity of promising freedom of assembly to the exploiters at a time and in a situation when the exploiters are resisting the overthrow of their rule and are fighting to retain their privileges. When the bourgeoisie were revolutionary, they did not, either in England in 1649 or in France in 1793, grant "freedom of assembly" to the monarchists and nobles, who summoned foreign troops and "assembled" to organise attempts at restoration. If the present-day bourgeoisie, who have long since become reactionary, demand from the proletariat advance guarantees of "freedom of assembly"

* See Karl Marx and Frederick Engels, *Selected Works*, Vol. 2, p. 221. —Ed.

for the exploiters, whatever the resistance offered by the capitalists to being expropriated, the workers will only laugh at their hypocrisy.

The workers know perfectly well, too, that even in the most democratic bourgeois republic "freedom of assembly" is a hollow phrase, for the rich have the best public and private buildings at their disposal, and enough leisure to assemble at meetings, which are protected by the bourgeois machine of power. The rural and urban workers and the small peasants—the overwhelming majority of the population—are denied all these things. As long as that state of affairs prevails, "equality", i.e., "pure democracy", is a fraud. The first thing to do to win genuine equality and enable the working people to enjoy democracy in practice is to deprive the exploiters of all the public and sumptuous private buildings, to give the working people leisure and to see to it that their freedom of assembly is protected by armed workers, not by scions of the nobility or capitalist officers in command of downtrodden soldiers.

Only when that change is effected can we speak of freedom of assembly and of equality without mocking at the workers, at working people in general, at the poor. And this change can be effected only by the vanguard of the working people, the proletariat, which overthrows the exploiters, the bourgeoisie.

8. "Freedom of the press" is another of the principal slogans of "pure democracy". And here, too, the workers know—and socialists everywhere have admitted it millions of times—that this freedom is a deception while the best printing-presses and the biggest stock of paper are appropriated by the capitalists, and while capitalist rule over the press remains, a rule that is manifested throughout the world all the more strikingly, sharply and cynically the more democracy and the republican system are developed, as in America for example. The first thing to do to win real equality and genuine democracy for the working people, for the workers and peasants, is to deprive capital of the possibility of hiring writers, buying up publishing houses and bribing newspapers. And to do that the capitalists and exploiters have to be overthrown and their resistance suppressed. The capitalists have always used the term "freedom" to mean freedom for the rich to get richer and for the workers to starve to death. In capitalist usage, freedom of the press means freedom of the rich to bribe the press, freedom to use their wealth to shape and fabricate so-called public opinion. In this respect, too, the defenders of "pure

democracy" prove to be defenders of an utterly foul and venal system that gives the rich control over the mass media. They prove to be deceivers of the people, who, with the aid of plausible, fine-sounding, but thoroughly false phrases, divert them from the concrete historical task of liberating the press from capitalist enslavement. Genuine freedom and equality will be embodied in the system which the Communists are building, and in which there will be no opportunity for amassing wealth at the expense of others, no objective opportunities for putting the press under the direct or indirect power of money, and no impediments in the way of any workingman (or groups of workingmen, in any numbers) for enjoying and practising equal rights in the use of public printing-presses and public stocks of paper.

9. The history of the nineteenth and twentieth centuries demonstrated, even before the war, what this celebrated "pure democracy" really is under capitalism. Marxists have always maintained that the more developed, the "purer" democracy is, the more naked, acute and merciless the class struggle becomes, and the "purer" the capitalist oppression and bourgeois dictatorship. The Dreyfus case in republican France, the massacre of strikers by hired bands armed by the capitalists in the free and democratic American republic—these and thousands of similar facts illustrate the truth which the bourgeoisie are vainly seeking to conceal, namely, that actually terror and bourgeois dictatorship prevail in the most democratic of republics and are openly displayed every time the exploiters think the power of capital is being shaken.

10. The imperialist war of 1914-18 conclusively revealed even to backward workers the true nature of bourgeois democracy, even in the freest republics, as being a dictatorship of the bourgeoisie. Tens of millions were killed for the sake of enriching the German or the British group of millionaires and multimillionaires, and bourgeois military dictatorships were established in the freest republics. This military dictatorship continues to exist in the Allied countries⁴⁹ even after Germany's defeat. It was mostly the war that opened the eyes of the working people, that stripped bourgeois democracy of its camouflage and showed the people the abyss of speculation and profiteering that existed during and because of the war. It was in the name of "freedom and equality" that the bourgeoisie waged the war, and in the name of "freedom and equality" that the munition manufacturers piled up fabulous fortunes. Nothing that the yellow Berne International does can conceal from the people the now

thoroughly exposed exploiting character of bourgeois freedom, bourgeois equality and bourgeois democracy.

11. In Germany, the most developed capitalist country of continental Europe, the very first months of republican freedom, established as a result of imperialist Germany's defeat, have shown the German workers and the whole world the true class substance of the bourgeois-democratic republic. The murder of Karl Liebknecht and Rosa Luxemburg is an event of epoch-making significance not only because of the tragic death of these finest people and leaders of the truly proletarian, Communist International, but also because the class nature of an advanced European state—it can be said without exaggeration, of an advanced state on a world-wide scale—has been conclusively exposed. If those arrested, i.e., those placed under state protection, could be assassinated by officers and capitalists with impunity, and this under a government headed by social-patriots, then the democratic republic where such a thing was possible is a bourgeois dictatorship. Those who voice their indignation at the murder of Karl Liebknecht and Rosa Luxemburg but fail to understand this fact are only demonstrating their stupidity, or hypocrisy. "Freedom" in the German republic, one of the freest and most advanced republics of the world, is freedom to murder arrested leaders of the proletariat with impunity. Nor can it be otherwise as long as capitalism remains, for the development of democracy sharpens rather than dampens the class struggle which, by virtue of all the results and influences of the war and of its consequences, has been brought to boiling point.

Throughout the civilised world we see Bolsheviks being exiled, persecuted and thrown into prison. This is the case, for example, in Switzerland, one of the freest bourgeois republics, and in America, where there have been anti-Bolshevik pogroms, etc. From the standpoint of "democracy in general", or "pure democracy", it is really ridiculous that advanced, civilised, and democratic countries, which are armed to the teeth, should fear the presence of a few score men from backward, famine-stricken and ruined Russia, which the bourgeois papers, in tens of millions of copies, describe as savage, criminal, etc. Clearly, the social situation that could produce this crying contradiction is in fact a dictatorship of the bourgeoisie.

12. In these circumstances, proletarian dictatorship is not only an absolutely legitimate means of overthrowing the exploiters and

suppressing their resistance, but also absolutely necessary to the entire mass of working people, being their only defence against the bourgeois dictatorship which led to the war and is preparing new wars.

The main thing that socialists fail to understand and that constitutes their short-sightedness in matters of theory, their subservience to bourgeois prejudices and their political betrayal of the proletariat is that in capitalist society, whenever there is any serious aggravation of the class struggle intrinsic to that society, there can be no alternative but the dictatorship of the bourgeoisie or the dictatorship of the proletariat. Dreams of some third way are reactionary, petty-bourgeois lamentations. That is borne out by more than a century of development of bourgeois democracy and the working-class movement in all the advanced countries, and notably by the experience of the past five years. This is also borne out by the whole science of political economy, by the entire content of Marxism, which reveals the economic inevitability, wherever commodity economy prevails, of the dictatorship of the bourgeoisie that can only be replaced by the class which the very growth of capitalism develops, multiplies, welds together and strengthens, that is, the proletarian class.

13. Another theoretical and political error of the socialists is their failure to understand that ever since the rudiments of democracy first appeared in antiquity, its forms inevitably changed over the centuries as one ruling class replaced another. Democracy assumed different forms and was applied in different degrees in the ancient republics of Greece, the medieval cities and the advanced capitalist countries. It would be sheer nonsense to think that the most profound revolution in human history, the first case in the world of power being transferred from the exploiting minority to the exploited majority, could take place within the time-worn framework of the old, bourgeois, parliamentary democracy, without drastic changes, without the creation of new forms of democracy, new institutions that embody the new conditions for applying democracy, etc.

14. Proletarian dictatorship is similar to the dictatorship of other classes in that it arises out of the need, as every other dictatorship does, to forcibly suppress the resistance of the class that is losing its political sway. The fundamental distinction between the dictatorship of the proletariat and the dictatorship of other classes—landlord dictatorship in the Middle Ages and bourgeois

dictatorship in all the civilised capitalist countries—consists in the fact that the dictatorship of the landowners and bourgeoisie was the forcible suppression of the resistance offered by the vast majority of the population, namely, the working people. In contrast, proletarian dictatorship is the forcible suppression of the resistance of the exploiters, i.e., an insignificant minority of the population, the landowners and capitalists.

It follows that proletarian dictatorship must inevitably entail not only a change in democratic forms and institutions, generally speaking, but precisely such a change as provides an unparalleled extension of the actual enjoyment of democracy by those oppressed by capitalism—the toiling classes.

And indeed, the form of proletarian dictatorship that has already taken shape, i.e., Soviet power in Russia, the Räte-System in Germany, the Shop Stewards Committees⁵⁰ in Britain and similar Soviet institutions in other countries, all this implies and presents to the toiling classes, i.e., the vast majority of the population, greater practical opportunities for enjoying democratic rights and liberties than ever existed before, even approximately, in the best and the most democratic bourgeois republics.

The substance of Soviet government is that the permanent and only foundation of state power, the entire machinery of state, is the mass-scale organisation of the classes oppressed by capitalism, i.e., the workers and the semi-proletarians (peasants who do not exploit the labour of others and regularly resort to the sale of at least a part of their own labour-power). It is the people, who even in the most democratic bourgeois republics, while possessing equal rights by law, have in fact been debarred by thousands of devices and subterfuges from participation in political life and enjoyment of democratic rights and liberties, that are now drawn into constant and unflinching, moreover, decisive, participation in the democratic administration of the state.

15. The equality of citizens, irrespective of sex, religion, race, or nationality, which bourgeois democracy everywhere has always promised but never effected, and never could effect because of the domination of capital, is given immediate and full effect by the Soviet system, or dictatorship of the proletariat. The fact is that this can only be done by a government of the workers, who are not interested in the means of production being privately owned and in the fight for their division and redivision.

16. The old, i.e., bourgeois, democracy and the parliamentary

system were so organised that it was the mass of working people who were kept farthest away from the machinery of government. Soviet power, i.e., the dictatorship of the proletariat, on the other hand, is so organised as to bring the working people close to the machinery of government. That, too, is the purpose of combining the legislative and executive authority under the Soviet organisation of the state and of replacing territorial constituencies by production units—the factory.

17. The army was a machine of oppression not only under the monarchy. It remains as such in all bourgeois republics, even the most democratic ones. Only the Soviets, the permanent organisations of government authority of the classes that were oppressed by capitalism, are in a position to destroy the army's subordination to bourgeois commanders and really merge the proletariat with the army; only the Soviets can effectively arm the proletariat and disarm the bourgeoisie. Unless this is done, the victory of socialism is impossible.

18. The Soviet organisation of the state is suited to the leading role of the proletariat as a class most concentrated and enlightened by capitalism. The experience of all revolutions and all movements of the oppressed classes, the experience of the world socialist movement teaches us that only the proletariat is in a position to unite and lead the scattered and backward sections of the working and exploited population.

19. Only the Soviet organisation of the state can really effect the immediate break-up and total destruction of the old, i.e., bourgeois, bureaucratic and judicial machinery, which has been, and has inevitably had to be, retained under capitalism even in the most democratic republics, and which is, in actual fact, the greatest obstacle to the practical implementation of democracy for the workers and working people generally. The Paris Commune took the first epoch-making step along this path. The Soviet system has taken the second.

20. Destruction of state power is the aim set by all socialists, including Marx above all. Genuine democracy, i.e., liberty and equality, is unrealisable unless this aim is achieved. But its practical achievement is possible only through Soviet, or proletarian, democracy, for by enlisting the mass organisations of the working people in constant and unflinching participation in the administration of the state, it immediately begins to prepare the complete withering away of any state.

21. The complete bankruptcy of the socialists who assembled in Berne, their complete failure to understand the new, i.e., proletarian, democracy, is especially apparent from the following. On February 10, 1919, Branting delivered the concluding speech at the international Conference of the yellow International in Berne. In Berlin, on February 11, 1919, *Die Freiheit*,¹ the paper of the International's affiliates, published an appeal from the Party of "Independents" to the proletariat. The appeal acknowledged the bourgeois character of the Scheidemann government, rebuked it for wanting to abolish the Soviets, which it described as *Träger und Schützer der Revolution*—vehicles and guardians of the revolution—and proposed that the Soviets be legalised, invested with government authority and given the right to suspend the operation of National Assembly decisions pending a popular referendum.

That proposal indicates the complete ideological bankruptcy of the theorists who defended democracy and failed to see its bourgeois character. This ludicrous attempt to combine the Soviet system, i.e., proletarian dictatorship, with the National Assembly, i.e., bourgeois dictatorship, utterly exposes the paucity of thought of the yellow socialists and Social-Democrats, their reactionary petty-bourgeois political outlook, and their cowardly concessions to the irresistibly growing strength of the new, proletarian democracy.

22. From the class standpoint, the Berne yellow International majority, which did not dare to adopt a formal resolution out of fear of the mass of workers, was right in condemning Bolshevism. This majority is in full agreement with the Russian Mensheviks and Socialist-Revolutionaries, and the Scheidemans in Germany. In complaining of persecution by the Bolsheviks, the Russian Mensheviks and Socialist-Revolutionaries try to conceal the fact that they are persecuted for participating in the Civil War on the side of the bourgeoisie against the proletariat. Similarly, the Scheidemans and their party have already demonstrated in Germany that they, too, are participating in the civil war on the side of the bourgeoisie against the workers.

It is therefore quite natural that the Berne yellow International majority should be in favour of condemning the Bolsheviks. This was not an expression of the defence of "pure democracy", but of the self-defence of people who know and feel that in the civil war they stand with the bourgeoisie against the proletariat.

That is why, from the class point of view, the decision of the

yellow International majority must be considered correct. The proletariat must not fear the truth, it must face it squarely and draw all the necessary political conclusions.

Comrades, I would like to add a word or two to the last two points. I think that the comrades who are to report to us on the Berne Conference will deal with it in greater detail.

Not a word was said at the Berne Conference about the significance of Soviet power. We in Russia have been discussing this question for two years now. At our Party Conference in April 1917 we raised the following question, theoretically and politically: "What is Soviet power, what is its substance and what is its historical significance?" We have been discussing it for almost two years. And at our Party Congress we adopted a resolution on it.⁵²

On February 11 Berlin *Die Freiheit* published an appeal to the German proletariat signed not only by the leaders of the Independent Social-Democratic Party of Germany, but also by all the members of the Independent Social-Democratic group in the Reichstag. In August 1918, Kautsky, one of the leading theorists of these Independents, wrote a pamphlet entitled *The Dictatorship of the Proletariat*, in which he declared that he was a supporter of democracy and of Soviet bodies, but that the Soviets must be bodies merely of an economic character and that they must not by any means be recognised as state organisations. Kautsky says the same thing in *Die Freiheit* of November 11 and January 12. On February 9 an article appeared by Rudolf Hilferding, who is also regarded as one of the leading and authoritative theorists of the Second International, in which he proposed that the Soviet system be united with the National Assembly juridically, by state legislation. That was on February 9. On February 11 this proposal was adopted by the whole of the Independent Party and published in the form of an appeal.

There is vacillation again, despite the fact that the National Assembly already exists, even after "pure democracy" has been embodied in reality, after the leading theorists of the Independent Social-Democratic Party have declared that the Soviet organisations must not be state organisations! This proves that these gentlemen really understand nothing about the new movement and about its conditions of struggle. But it goes to prove something else, namely, that there must be conditions, causes, for this vacillation! When, after all these events, after nearly two years of victorious revolution in Russia, we are offered resolutions like

those adopted at the Berne Conference, which say nothing about the Soviets and their significance, about which not a single delegate uttered a single word, we have a perfect right to say that all these gentlemen are dead to us as socialists and theorists.

However, comrades, from the practical side, from the political point of view, the fact that these Independents, who in theory and on principle have been opposed to these state organisations, suddenly make the stupid proposal to "peacefully" unite the National Assembly with the Soviet system, i.e., to unite the dictatorship of the bourgeoisie with the dictatorship of the proletariat, shows that a great change is taking place among the masses. We see that the Independents are all bankrupt in the socialist and theoretical sense and that an enormous change is taking place among the masses. The backward masses among the German workers are coming to us, have come to us! So, the significance of the Independent Social-Democratic Party of Germany, the best section of the Berne Conference, is nil from the theoretical and socialist standpoint. Still, it has some significance, which is that these waverers serve as an index to us of the mood of the backward sections of the proletariat. This, in my opinion, is the great historical significance of this Conference. We experienced something of the kind in our own revolution. Our Mensheviks traversed almost exactly the same path as that of the theorists of the Independents in Germany. At first, when they had a majority in the Soviets, they were in favour of the Soviets. All we heard then was: "Long live the Soviets!", "For the Soviets!", "The Soviets are revolutionary democracy!" When, however, we Bolsheviks secured a majority in the Soviets, they changed their tune; they said: the Soviets must not exist side by side with the Constituent Assembly. And various Menshevik theorists made practically the same proposals, like the one to unite the Soviet system with the Constituent Assembly and to incorporate the Soviets in the state structure. Once again it is here revealed that the general course of the proletarian revolution is the same throughout the world. First the spontaneous formation of Soviets, then, their spread and development, and then the appearance of the practical problem: Soviets, or National Assembly, or Constituent Assembly, or the bourgeois parliamentary system; utter confusion among the leaders, and finally—the proletarian revolution. But I think we should not present the problem in this way after nearly two years of revolution; we should rather adopt concrete decisions because for

us, and particularly for the majority of the West-European countries, spreading of the Soviet system is a most important task.

I would like to quote here just one Menshevik resolution. I asked Comrade Obolensky to translate it into German. He promised to do so but, unfortunately, he is not here. I shall try to render it from memory, as I have not the full text of it with me.

It is very difficult for a foreigner who has not heard anything about Bolshevism to arrive at an independent opinion about our controversial questions. Everything the Bolsheviks assert is challenged by the Mensheviks, and vice versa. Of course, it cannot be otherwise in the middle of a struggle, and that is why it is so important that the last Menshevik Party conference, held in December 1918, adopted the long and detailed resolution published in full in the Menshevik *Gazeta Pechatnikov*.⁵³ In this resolution the Mensheviks themselves briefly outline the history of the class struggle and of the Civil War. The resolution states that they condemn those groups in their party which are allied with the propertied classes in the Urals, in the South, in the Crimea and in Georgia—all these regions are enumerated. Those groups of the Menshevik Party which, in alliance with the propertied classes, fought against the Soviets are now condemned in the resolution; but the last point of the resolution also condemns those who joined the Communists. It follows that the Mensheviks were compelled to admit that there was no unity in their party, and that its members were either on the side of the bourgeoisie or on the side of the proletariat. The majority of the Mensheviks went over to the bourgeoisie and fought against us during the Civil War. We, of course, persecute Mensheviks, we even shoot them, when they wage war against us, fight against our Red Army and shoot our Red Commanders. We responded to the bourgeois war with the proletarian war—there can be no other way. Therefore, from the political point of view, all this is sheer Menshevik hypocrisy. Historically, it is incomprehensible how people who have not been officially certified as mad could talk at the Berne Conference, on the instructions of the Mensheviks and Socialist-Revolutionaries, about the Bolsheviks fighting the latter, yet keep silent about their own struggle, in alliance with the bourgeoisie, against the proletariat.

All of them furiously attack us for persecuting them. This is true. But they do not say a word about the part they themselves have taken in the Civil War! I think that I shall have to provide the full

text of the resolution to be recorded in the minutes, and I shall ask the foreign comrades to study it because it is a historical document in which the issue is raised correctly and which provides excellent material for appraising the controversy between the "socialist" trends in Russia. In between the proletariat and the bourgeoisie there is another class of people, who incline first this way and then the other. This has always been the case in all revolutions, and it is absolutely impossible in capitalist society, in which the proletariat and the bourgeoisie form two hostile camps, for intermediary sections not to exist between them. The existence of these waverers is historically inevitable, and, unfortunately, these elements, who do not know themselves on whose side they will fight tomorrow, will exist for quite some time.

I want to make the practical proposal that a resolution be adopted in which three points shall be specifically mentioned.

First: One of the most important tasks confronting the West-European comrades is to explain to the people the meaning, importance and necessity of the Soviet system. There is a sort of misunderstanding on this question. Although Kautsky and Hilferding are bankrupt as theorists, their recent articles in *Die Freiheit* show that they correctly reflect the mood of the backward sections of the German proletariat. The same thing took place in our country: during the first eight months of the Russian revolution the question of the Soviet organisation was very much discussed, and the workers did not understand what the new system was and whether the Soviets could be transformed into a state machine. In our revolution we advanced along the path of practice, and not of theory. For example, formerly we did not raise the question of the Constituent Assembly from the theoretical side, and we did not say we did not recognise the Constituent Assembly. It was only later, when the Soviet organisations had spread throughout the country and had captured political power, that we decided to dissolve the Constituent Assembly. Now we see that in Hungary and Switzerland the question is much more acute.⁵⁴ On the one hand, this is very good: it gives us the firm conviction that in the West-European states the revolution is advancing more quickly and will yield great victories. On the other hand, a certain danger is concealed in it, namely, that the struggle will be so precipitous that the minds of the mass of workers will not keep pace with this development. Even now the significance of the Soviet system is not clear to a large mass of the politically educated German workers, because they have

been trained in the spirit of the parliamentary system and amid bourgeois prejudices.

Second: About the spread of the Soviet system. When we hear how quickly the idea of Soviets is spreading in Germany, and even in Britain, it is very important evidence that the proletarian revolution will be victorious. Its progress can be only retarded for a short time. It is quite another thing, however, when Comrades Albert and Platten tell us that in the rural districts in their countries there are hardly any Soviets among the farm labourers and small peasants. In *Die Rote Fahne* I read an article opposing peasant Soviets, but quite properly supporting Soviets of farm labourers and of poor peasants.⁵⁵ The bourgeoisie and their lackeys, like Sheidemann and Co., have already issued the slogan of peasant Soviets. All we need, however, is Soviets of farm labourers and poor peasants. Unfortunately, from the reports of Comrades Albert, Platten and others, we see that, with the exception of Hungary, very little is being done to spread the Soviet system in the countryside. In this, perhaps, lies the real and quite serious danger threatening the achievement of certain victory by the German proletariat. Victory can only be considered assured when not only the urban workers, but also the rural proletarians are organised, and organised not as before—in trade unions and co-operative societies but in Soviets. Our victory was made easier by the fact that in October 1917 we marched with the peasants, with all the peasants. In that sense, our revolution at that time was a bourgeois revolution. The first step taken by our proletarian government was to embody in a law promulgated on October 26 (old style), 1917, on the next day after the revolution, the old demands of all the peasants which peasant Soviets and village assemblies had put forward under Kerensky. That is where our strength lay; that is why we were able to win the overwhelming majority so easily. As far as the countryside was concerned, our revolution continued to be a bourgeois revolution, and only later, after a lapse of six months, were we compelled within the framework of the state organisation to start the class struggle in the countryside, to establish Committees of Poor Peasants, of semi-proletarians, in every village, and to carry on a methodical fight against the rural bourgeoisie. This was inevitable in Russia owing to the backwardness of the country. In Western Europe things will proceed differently, and that is why we must emphasise the

absolute necessity of spreading the Soviet system also to the rural population in proper, perhaps new, forms.

Third: We must say that winning a Communist majority in the Soviets is the principal task in all countries in which Soviet government is not yet victorious. Our Resolutions' Commission discussed this question yesterday. Perhaps other comrades will express their opinion on it; but I would like to propose that these three points be adopted as a special resolution. Of course, we are not in a position to prescribe the path of development. It is quite likely that the revolution will come very soon in many West-European countries, but we, as the organised section of the working class, as a party, strive and must strive to gain a majority in the Soviets. Then our victory will be assured and no power on earth will be able to do anything against the communist revolution. If we do not, victory will not be secured so easily, and it will not be durable. And so, I would like to propose that these three points be adopted as a special resolution.

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2

**RESOLUTION TO THE THESES ON BOURGEOIS
DEMOCRACY AND THE DICTATORSHIP OF
THE PROLETARIAT**

On the basis of these theses and the reports made by the delegates from the different countries, the Congress of the Communist International declares that the chief task of the Communist Parties in all countries where Soviet government has not yet been established is as follows:

1) to explain to the broad mass of the workers the historic significance and the political and historical necessity of the new, proletarian, democracy which must replace bourgeois democracy and the parliamentary system;

2) to extend the organisation of Soviets among the workers in all branches of industry, among the soldiers in the Army and sailors in the Navy and also among farm labourers and poor peasants;

3) to build a stable Communist majority inside the Soviets.

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From ROUGH DRAFT OF THE PROGRAMME OF THE R.C.P.(B.)⁵⁶

THE BASIC TASKS OF THE DICTATORSHIP OF THE PROLETARIAT IN RUSSIA

In Russia today the basic tasks of the dictatorship of the proletariat are to carry through to the end, to complete, the expropriation of the landowners and bourgeoisie that has already begun, and the transfer of all factories, railways, banks, the merchant fleet and other means of production and exchange to ownership by the Soviet Republic;

to employ the alliance of urban workers and poor peasants, which has already led to the abolition of private ownership of land, and the law on the transitional form between small-peasant farming and socialism, which modern ideologists of the peasantry that has put itself on the side of the proletarians have called socialisation of the land, for a gradual but steady transition to joint tillage and large-scale socialist agriculture;

to strengthen and further develop the Federative Republic of Soviets as an immeasurably higher and more progressive form of democracy than bourgeois parliamentarism, and as the sole type of state corresponding, on the basis of the experience of the Paris Commune of 1871 and equally of the experience of the Russian revolutions of 1905 and 1917-18, to the transitional period between capitalism and socialism, i.e., to the period of the dictatorship of the proletariat;

by employing in every way the torch of world socialist revolution lit in Russia to paralyse the attempts of the imperialist bourgeois states to intervene in the internal affairs of Russia or to unite for direct struggle and war against the socialist Soviet Republic and to carry the revolution into the most advanced countries and in general into all countries; by a number of gradual but undeviating measures to abolish private trading completely and to organise the regular, planned exchange of products between producers' and

consumers' communes to form the single economic entity the Soviet Republic must become.

The Russian Communist Party, developing the general tasks of the Soviet government in greater detail, at present formulates them as follows.

In the Political Sphere

Prior to the capture of political power by the proletariat it was (obligatory) necessary to make use of bourgeois democracy, parliamentarism in particular, for the political education and organisation of the working masses; now that the proletariat has won political power and a higher type of democracy is being put into effect in the Soviet Republic, any step backward to bourgeois parliamentarism and bourgeois democracy would undoubtedly be reactionary service to the interests of the exploiters, the landowners and capitalists. Such catchwords as supposedly popular, national, general, extra-class but actually bourgeois democracy serve the interests of the exploiters alone, and as long as the land and other means of production remain private property the most democratic republic must inevitably remain a bourgeois dictatorship, a machine for the suppression of the overwhelming majority of working people by a handful of capitalists.

The historical task that has fallen to the lot of the Soviet Republic, a new type of state that is transitional until the state disappears altogether, is the following:

(1) The creation and development of universal mass organisations of precisely those classes that are oppressed under capitalism—the proletariat and semi-proletariat. A bourgeois-democratic republic at best permits the organisation of the exploited masses, by declaring them free to organise, but actually has always placed countless obstacles in the way of their organisation, obstacles that were connected with the private ownership of the means of production in a way that made them irremovable. For the first time in history, Soviet power has not only greatly facilitated the organisation of the masses who were oppressed under capitalism, but has made that organisation the essential permanent basis of the entire state apparatus, local and central, from top to bottom. Only in this way is it possible to ensure democracy for the great majority of the population (the working people), i.e., actual participation in state administration, in contrast to the actual administration of the state mainly by members of the bourgeois

classes as is the case in the most democratic bourgeois republics.

(2) The Soviet system of state administration gives a certain actual advantage to that section of the working people that all the capitalist development that preceded socialism has made the most concentrated, united, educated and steeled in the struggle, i.e., to the urban industrial proletariat. This advantage must be used systematically and unswervingly to counteract the narrow guild and narrow trade interests that capitalism fostered among the workers and which split them into competitive groups, by uniting the most backward and disunited masses of rural proletarians and semi-proletarians more closely with the advanced workers, by snatching them away from the influence of the village kulaks and village bourgeoisie, and organising and educating them for communist development.

(3) Bourgeois democracy that solemnly announced the equality of all citizens, in actual fact hypocritically concealed the domination of the capitalist exploiters and deceived the masses with the idea that the equality of exploiters and exploited is possible. The Soviet organisation of the state destroys this deception and this hypocrisy by the implementation of real democracy, i.e., the real equality of all working people, and by excluding the exploiters from the category of members of society possessing full rights. The experience of world history, the experience of all revolts of the exploited classes against their exploiters shows the inevitability of long and desperate resistance of the exploiters in their struggle to retain their privileges. Soviet state organisation is adapted to the suppression of that resistance, for unless it is suppressed there can be no question of a victorious communist revolution.

(4) The more direct influence of the working masses on state structure and administration—i.e., a higher form of democracy—is also effected under the Soviet type of state, first, by the electoral procedure and the possibility of holding elections more frequently, and also by conditions for re-election and for the recall of deputies which are simpler and more comprehensible to the urban and rural workers than is the case under the best forms of bourgeois democracy.

(5) Secondly, by making the economic, industrial unit (factory) and not a territorial division the primary electoral unit and the nucleus of the state structure under Soviet power. This closer contact between the state apparatus and the masses of advanced

proletarians that capitalism has united, in addition to effecting a higher level of democracy, also makes it possible to effect profound socialist reforms.

(6) Soviet organisation has made possible the creation of armed forces of workers and peasants which are much more closely connected with the working and exploited people than before. If this had not been done it would have been impossible to achieve one of the basic conditions for the victory of socialism—the arming of the workers and the disarming of the bourgeoisie.

(7) Soviet organisation has developed incomparably farther and deeper that feature of bourgeois democracy which marks historically its great progressive nature as compared with medieval times, i.e., the participation of the people in the election of individuals to office. In none of the most democratic bourgeois states have the working masses ever been able to enjoy the electoral rights formally granted them by the bourgeoisie (who actually hinder their enjoyment) anywhere near as extensively, frequently, universally, easily and simply as they are enjoyed under Soviet power. Soviet power has, at the same time, swept away those negative aspects of bourgeois democracy that the Paris Commune began to abolish, i.e., parliamentarism, or the separation of legislative and executive powers, the narrow, limited nature of which Marxism has long since indicated. By merging the two aspects of government the Soviets bring the state apparatus closer to the working people and remove the fence of the bourgeois parliament that fooled the masses with hypocritical signboards concealing the financial and stock-exchange deals of parliamentary businessmen and ensured the inviolability of the bourgeois apparatus of state administration.

(8) Soviet state organisation alone has enabled the proletarian revolution to smash the old bourgeois state apparatus at one blow and destroy it to the very foundations; had this not been done no start could have been made on socialist development. Those strongholds of the bureaucracy which everywhere, both under monarchies and in the most democratic bourgeois republics, has always kept the state bound to the interests of the landowners and capitalists, have been destroyed in present-day Russia. The struggle against the bureaucracy, however, is certainly not over in our country. The bureaucracy is trying to regain some of its positions and is taking advantage, on the one hand, of the unsatisfactory cultural level of the masses of the people and, on the

other, of the tremendous, almost superhuman war efforts of the most developed section of the urban workers. The continuation of the struggle against the bureaucracy, therefore, is absolutely necessary, is imperative, to ensure the success of future socialist development.

(9) Work in this field is closely connected with the implementation of the chief historical purpose of Soviet power, i.e., to advance towards the final abolition of the state, and should consist of the following. First, every member of a Soviet must, without fail, do a certain job of state administration; secondly, these jobs must be consistently changed so that they embrace all aspects of government, all its branches; and, thirdly, literally all the working population must be drawn into independent participation in state administration by means of a series of gradual measures that are carefully selected and unflinchingly implemented.

(10) By and large, the difference between bourgeois democracy and parliamentarism on the one hand, and Soviet or proletarian democracy on the other, boils down to this: the centre of gravity of the former is in its solemn and pompous declarations of numerous liberties and rights which the majority of the population, the workers and peasants, cannot enjoy to the full. Proletarian, or Soviet, democracy, on the contrary, has transferred the centre of gravity away from the declaration of rights and liberties for the entire people to the actual participation of none but the working people, who were oppressed and exploited by capital, in the administration of the state, the actual use of the best buildings and other premises for meetings and congresses, the best printing-works and the biggest warehouses (stocks) of paper for the education of those who were stultified and downtrodden under capitalism, and to providing a real (actual) opportunity for those masses gradually to free themselves from the burden of religious prejudices, etc., etc. It is precisely in making the benefits of culture, civilisation and democracy really available to the working and exploited people that Soviet power sees its most important work, work which it must continue unswervingly in the future.

The policy of the R.C.P. on the national question, unlike the bourgeois-democratic declaration of the equality of nations, which cannot be implemented under imperialism, is that of steadily drawing together and merging the proletarians and the working masses of all nations in their revolutionary struggle for the overthrow of the bourgeoisie. Among the working people of the

nations that entered into the Russian Empire the mistrust of the Great Russians that has been inherited from the epoch of tsarist and bourgeois Great-Russian imperialism is rapidly vanishing, under the influence of their acquaintance with Soviet Russia, but that mistrust has not yet completely disappeared among all nations and among all sections of the working people. It is, therefore, necessary to exercise special caution in respect of national feelings and to ensure the pursuance of a policy of actual equality and freedom to secede so as to remove the grounds for this mistrust and achieve the close voluntary union of the Soviet republics of all nations. Aid to backward and weak nations must be increased by assisting the independent organisation and education of the workers and peasants of all nations in the struggle against medieval and bourgeois oppression and also by assisting in the development of the language and literature of nations that have been oppressed or have been underprivileged.

In respect of the policy on religion the task of the (R.C.P.) dictatorship of the proletariat must not be confined to decreeing the separation of the church from the state and the school from the church, that is, to measures promised by bourgeois democrats but never fully carried out anywhere in the world because of the many and varied connections actually existing between capital and religious propaganda. The proletarian dictatorship must completely destroy the connection between the exploiting classes—the landowners and capitalists—and the organisation of religious propaganda as something which keeps the masses in ignorance. The proletarian dictatorship must consistently effect the real emancipation of the working people from religious prejudices, doing so by means of propaganda and by raising the political consciousness of the masses but carefully avoiding anything that may hurt the feelings of the religious section of the population and serve to increase religious fanaticism.

In the sphere of public education, the object of the R.C.P. is to complete the work that began with the October Revolution in 1917 to convert the school from an instrument of the class rule of the bourgeoisie into an instrument for the overthrow of that rule and for the complete abolition of the division of society into classes.

In the period of the dictatorship of the proletariat, i.e., in the period in which conditions are being prepared for the full realisation of communism, the school must be the vehicle, not merely of the general principles of communism but also of the

ideological, organisational and educational influence of the proletariat on the semi-proletarian and non-proletarian sections of the working people, in order to train a generation that is fully capable of building communism.

The immediate tasks in this field are, for the present, the following.

(1) The implementation of free, obligatory general and polytechnical education (acquaintance with all the main branches of production theoretically and in practice) for all children of both sexes up to the age of 16.

(2) The closest connection between schooling and productive social labour.

(3) The provision of food, clothing, books and other teaching aids for all school children at the expense of the state.

(4) Greater agitation and propaganda among schoolteachers.

(5) The training of new teaching staffs imbued with communist ideas.

(6) The working people must be drawn into active participation in the work of education (the development of the public education councils, mobilisation of the educated, etc.).

(7) All-round help on the part of Soviet power in the matter of the self-education and self-development of workers and working peasants (organisation of libraries, schools for adults, people's universities, courses of lectures, cinemas, studios, etc.).

(8) Development of the most extensive propaganda of communist ideas.

The Russian Communist Party, developing the general tasks of the Soviet government in greater detail, at present formulates them as follows.

In the Economic Sphere

The present tasks of Soviet power are:

(1) To continue steadily and finish the expropriation of the bourgeoisie and the conversion of the means of production and distribution into the property of the Soviet Republic, i.e., into the common property of all working people, which has in the main been completed.

(2) To pay particularly great attention to the development and strengthening of comradesly discipline among the working people and to stimulate their initiative and sense of responsibility in every field. This is the most important if not the sole means of completely

overcoming capitalism and the habits formed by the rule of the private ownership of the means of production. This aim can be achieved only by slow, persistent work to re-educate the masses; this re-education has not only become possible now that the masses have seen that the landowner, capitalist and merchant have really been eliminated, but is actually taking place in thousands of ways through the practical experience of the workers and peasants themselves. It is extremely important in this respect to work for the further organisation of the working people in trade unions; never before has this organisation developed as rapidly anywhere in the world as under Soviet power, and it must be developed until literally all working people are organised in properly constituted, centralised and disciplined trade unions. We must not confine ourselves to the old, stereotyped forms of the trade union movement, but must, on the one hand, systematically convert the trade unions into organs administering the economy, carefully checking every step we take against the results of practical work; there must be greater and stronger bonds between the trade unions and the Supreme Economic Council, the Commissariat of Labour and, later, with all other branches of the state administration; on the other hand, the trade unions must to a greater degree become organs for the labour and socialist education of the working masses as a whole so that the practical experience of participation in the administration spreads to the more backward sections of the workers under the control of the vanguard of the workers.

(3) One of the basic tasks is to raise the level of labour productivity, for without this the full transition to communism is impossible. In addition to lengthy work to educate the masses and raise their cultural level, the achievement of this goal requires the immediate, extensive and comprehensive employment in science and technology of those specialists who have been left us as our heritage from capitalism and, as a rule, are imbued with the bourgeois world outlook and habits. The Party, in close alliance with the trade union organisations, must continue its former line—on the one hand, there must not be the slightest political concession to this bourgeois section of the population, and any counter-revolutionary attempts on its part must be ruthlessly suppressed, and, on the other hand, there must be a relentless struggle against the pseudo-radical but actually ignorant and conceited opinion that the working people are capable of overcoming capitalism and the bourgeois social system without learn-

ing from bourgeois specialists, without making use of their services and without undergoing the training of a lengthy period of work side by side with them.

Although our ultimate aim is to achieve full communism and equal remuneration for all kinds of work, we cannot introduce this equality straightaway, at the present time, when only the first steps of the transition from capitalism to communism are being taken. For a certain period of time, therefore, we must retain the present higher remuneration for specialists in order to give them an incentive to work no worse, and even better, than they have worked before; and with the same object in view we must not reject the system of paying bonuses for the most successful work, particularly organisational work; bonuses would be impermissible under a full communist system but in the period of transition from capitalism to communism bonuses are indispensable, as is borne out by theory and by a year's experience of Soviet power.

We must, furthermore, work consistently to surround the bourgeois specialists with a comradely atmosphere created by working hand in hand with the masses of rank-and-file workers led by politically-conscious Communists; we must not be dismayed by the inevitable individual failures but must strive patiently to arouse in people possessing scientific knowledge a consciousness of how loathsome it is to use science for personal enrichment and for the exploitation of man by man, a consciousness of the more lofty aim of using science for the purpose of making it known to the working people.

(4) The building of communism undoubtedly requires the greatest possible and most strict centralisation of labour on a nation-wide scale, and this presumes overcoming the scattering and disunity of workers, by trades and locally, which was one of the sources of capital's strength and labour's weakness. The struggle against the narrowness and limitations of the guild and against its egoism is closely connected with the struggle to remove the antithesis between town and country; it presents great difficulties and cannot be begun on a broad scale without first achieving a considerable increase in the productivity of the people's labour. A start on this work must, however, be made immediately, if at first only on a small, local scale and by way of experiment for the purpose of comparing the results of various measures undertaken in different trades and in different places. The mobilisation of the entire able-bodied population by the Soviet government, with the trade unions

participating, for certain public works must be much more widely and systematically practised than has hitherto been the case.

(5) In the sphere of distribution, the present task of Soviet power is to continue steadily replacing trade by the planned, organised and nation-wide distribution of goods. The goal is the organisation of the entire population in producers' and consumers' communes that can distribute all essential products most rapidly, systematically, economically and with the least expenditure of labour by strictly centralising the entire distribution machinery. The co-operatives are a transitional means of achieving this aim. The use of them is similar to the use of bourgeois specialists insofar as the co-operative machinery we have inherited from capitalism is in the hands of people whose thinking and business habits are bourgeois. The R.C.P. must systematically pursue the policy of making it obligatory for all members of the Party to work in the co-operatives and, with the aid of the trade unions, direct them in a communist spirit, develop the initiative and discipline of the working people who belong to them, endeavour to get the entire population to join them, and the co-operatives themselves to merge into one single co-operative that embraces the whole of the Soviet Republic. Lastly, and most important, the dominating influence of the proletariat over the rest of the working people must be constantly maintained, and everywhere the most varied measures must be tried with a view to facilitating and bringing about the transition from petty-bourgeois co-operatives of the old capitalist type to producers' and consumers' communes led by proletarians and semi-proletarians.

(6) It is impossible to abolish money at one stroke in the first period of transition from capitalism to communism. As a consequence the bourgeois elements of the population continue to use privately-owned currency notes—these tokens by which the exploiters obtain the right to receive public wealth—for the purpose of speculation, profit-making and robbing the working population. The nationalisation of the banks is insufficient in itself to combat this survival of bourgeois robbery. The R.C.P. will strive as speedily as possible to introduce the most radical measures to pave the way for the abolition of money, first and foremost to replace it by savings-bank books, cheques, short-term notes entitling the holders to receive goods from the public stores, and so forth, to make it compulsory for money to be deposited in the banks, etc. Practical experience in paving the way for, and carrying out, these

and similar measures will show which of them are the most expedient.

(7) In the sphere of finance, the R.C.P. will introduce a graduated income-and-property tax in all cases where it is feasible. But these cases cannot be numerous since private property in land, the majority of factories and other enterprises has been abolished. In the epoch of the dictatorship of the proletariat and of the state ownership of the principal means of production, the state finances must be based on the direct appropriation of a certain part of the revenue from the different state monopolies to meet the needs of the state. Revenue and expenditure can be balanced only if the exchange of commodities is properly organised, and this will be achieved by the organisation of producers' and consumers' communes and the restoration of the transport system, which is one of the major immediate objects of the Soviet government.

In the Sphere of Agriculture

After the abolition of private property in land and the [almost] complete expropriation of the landowners and the promulgation of a law on the socialisation of the land which regards as preferable the large-scale farming of commonly-owned estates, the chief task of Soviet power is to discover and test in practice the most expedient and practical transitional measures to effect this.

The main line and the guiding principle of the R.C.P. agrarian policy under these circumstances still remains the effort to rely on the proletarian and semi-proletarian elements of the countryside. They must first and foremost be organised into an independent force, they must be brought closer to the urban proletariat and wrested from the influence of the rural bourgeoisie and petty-property interests. The organisation of Poor Peasants' Committees⁵⁷ was one step in this direction; the organisation of Party cells in the villages, the re-election of Soviet deputies to exclude the kulaks,⁵⁸ the establishment of special types of trade unions for the proletarians and semi-proletarians of the countryside—all these and similar measures must be effected without fail.

As far as the kulaks, the rural bourgeoisie, are concerned, the policy of the R.C.P. is one of decisive struggle against their attempts at exploitation and the suppression of their resistance to Soviet socialist policy.

As far as the middle peasant is concerned, the policy of the R.C.P. is one of a cautious attitude towards him; he must not be

confused with the kulak and coercive measures must not be used against him; by his class position the middle peasant can be the ally of the proletarian government during the transition to socialism, or, at least, he can remain a neutral element. Despite the unavoidable partial failures and waverings of the middle peasant, therefore, we must strive persistently to reach agreement with him, showing a solicitous attitude to all his desires and making concessions in selecting ways of carrying out socialist reforms. In this respect a prominent place must be given to the struggle against the abuses of those representatives of Soviet power who, hypocritically taking advantage of the title of Communist, are carrying out a policy that is not communist but is a policy of the bureaucracy, of officialdom; such people must be ruthlessly banished and a stricter control established with the aid of the trade unions and by other means.

Insofar as concerns measures for the transition to communist farming, the R.C.P. will test in practice three principal measures that have already taken shape—state farms, agricultural communes and societies (and co-operatives) for the collective tilling of the soil, care being taken to ensure their more extensive and more correct application, especially in respect of ways of developing the voluntary participation of the peasants in these new forms of co-operative farming and of the organisation of the working peasantry to carry out control from below and ensure comradely discipline.

The R.C.P. food policy upholds the consolidation and development of the state monopoly, and does not reject the use of co-operatives and private traders or the employees of trading firms, or the application of a system of bonuses, on the condition that it is controlled by Soviet power and serves the purpose of the better organisation of the business. The partial concessions that have to be made from time to time are only due to the extreme acuteness of need and never imply a refusal to strive persistently to implement the state monopoly. It is very difficult to implement it in a country of small peasant farms, it requires lengthy work and the practical testing of a number of transitional measures that lead to the goal by various ways, i.e., that lead to the universal organisation and correct functioning of producers' and consumers' communes that hand over all food surpluses to the state.

DRAFT PROGRAMME OF THE R.C.P. (BOLSHEVIKS)

(1) The Revolution of October 25 (November 7), 1917 established the dictatorship of the proletariat in Russia which began, with the support of the poor peasantry or semi-proletariat, to lay the foundations of a communist society. The growth of the revolutionary movement of the proletariat in all advanced countries, the universal emergence and development of the Soviet form of that movement, i.e., a form which aims directly at the establishment of the dictatorship of the proletariat, and, lastly, the beginning and progress of the revolution in Austria-Hungary and, particularly, in Germany, all goes to show vividly that the era of the world proletarian, communist revolution had begun.

(2) The causes, significance and aims of this revolution can be correctly understood only by making clear the real nature of capitalism and the inevitability of its development towards communism through imperialism and the imperialist wars that are accelerating the collapse of capitalism.

* * *

(3) The nature of capitalism and of the bourgeois society which still dominates in most civilised countries and the development of which inevitably leads to the world communist revolution of the proletariat was correctly described in our old Programme (if we disregard the inaccurate name of Social-Democratic Party) in the following terms.

(4) "The principal specific feature of this society is commodity production based on capitalist production relations, under which the most important and major part of the means of production and exchange of commodities belongs to a numerically small class of

persons while the vast majority of the population is made up of proletarians and semi-proletarians, who, owing to their economic position, are compelled permanently or periodically to sell their labour-power, i.e., to hire themselves out to the capitalists and to create by their labour the incomes of the upper classes of society.

(5) "The ascendancy of capitalist production relations extends its area more and more with the steady improvement of technology, which, by enhancing the economic importance of the large enterprises, tends to eliminate the small independent producers, converting some of them into proletarians and narrowing the role of others in the social and economic sphere, and in some places making them more or less completely, more or less obviously, more or less painfully dependent on capital.

(6) "Moreover, this technical progress enables the employers to make growing use of female and child labour in the process of production and exchange of commodities. And since, on the other hand, it causes a relative decrease in the employers' demand for human labour-power, the demand for labour-power necessarily lags behind its supply, as a result of which the dependence of wage-labour on capital is increased and exploitation of labour rises to a higher level.

(7) "This state of affairs in the bourgeois countries and the steadily growing competition among them in the world market make it more and more difficult for them to sell the goods which are produced in ever-increasing quantities. Over-production, manifesting itself in more or less acute industrial crises followed by more or less protracted periods of industrial stagnation, is an inevitable consequence of the development of the productive forces in bourgeois society. Crises and periods of industrial stagnation, in their turn, still further ruin the small producers, still further increase the dependence of wage-labour on capital, and lead still more rapidly to the relative and sometimes to the absolute deterioration of the condition of the working class.

(8) "Thus, improvement in technology, signifying increased labour productivity and greater social wealth, becomes in bourgeois society the cause of greater social inequality, of widening gulfs between the rich and poor, of greater insecurity, unemployment, and various hardships of the mass of the working people.

(9) "However, in proportion as all these contradictions, which are inherent in bourgeois society, grow and develop, so also does the discontent of the toiling and exploited masses with the existing

order of things grow; the numerical strength and solidarity of the proletarians increase and their struggle against their exploiters is sharpened. At the same time, by concentrating the means of production and exchange and socialising the process of labour in capitalist enterprises, the improvement in technology more and more rapidly creates the material possibility of capitalist production relations being superseded by communist relations, i.e., the possibility of bringing about the social revolution, which is the ultimate aim of all the activities of the international communist party as the conscious exponent of the class movement of the proletariat.

(10) "By introducing social in place of private ownership of the means of production and exchange, by introducing planned organisation of social production to ensure the well-being and many-sided development of all the members of society, the proletarian social revolution will do away with the division of society into classes and thereby emancipate the whole of oppressed humanity, for it will put an end to all forms of exploitation of one section of society by another.

(11) "A necessary condition for this social revolution is the dictatorship of the proletariat, i.e., the conquest by the proletariat of such political power as will enable it to suppress all resistance on the part of the exploiters. Aiming at making the proletariat capable of fulfilling its great historic mission, the international communist party organises the proletariat in an independent political party opposed to all the bourgeois parties, guides all the manifestations of its class struggle, reveals to it the irreconcilable antagonism between the interests of the exploiters and those of the exploited, and explains to the proletariat the historical significance of and the necessary conditions for the impending social revolution. At the same time it reveals to all the other toiling and exploited masses the hopelessness of their position in capitalist society and the need for a social revolution if they are to free themselves from the yoke of capital. The Communist Party, the party of the working class, calls upon all sections of the working and exploited population to join its ranks insofar as they adopt the standpoint of the proletariat."

* * *

(12) The concentration and centralisation of capital which destroys free competition, had, by the turn of the twentieth century, created powerful monopoly associations of capitalists—syndicates,

cartels and trusts—that became of decisive importance in all economic life, had led to the merging of bank capital and highly concentrated industrial capital, to the increased export of capital to other countries and to the stage which marked the beginning of the economic division of the world among the trusts that embrace ever-growing groups of capitalist powers when it had already been divided territorially between the richest countries. This epoch of finance capital, the epoch of a struggle between capitalist states unparalleled in its ferocity, is the epoch of imperialism.

(13) The inevitable outcome of this is imperialist wars, wars for markets, spheres of investment, raw materials and cheap labour-power, i.e., for world domination and the crushing of small and weak peoples. The first great imperialist war of 1914-18 was a war of this type.

(14) The extremely high level of development which world capitalism in general has attained, the replacement of free competition by state-monopoly capitalism, the fact that the banks and the capitalist associations have prepared the machinery for the social regulation of the process of production and distribution of products, the rise in the cost of living and increased oppression of the working class by the syndicates and its enslavement by the imperialist state due to the growth of capitalist monopolies, the tremendous obstacles standing in the way of the proletariat's economic and political struggle, the horrors, misery, ruin, and brutalisation caused by the imperialist war—all these factors transform the present stage of capitalist development into an era of proletarian communist revolution.

That era has dawned.

(15) Only a proletarian communist revolution can lead humanity out of the impasse which imperialism and imperialist wars have created. Whatever difficulties the revolution may have to encounter, whatever possible temporary setbacks or waves of counter-revolution it may have to contend with, the final victory of the proletariat is inevitable.

* * *

(16) The victory of the world proletarian revolution calls for the complete confidence, the closest fraternal alliance and the greatest possible unity of revolutionary action on the part of the working class of the advanced countries. These conditions cannot be created without a determined, principled rupture with, and a relentless

struggle against, those bourgeois distortions of socialism that have gained the upper hand in the top echelons of the official "Social-Democratic" and "socialist" parties.

(17) One such distortion, on the one hand, is the trend of opportunism and social-chauvinism, socialism in words but chauvinism in deeds, the concealment of the defence of the predatory interests of one's "own" national bourgeoisie behind the false slogan of "defence of the fatherland", both in general and during the imperialist war of 1914-18 in particular. This trend has come into being because in the advanced capitalist states, the bourgeoisie, by plundering the colonial and weak nations, has been able to bribe the upper stratum of the proletariat with crumbs from the superprofits obtained from this plunder and ensure them in peacetime a tolerable, petty-bourgeois existence, and to take the leaders of that stratum into its service. The opportunists and social-chauvinists, being servants of the bourgeoisie, are real class enemies of the proletariat, especially today, when, in alliance with the capitalists, they are crushing the proletarian revolutionary movement with a mailed fist, both in their own and in other countries.

(18) Another bourgeois distortion of socialism is, on the other hand, the "Centrist" trend, also to be found in all capitalist countries, which wavers between the social-chauvinists and the Communists, advocates unity with the former and is attempting to resuscitate the bankrupt Second International. The only leader of the proletariat in its struggle for emancipation is the new, Third, Communist International that has actually been founded by the formation of Communist Parties from the truly proletarian elements of the former socialist parties in a number of countries, particularly in Germany, and is gaining the growing sympathy of the proletarian masses in all countries. This International is returning to Marxism, not only in its name, but in all its political and ideological content, and in all its activities is implementing the revolutionary doctrine of Marx, cleansed of bourgeois opportunist distortions.

Pravda No. 43, February 25, 1919

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GREETINGS TO THE HUNGARIAN WORKERS

Comrades, the news we have been receiving from the Hungarian Soviet leaders fills us with enthusiasm and pleasure. Soviet government has been in existence in Hungary for only a little over two months, yet as regards organisation the Hungarian proletariat already seems to have excelled us. That is understandable, for in Hungary the general cultural level of the population is higher; furthermore, the proportion of industrial workers to the total population is immeasurably greater (in Budapest there are three million of the eight million population of present-day Hungary), and, lastly, in Hungary the transition to the Soviet system, to the dictatorship of the proletariat, has been incomparably easier and more peaceful.

This last circumstance is particularly important. The majority of the European socialist leaders, of both the social-chauvinist and Kautskyite trends, have become so much a prey to purely philistine prejudices, fostered by decades of relatively "peaceful" capitalism and the bourgeois-parliamentary system, that they are unable to understand what Soviet power and the dictatorship of the proletariat mean. The proletariat cannot perform its epoch-making liberating mission unless it removes these leaders from its path, unless it sweeps them out of its way. These people believed, or half-believed, the bourgeois lies about Soviet power in Russia and were unable to distinguish the nature of the new, proletarian democracy—democracy for the working people, socialist democracy, as embodied in Soviet government—from bourgeois democracy, which they slavishly worship and call "pure democracy" or "democracy" in general.

These blind people, fettered by bourgeois prejudices, failed to understand the epoch-making change from bourgeois to proletarian democracy, from bourgeois to proletarian dictatorship. They confused certain specific features of Russian Soviet government, of the history of its development in Russia, with Soviet government as an international phenomenon.

The Hungarian proletarian revolution is helping even the blind to see. The form of transition to the dictatorship of the proletariat in Hungary is altogether different from that in Russia—voluntary resignation of the bourgeois government, instantaneous restoration of working-class unity, socialist unity *on a communist programme*. The nature of Soviet power is now all the clearer; the only form of rule which has the support of the working people and of the proletariat at their head that is now possible anywhere in the world is Soviet rule, the dictatorship of the proletariat.

This dictatorship presupposes the ruthlessly severe, swift and resolute use of force to crush the resistance of the exploiters, the capitalists, landowners and their underlings. Whoever does not understand this is not a revolutionary, and must be removed from the post of leader or adviser of the proletariat.

But the essence of proletarian dictatorship is not in force alone, or even mainly in force. Its chief feature is the organisation and discipline of the advanced contingent of the working people, of their vanguard; of their sole leader, the proletariat, whose object is to build socialism, abolish the division of society into classes, make all members of society working people, and remove the basis for all exploitation of man by man. This object cannot be achieved at one stroke. It requires a fairly long period of transition from capitalism to socialism, because the reorganisation of production is a difficult matter, because radical changes in all spheres of life need time, and because the enormous force of habit of running things in a petty-bourgeois and bourgeois way can only be overcome by a long and stubborn struggle. That is why Marx spoke of an entire period of the dictatorship of the proletariat as the period of transition from capitalism to socialism.

Throughout the whole of this transition period, resistance to the revolution will be offered both by the capitalists and by their numerous myrmidons among the bourgeois intellectuals, who will resist consciously, and by the vast mass of the working people, including the peasants, who are shackled very much by petty-bourgeois habits and traditions, and who all too often will resist unconsciously. Vacillations among these groups are inevitable. As a working man the peasant gravitates towards socialism, and prefers the dictatorship of the workers to the dictatorship of the bourgeoisie. As a seller of grain, the peasant gravitates towards the bourgeoisie, towards freedom of trade, i.e., back to the "habitual", old, "time-hallowed" capitalism.

What is needed to enable the proletariat to lead the peasants and the petty-bourgeois groups in general is the dictatorship of the proletariat, the rule of one class, its strength of organisation and discipline, its centralised power based on all the achievements of the culture, science and technology of capitalism, its proletarian affinity to the mentality of every working man, its prestige with the disunited, less developed working people in the countryside or in petty industry, who are less firm in politics. Here phrase-mongering about "democracy" in general, about "unity" or the "unity of labour democracy", about the "equality" of all "men of labour", and so on and so forth—the phrase-mongering for which the now petty-bourgeois social-chauvinists and Kautskyites have such a predilection—is of no use whatever. Phrase-mongering only throws dust in the eyes, blinds the mind and strengthens the old stupidity, conservatism, and routine of capitalism, the parliamentary system and bourgeois democracy.

The abolition of classes requires a long, difficult and stubborn *class struggle*, which, *after the overthrow of capitalist rule, after the destruction of the bourgeois state, after the establishment of the dictatorship of the proletariat, does not disappear* (as the vulgar representatives of the old socialism and the old Social-Democracy imagine), but merely changes its forms and in many respects becomes fiercer.

The proletariat, by means of a class struggle against the resistance of the bourgeoisie, against the conservatism, routine, irresolution and vacillation of the petty bourgeoisie, must uphold its power, strengthen its organising influence, "neutralise" those groups which fear to leave the bourgeoisie and which follow the proletariat too hesitantly, and consolidate the new discipline, the comradely discipline of the working people, their firm bond with the proletariat, their unity with the proletariat—that new discipline, that new basis of social ties in place of the serf discipline of the Middle Ages and the discipline of starvation, the discipline of "free" wage-slavery under capitalism.

In order to abolish classes a period of the dictatorship of one class is needed, the dictatorship of precisely that oppressed class which is capable not only of overthrowing the exploiters, not only of ruthlessly crushing their resistance, but also of breaking ideologically with the entire bourgeois-democratic outlook, with all the philistine phrase-mongering about liberty and equality in general (in reality, this phrase-mongering implies, as Marx

demonstrated long ago, the "liberty and equality" of *commodity owners*, the "liberty and equality" of *the capitalist and the worker*).

More, classes can be abolished only by the dictatorship of that oppressed class which has been schooled, united, trained and steeled by decades of the strike and political struggle against capital—of that class alone which has assimilated all the urban, industrial, big-capitalist culture and has the determination and ability to protect it and to preserve and further develop all its achievements, and make them available to all the people, to all the working people—of that class alone which will be able to bear all the hardships, trials, privations and great sacrifices, which history inevitably imposes upon those who break with the past and boldly hew a road for themselves to a new future—of that class alone whose finest members are full of hatred and contempt for everything petty-bourgeois and philistine, for the qualities that flourish so profusely among the petty bourgeoisie, the minor employees and the "intellectuals"—of that class alone which "has been through the hardening school of labour" and is able to inspire respect for its efficiency in every working person and every honest man.

Hungarian workers! Comrades! You have set the world an even better example than Soviet Russia by your ability to unite all socialists at one stroke on the platform of genuine proletarian dictatorship. You are now faced with the most gratifying and most difficult task of holding your own in a rigorous war against the Entente. Be firm. Should vacillation manifest itself among the socialists who yesterday gave their support to you, to the dictatorship of the proletariat, or among the petty bourgeoisie, suppress it ruthlessly. In war the coward's legitimate fate is the bullet.

You are waging the only legitimate, just and truly revolutionary war, a war of the oppressed against the oppressors, a war of the working people against the exploiters, a war for the victory of socialism. All honest members of the working class all over the world are on your side. Every month brings the world proletarian revolution nearer.

Be firm! Victory will be yours!

May 27, 1919

Lenin

Pravda No. 115, May 29, 1919

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THE CONSTITUENT ASSEMBLY ELECTIONS AND THE DICTATORSHIP OF THE PROLETARIAT

The symposium issued by the Socialist-Revolutionaries, *A Year of the Russian Revolution. 1917-18* (Moscow, Zemlya i Volya Publishers, 1918), contains an extremely interesting article by N. V. Svyatitsky: "Results of the All-Russia Constituent Assembly Elections (Preface)". The author gives the returns for 54 constituencies out of the total of 79.

The author's survey covers nearly all the gubernias of European Russia and Siberia, only the following being omitted: Olonets, Estonian, Kaluga, Bessarabian, Podolsk, Orenburg, Yakut and Don gubernias.

First of all I shall quote the main returns published by N. V. Svyatitsky and then discuss the political conclusions to be drawn from them.

I

The total number of votes polled in the 54 constituencies in November 1917 was 36,262,560. The author gives the figure of 36,257,960, distributed over seven regions (plus the Army and Navy), but the figures he gives for the various parties total up to what I give.

The distribution of the votes according to parties is as follows: the Russian Socialist-Revolutionaries polled 16.5 million votes; if

we add the votes polled by the Socialist-Revolutionaries of the other nations (Ukrainians, Moslems, and others), the total will be 20.9 million, i.e., 58 per cent.

The Mensheviks polled 668,064 votes, but if we add the votes polled by the analogous groups of Popular Socialists⁵⁹ (312,000), *Yedinstvo*⁶⁰ (25,000), Co-operators (51,000), Ukrainian Social-Democrats (95,000), Ukrainian socialists (507,000), German socialists (44,000) and Finnish socialists (14,000), the total will be 1.7 million.

The Bolsheviks polled 9,023,963 votes.

The Cadets polled 1,856,639 votes. By adding the Association of Rural Proprietors and Landowners (215,000), the Right groups (292,000), Old Believers (73,000), nationalists—Jews (550,000), Moslems (576,000), Bashkirs (195,000), Letts (67,000), Poles (155,000), Cossacks (79,000), Germans (130,000), Byelorussians (12,000)—and the “lists of various groups and organisations” (418,000), we get a total for the landowning and bourgeois parties of 4.6 million.

We know that the Socialist-Revolutionaries and the Mensheviks formed a bloc during the whole period of the revolution from February to October 1917. Moreover, the entire development of events during that period and after it showed definitely that those two parties together represent petty-bourgeois democracy, which mistakenly imagines it is, and calls itself, socialist, like all the parties of the Second International.

Uniting the three main groups of parties in the Constituent Assembly elections, we get the following total:

Party of the proletariat (Bolsheviks) . . .	9.02	million	=	25	per cent
Petty-bourgeois democratic parties (Socialist-Revolutionaries, Mensheviks, etc.)	22.62	»	=	62	»
Parties of landowners and bourgeoisie (Cadets, etc.)	4.62	»	=	13	»

Total . . . 36.26 million = 100 per cent

Here are N. V. Svyatitsky's returns by regions.

Regions* (and armed forces separately)	Votes Polled (thousands)						Total
	S.R.s (Russian)	Per cent	Bolsheviks	Per cent	Cadets	Per cent	
Northern	1,140.0	38	1,177.2	40	393.0	13	2,975.1
Central-Industrial	1,987.9	38	2,305.6	44	550.2	10	5,242.5
Volga-Black Earth	4,733.9	70	1,115.6	16	267.0	4	6,764.3
Western	1,242.1	43	1,282.2	44	48.1	2	2,961.0
East-Urals	1,547.7	43(62)**	443.9	12	181.3	5	3,583.5
Siberia	2,094.8	75	273.9	10	87.5	3	2,786.7
The Ukraine	1,878.1	25(77)***	754.0	10	277.5	4	7,581.3
Army and Navy	1,885.1	43	1,671.3	38	51.9	1	4,363.6

From these figures it is evident that during the Constituent Assembly elections the Bolsheviks were the party of the proletariat and the Socialist-Revolutionaries, the party of the peasantry. In the purely peasant districts, Great-Russian (Volga-Black Earth, Siberia, East-Urals) and Ukrainian, the Socialist-Revolutionaries polled 62-77 per cent. In the industrial centres the Bolsheviks had a majority over the Socialist-Revolutionaries. This majority is understated in the district figures given by N. V. Svyatitsky, for he combined the most highly industrialised districts with little industrialised and non-industrial areas. For example, the gubernia figures of the votes polled by the Socialist-Revolutionary, Bolshevik, and Cadet parties, and by the "national and other groups", show the following:

In the Northern Region the Bolshevik majority seems to be insignificant: 40 per cent against 38 per cent. But in this region non-industrial areas (Archangel, Vologda, Novgorod and Pskov gubernias), where the Socialist-Revolutionaries predominate, are combined with industrial areas: Petrograd City—Bolsheviks 45 per cent (of the votes), Socialist-Revolutionaries 16 per cent; Petrograd Gubernia—Bolsheviks 50 per cent, Socialist-Revolutionaries 26 per

* The author divides Russia into districts in a rather unusual way: *Northern*: Archangel, Vologda, Petrograd, Novgorod, Pskov, Baltic. *Central-Industrial*: Vladimir; Kostroma, Moscow, Nizhni-Novgorod, Ryazan, Tula, Tver, Yaroslavl. *Volga-Black Earth*: Astrakhan, Voronezh, Kursk, Orel, Penza, Samara, Saratov, Simbirsk, Tambov. *Western*: Vitebsk, Minsk, Mogilev, Smolensk. *East-Urals*: Vyatka, Kazan, Perm, Ufa. *Siberia*: Tobolsk, Tomsk, Altai, Yeniseisk, Irkutsk, Transbaikal, Amur. *The Ukraine*: Volhynia, Ekaterinoslav, Kiev, Poltava, Taurida, Kharkov, Kherson, Chernigov.

** Svyatitsky obtains the figure in brackets, 62 per cent, by adding the Moslem and Chuvash Socialist-Revolutionaries.

*** The figure in brackets, 77 per cent, is mine, obtained by adding the Ukrainian Socialist-Revolutionaries.

cent; Baltic—Bolsheviks 72 per cent, Socialist-Revolutionaries—0.

In the Central-Industrial Region the Bolsheviks in Moscow Gubernia polled 56 per cent and the Socialist-Revolutionaries 25 per cent; in Moscow City the Bolsheviks polled 50 per cent and the Socialist-Revolutionaries 8 per cent; in Tver Gubernia the Bolsheviks polled 54 per cent and the Socialist-Revolutionaries 39 per cent; in Vladimir Gubernia the Bolsheviks polled 56 per cent and the Socialist-Revolutionaries 32 per cent.

Let us note, in passing, how ridiculous, in face of such facts, is the talk about the Bolsheviks having only a "minority" of the proletariat behind them! And we hear this talk from the Mensheviks (668,000 votes, and with Transcaucasia another 700,000-800,000, against 9,000,000 votes polled by the Bolsheviks), and also from the social-traitors of the Second International.

II

How could such a miracle have occurred? How could the Bolsheviks, who polled one-fourth of the votes, have won a victory over the petty-bourgeois democrats, who were in alliance (coalition) with the bourgeoisie, and who together with the bourgeoisie polled three-fourths of the votes?

To deny this victory now, after the Entente—the all-mighty Entente—has been helping the enemies of Bolshevism for two years, is simply ridiculous.

The point is that the fanatical political hatred of those who have been defeated, including all the supporters of the Second International, prevents them from even raising seriously the extremely interesting historical and political question of why the Bolsheviks were victorious. The point is that this is a "miracle" only from the standpoint of vulgar petty-bourgeois democracy, the abysmal ignorance and deep-rooted prejudices of which are exposed by this question and the answer to it.

From the standpoint of the class struggle and socialism, from that standpoint, which the Second International has abandoned, the answer to the question is indisputable.

The Bolsheviks were victorious, first of all, because they had behind them the vast majority of the proletariat, which included the most class-conscious, energetic and revolutionary section, the real vanguard, of that advanced class.

Take the two metropolitan cities, Petrograd and Moscow. The total number of votes polled during the Constituent Assembly elections was 1,765,100, of which Socialist-Revolutionaries polled 218,000, Bolsheviks—837,000 and Cadets—515,400.

No matter how much the petty-bourgeois democrats who call themselves socialists and Social-Democrats (the Chernovs, Martovs, Kautskys, Longuets, MacDonalds and Co.) may beat their breasts and bow to the goddesses of "equality", "universal suffrage", "democracy", "pure democracy", or "consistent democracy", it does not do away with the economic and political fact of the *inequality* of town and country.

That fact is inevitable under capitalism in general, and in the period of transition from capitalism to communism in particular.

The town cannot be equal to the country. The country cannot be equal to the town under the historical conditions of this epoch. The town inevitably *leads* the country. The country inevitably *follows the town*. The only question is *which class*, of the "urban" classes, will succeed in leading the country, will cope with this task, and what forms will *leadership by the town* assume?

In November 1917, the Bolsheviks had behind them the vast majority of the proletariat. By that time, the party which competed with the Bolsheviks among the proletariat, the Menshevik party, had been utterly defeated (9,000,000 votes against 1,400,000, if we add together 668,000 and 700,000-800,000 in Transcaucasia. Moreover, that party was defeated in the fifteen-year struggle (1903-17) which *steeled*, enlightened and organised the vanguard of the proletariat, and *forged* it into a genuine revolutionary vanguard. Furthermore, the first revolution, that of 1905, prepared the subsequent development, determined in a *practical* way the relations between the two parties, and served as the general rehearsal of the great events of 1917-19.

The petty-bourgeois democrats who call themselves socialists of the Second International are fond of dismissing this extremely important historical question with honeyed phrases about the benefits of proletarian "unity". When they use these honeyed phrases they forget the historical fact of the *accumulation of opportunism* in the working-class movement of 1871-1914; they forget (or do not want) to *think* about the causes of the collapse of opportunism in August 1914, about the causes of the split in international socialism in 1914-17.

Unless the *revolutionary* section of the proletariat is thoroughly

prepared in every way for the expulsion and suppression of opportunism it is useless even thinking about the dictatorship of the proletariat. That is the lesson of the Russian revolution which should be taken to heart by the leaders of the "independent" German Social-Democrats, French socialists, and so forth, who now want to evade the issue by means of verbal recognition of the dictatorship of the proletariat.

To continue. The Bolsheviks had behind them not only the majority of the proletariat, not only the *revolutionary* vanguard of the proletariat which had been steeled in the long and persevering struggle against opportunism; they had, if it is permissible to use a military term, a powerful "striking force" in the metropolitan cities.

An overwhelming superiority of forces at the decisive point at the decisive moment—this "law" of military success is also the law of political success, especially in that fierce, seething class war which is called revolution.

Capitals, or, in general, big commercial and industrial centres (here in Russia the two coincided, but they do not everywhere coincide), to a considerable degree decide the political fate of a nation, provided, of course, the centres are supported by sufficient local, rural forces, even if that support does not come immediately.

In the two chief cities, in the two principal commercial and industrial centres of Russia, the Bolsheviks had an overwhelming, decisive superiority of forces. Here our forces were *nearly four times* as great as those of the Socialist-Revolutionaries. We had here *more than the Socialist-Revolutionaries and Cadets put together*. Moreover, our adversaries were split up, for the "coalition" of the Cadets with the Socialist-Revolutionaries and Mensheviks (in Petrograd and Moscow the Mensheviks polled only 3 per cent of the votes) was utterly discredited among the working people. *Real* unity between the Socialist-Revolutionaries and Mensheviks and the Cadets against us was quite out of the question at that time.* It will be remembered that in November 1917, even the leaders of the Socialist-Revolutionaries and Mensheviks, who were a hundred times nearer to the idea of a bloc with the Cadets than the Socialist-Revolutionary and Menshevik workers and

* It is interesting to note that the above figures also reveal the unity and solidarity of the party of the proletariat and the extremely fragmented state of the parties of the petty bourgeoisie and of the bourgeoisie.

peasants, even those leaders thought (and bargained with us) about a bloc with the Bolsheviks *without* the Cadets!⁶¹

We were *certain* of winning Petrograd and Moscow in October-November 1917, for we had an overwhelming superiority of forces and the most thorough political preparation, insofar as concerns both the assembly, concentration, training, testing and battle-hardening of the Bolshevik "armies", and the disintegration, exhaustion, disunity and demoralisation of the "enemy's" "armies".

And being certain of winning the two metropolitan cities, the two centres of the capitalist state machine (economic and political), by a swift, decisive blow, we, in spite of the furious resistance of the bureaucracy and intelligentsia, despite sabotage, and so forth, were able with the aid of the central apparatus of state power to *prove by deeds* to the *non-proletarian* working people that the proletariat was their only reliable ally, friend and leader.

III

But before passing on to this most important question—that of the attitude of the proletariat towards the non-proletarian working people—we must deal with the *armed forces*.

The flower of the people's forces went to form the army during the imperialist war; the opportunist scoundrels of the Second International (not only the social-chauvinists, i.e., the Scheidemanns and Renaudels who directly went over to the side of "defence of the fatherland", but also the Centrists) by their words and deeds strengthened the subordination of the armed forces to the leadership of the imperialist robbers of both the German and Anglo-French groups, but the real proletarian revolutionaries never forgot what Marx said in 1870: "The bourgeoisie will give the proletariat practice in arms!"* Only the Austro-German and Anglo-Franco-Russian betrayers of socialism could talk about "defence of the fatherland" in the imperialist war, i.e., a war that was predatory on both sides; the proletarian revolutionaries, however (from August 1914 onwards), turned all their attention to revolutionising the armed forces, to utilising them *against* the imperialist robber bourgeoisie, to converting the unjust and predatory war between the two groups of imperialist predators into

* See Karl Marx and Frederick Engels, *Selected Correspondence*, Moscow, 1975, p. 238. — Ed.

a just and legitimate war of the proletarians and oppressed working people in each country against "their own", "national" bourgeoisie.

During 1914-17 the betrayers of socialism *did not make preparations* to use the armed forces *against* the imperialist government of *each* nation.

The Bolsheviks prepared for this by the whole of their propaganda, agitation and underground organisational work from August 1914 onwards. Of course, the betrayers of socialism, the Scheidemanns and Kautskys of all nations, got out of this by talking about the *demoralisation* of the armed forces by Bolshevik agitation, but we are *proud* of the fact that we performed our duty in demoralising the forces of our class enemy, in winning away *from him* the armed masses of the workers and peasants *for the struggle* against the exploiters.

The results of our work were seen in, among other things, the votes polled in the Constituent Assembly elections in November 1917, in which, in Russia, the armed forces also participated.

The following are the principal results of the voting as given by N. V. Svyatitsky:

*Number of Votes Polled in the Constituent Assembly
Elections, November 1917
(thousands)*

Army and Navy units	S.R.s.	Bolsheviks	Cadets	National and other groups	Total
Northern Front	240.0	480.0	?	60.0**	780.0
Western »	180.6	653.4	16.7	125.2	976.0
South-Western »	402.9	300.1	13.7	290.6	1,007.4
Rumanian »	679.4	167.0	21.4	260.7	1,128.6
Caucasian »	360.0	60.0	?	—	420.0
Baltic Fleet	—	(120.0)*	—	—	(120.0)*
Black Sea Fleet	22.2	10.8	—	19.5	52.5
<i>Total</i>	1,885.1	1,671.3	51.8	756.0	4,364.5
		+ (120.0)*	+ ?		+ (120.0)*
		<u>1,791.3</u>			+ ?

* The figure is approximate. Two Bolsheviks were elected. N.V. Svyatitsky counts an average of 60,000 votes per elected person. That is why I give the figure 120,000.

** No information is given as to which party polled 19,500 votes in the Black Sea Fleet. The other figures in this column evidently apply almost entirely to the Ukrainian socialists for 10 Ukrainian socialists and one Social-Democrat (i.e., a Menshevik) were elected.

Summary: the Socialist-Revolutionaries polled 1,885,100 votes; the Bolsheviks polled 1,671,300 votes. If to the latter we add the 120,000 votes (approximately) polled in the Baltic Fleet, the total votes polled by the Bolsheviks will be 1,791,300.

The Bolsheviks, therefore, polled *a little less* than the Socialist-Revolutionaries.

And so, by October-November 1917, the armed forces were *half Bolshevik*.

If that had not been the case we could not have been victorious.

We polled nearly half the votes of the armed forces as a whole, but had an overwhelming majority on the fronts *nearest to the metropolitan cities* and, in general, on those not too far away. If we leave out the Caucasian Front, the Bolsheviks obtained on the whole a majority over the Socialist-Revolutionaries. And if we take the Northern and Western fronts, the votes polled by the Bolsheviks will amount to *over one million*, compared with 420,000 votes polled by the Socialist-Revolutionaries.

Thus, in the armed forces, too, the Bolsheviks already had a *political "striking force"*, by November 1917, which ensured them an overwhelming superiority of forces at the decisive point at the decisive moment. Resistance on the part of the armed forces to the October Revolution of the proletariat, to the winning of political power by the proletariat, was entirely out of the question, considering that the Bolsheviks had an enormous majority on the Northern and Western fronts, while on the other fronts, far removed from the centre, the Bolsheviks had the time and opportunity to *win the peasants away from the Socialist-Revolutionary Party*. With this we shall deal later.

IV

On the basis of the returns of the Constituent Assembly elections we have studied the three conditions which determined the victory of Bolshevism: (1) an overwhelming majority among the proletariat; (2) almost half of the armed forces; (3) an overwhelming superiority of forces at the decisive moment at the decisive points, namely: in Petrograd and Moscow and on the war fronts near the centre.

But these conditions could have ensured only a very short-lived and unstable victory had the Bolsheviks been unable to win to their

side the majority of the *non*-proletarian working masses, to win them from the Socialist-Revolutionaries and the other petty-bourgeois parties.

That is the main thing.

And the chief reason why the "socialists" (read: petty-bourgeois democrats) of the Second International fail to understand the dictatorship of the proletariat is that they fail to understand that *state power in the hands of one class, the proletariat, can and must become an instrument for winning to the side of the proletariat the non-proletarian working masses, an instrument for winning those masses from the bourgeoisie and from the petty-bourgeois parties.*

Filled with petty-bourgeois prejudices, forgetting the most important thing in the teaching of Marx about the state, the "socialists" of the Second International regard *state power* as something holy, as an idol, or as the result of formal voting, the absolute of "consistent democracy" (or whatever else they call this nonsense). They fail to see that state power is simply an *instrument* which *different* classes can and must use (and know how to use) *for their class aims.*

The bourgeoisie has used state power as an instrument of the capitalist class against the proletariat, against all the working people. That has been the case in the most democratic bourgeois republics. Only the betrayers of Marxism have "forgotten" this.

The proletariat must (after mustering sufficiently strong political and military "striking forces") overthrow the bourgeoisie, take state power from it in order to use that *instrument* for *its* class aims.

What are the class aims of the proletariat?

Suppress the resistance of the bourgeoisie;

Neutralise the peasantry and, if possible, win them over—at any rate the majority of the labouring, non-exploiting section—to the side of the proletariat;

Organise large-scale machine production, using factories, and means of production in general, expropriated from the bourgeoisie;

Organise socialism on the ruins of capitalism.

* * *

In mockery of the teachings of Marx, those gentlemen, the opportunists, including the Kautskyites, "teach" the people that the proletariat must first win a majority by means of universal

suffrage, then obtain state power, by the vote of that majority, and only after that, on the basis of "consistent" (some call it "pure") democracy, organise socialism.

But we say on the basis of the teachings of Marx and the experience of the Russian revolution:

the proletariat must first overthrow the bourgeoisie and win *for itself* state power, and then use that state power, that is, the dictatorship of the proletariat, as an instrument of its class for the purpose of winning the sympathy of the majority of the working people.

* * *

How can state power in the hands of the proletariat become the instrument of its class struggle for influence over the non-proletarian working people, of the struggle to draw them to its side, to win them over, to wrest them from the bourgeoisie?

First, the proletariat achieves this *not* by putting into operation the old apparatus of state power, but by *smashing* it to pieces, levelling it with the ground (in spite of the howls of frightened philistines and the threats of saboteurs), and building a *new* state apparatus. That new state apparatus is adapted to the dictatorship of the proletariat and to its struggle against the bourgeoisie to *win* the non-proletarian working people. That new apparatus is not anybody's invention, it *grows out* of the proletarian class struggle as that struggle becomes more widespread and intense. That new apparatus of state power, the new *type* of state power, is *Soviet power*.

The Russian proletariat, immediately, a few hours after winning state power, proclaimed the dissolution of the old state apparatus (which, as Marx showed, had been for centuries adapted to serve the class interests of the bourgeoisie, even in the most democratic republic) and transferred *all power to the Soviets*; and only the working and exploited people could enter the Soviets, all exploiters of every kind were excluded.

In that way the proletariat at once, at one stroke, immediately *after* it had taken state power, *won* from the bourgeoisie *the vast mass* of its supporters in the petty-bourgeois and "socialist" parties; for that mass, the working and exploited people who had been deceived by the bourgeoisie (and by its yes-men, the Chernovs, Kautskys, Martovs and Co.), *on obtaining Soviet power*, acquired,

for the first time, an instrument of mass struggle for their interests against the bourgeoisie.

Secondly, the proletariat can, and must, at once, or at all events very quickly, win from the bourgeoisie and from petty-bourgeois democrats "*their*" masses, i.e., the masses which follow them—win them *by satisfying their most urgent economic needs in a revolutionary way by expropriating the landowners and the bourgeoisie.*

The bourgeoisie *cannot* do that, no matter how "mighty" its state power may be.

The proletariat *can* do that on the very next day after it has won state power, because for this it has both an apparatus (the Soviets) and economic means (the expropriation of the landowners and the bourgeoisie).

That is exactly how the Russian proletariat *won the peasantry* from the Socialist-Revolutionaries, and won them literally *a few hours after* achieving state power; a few hours after the victory over the bourgeoisie in Petrograd, the victorious proletariat issued a "decree on land", and in that decree it entirely, at once, with revolutionary swiftness, energy and devotion, *satisfied* all the most urgent economic needs of the *majority* of the peasants, it expropriated the landowners, entirely and without compensation.

To prove to the peasants that the proletarians did not want to steam-roller them, did not want to boss them, but to help them and be their friends, the victorious Bolsheviks did not put *a single word of their own* into that "decree on land", but copied it, word for word, from the peasant mandates (the most revolutionary of them, of course) which the *Socialist-Revolutionaries* had published in the *Socialist-Revolutionary* newspaper.⁶²

The Socialist-Revolutionaries fumed and raved, protested and howled that "the Bolsheviks had stolen their programme", but they were only laughed at for that; a fine party, indeed, which had to be defeated and driven from the government in order that everything in its programme that was revolutionary and of benefit to the working people could be carried out!

The traitors, blockheads and pedants of the Second International could never understand such dialectics; the proletariat cannot achieve victory if it does not win the majority of the population to its side. But to limit that winning to polling a majority of votes in an election *under the rule of the bourgeoisie*, or to make it the condition for it, is crass stupidity, or else sheer

deception of the workers. In order to win the majority of the population to its side the proletariat must, in the first place, overthrow the bourgeoisie and seize state power; secondly, it must introduce Soviet power and completely smash the old state apparatus, whereby it immediately undermines the rule, prestige and influence of the bourgeoisie and petty-bourgeois compromisers over the non-proletarian working people. Thirdly, it must *entirely destroy* the influence of the bourgeois and petty-bourgeois compromisers over the *majority* of the non-proletarian masses by satisfying *their* economic needs in a *revolutionary way at the expense of the exploiters*.

It is possible to do this, of course, only when capitalist development has reached a certain level. Failing that fundamental condition, the proletariat cannot develop into a separate class, nor can success be achieved in its prolonged training, education, instruction and trial in battle during long years of strikes and demonstrations when the opportunists are disgraced and expelled. Failing that fundamental condition, the centres will not play that economic and political role which enables the proletariat, after their capture, to lay hold of state power in its entirety, or more correctly, of its vital nerve, its core, its node. Failing that fundamental condition, there cannot be the kinship, closeness and bond between the position of the proletariat and that of the non-proletarian working people which (kinship, closeness and bond) are necessary for the proletariat to influence those masses, for its influence over them to be effective.

V

Let us proceed further.

The proletariat can win state power, establish the Soviet system, and satisfy the economic needs of the majority of the working people at the expense of the exploiters.

Is that sufficient for achieving complete and final victory? No, it is not.

The petty-bourgeois democrats, their chief present-day representatives, the "socialists" and "Social-Democrats", are suffering from illusions when they imagine that the working people are capable, under capitalism, of acquiring the high degree of class-consciousness, firmness of character, perception and wide political outlook that will enable them to decide, *merely by voting*, or at all events, to *decide in advance*, without long experience of

struggle, that they will follow a particular class, or a particular party.

It is a mere illusion. It is a sentimental story invented by pedants and sentimental socialists of the Kautsky, Longuet and MacDonald type.

Capitalism would not be capitalism if it did not, on the one hand, condemn the *masses* to a downtrodden, crushed and terrified state of existence, to disunity (the countryside!) and ignorance, and if it (capitalism) did not, on the other hand, place in the hands of the bourgeoisie a gigantic apparatus of falsehood and deception to hoodwink the masses of workers and peasants, to stultify their minds, and so forth.

That is why only the proletariat can *lead the working people out* of capitalism to communism. It is no use thinking that the petty-bourgeois or semi-petty-bourgeois masses can decide in advance the extremely complicated political question: "to be with the working class or with the bourgeoisie". The *vacillation* of the non-proletarian sections of the working people is inevitable; and inevitable also is their own *practical experience*, which will enable them to *compare* leadership by the bourgeoisie with leadership by the proletariat.

This is the circumstance that is constantly lost sight of by those who worship "consistent democracy" and who imagine that extremely important political problems can be solved by voting. Such problems are actually solved by *civil war* if they are acute and aggravated by struggle, and the *experience* of the non-proletarian masses (primarily of the peasants), their experience of comparing the rule of the proletariat with the rule of the bourgeoisie, is of tremendous importance in that war.

The Constituent Assembly elections in Russia in November 1917, compared with the two-year Civil War of 1917-19, are highly instructive in this respect.

See which districts proved to be the least Bolshevik. First, the East-Urals and the Siberian where the Bolsheviks polled 12 per cent and 10 per cent of the votes respectively. Secondly, the Ukraine where the Bolsheviks polled 10 per cent of the votes. Of the other districts, the Bolsheviks polled the smallest percentage of votes in the peasant district of Great Russia, the Volga-Black Earth district, but even there the Bolsheviks polled 16 per cent of the votes.

It was precisely in the districts where the Bolsheviks polled the

lowest percentage of votes in November 1917 that the counter-revolutionary movements, the revolts and the organisation of counter-revolutionary forces had the greatest success. It was precisely in those districts that the rule of Kolchak and Denikin lasted for months and months.

The vacillation of the petty-bourgeois population was particularly marked in those districts where the influence of the proletariat is weakest. Vacillation was at first in favour of the Bolsheviks when they granted land and when the demobilised soldiers brought the news about peace; later—against the Bolsheviks when, to promote the international development of the revolution and to protect its centre in Russia, they agreed to sign the Treaty of Brest⁶³ and thereby “offended” patriotic sentiments, the deepest of petty-bourgeois sentiments. The dictatorship of the proletariat was particularly displeasing to the peasants in those places where there were the largest stocks of surplus grain, when the Bolsheviks showed that they would strictly and firmly secure the transfer of those surplus stocks to the state at fixed prices. The peasants in the Urals, Siberia and the Ukraine turned to Kolchak and Denikin.

Further, the experience of Kolchak and Denikin “democracy”, about which every hack writer in Kolchakia and Denikia shouted in every issue of the whiteguard newspapers, showed the peasants that phrases about democracy and about the “Constituent Assembly” serve only as a screen to conceal the dictatorship of the landowners and capitalists.

Another turn towards Bolshevism began and peasant revolts spread in the rear of Kolchak and Denikin. The peasants welcomed the Red troops as liberators.

In the long run, it was this vacillation of the peasantry, the main body of the petty-bourgeois working people, that decided the fate of Soviet rule and of the rule of Kolchak and Denikin. But this “long run” was preceded by a fairly lengthy period of severe struggle and painful trial, which have not ended in Russia after two years, have not ended precisely in Siberia and in the Ukraine. And there is no guarantee that they will end *completely* within, say, another year or so.

The supporters of “consistent” democracy have not given thought to the importance of this historical fact. They invented, and are still inventing, nursery tales about the proletariat under capitalism being able to “convince” the majority of the working people and win them firmly to its side by voting. But reality shows

that only in the course of a long and fierce struggle does the stern experience of the *vacillating* petty bourgeoisie lead it to the conclusion, after comparing the dictatorship of the proletariat with the dictatorship of the capitalists, that the former is better than the latter.

In theory, all socialists who have studied Marxism and are willing to take into account the lessons of the nineteenth-century political history of the advanced countries recognise that the *vacillation* of the petty bourgeoisie between the proletariat and the capitalist class is inevitable. The economic roots of this vacillation are clearly revealed by economic science, the truths of which have been repeated millions of times in the newspapers, leaflets and pamphlets issued by the socialists of the Second International.

But these people cannot apply those truths to the peculiar epoch of the dictatorship of the proletariat. They substitute petty-bourgeois-democratic prejudices and illusions (about class "equality", about "consistent" or "pure" democracy, about solving great historic problems by voting, and so forth) for the *class struggle*. They will not understand that after capturing state power the proletariat does not thereby cease its class struggle, but continues it in a different form and by different means. The dictatorship of the proletariat is the class struggle of the proletariat conducted with the aid of an instrument like state power, a class struggle, one of whose aims is to demonstrate to the non-proletarian sections of the working people by means of their long experience and a long list of practical examples that it is more to their advantage to side with the dictatorship of the proletariat than with the dictatorship of the bourgeoisie, and that there can be no third course.

The returns of the Constituent Assembly elections held in November 1917 give us the main background to the picture of the development of the Civil War that has raged for two years since those elections. The main forces in that war were *already* clearly evident during the Constituent Assembly elections—the role of the "striking force" of the proletarian army, the role of the vacillating peasantry, and the role of the bourgeoisie were already apparent. In his article N. V. Svyatitsky writes: "The Cadets were most successful in the same regions where the Bolsheviks were most successful—in the Northern and Central-Industrial regions" (p. 116). Naturally, in the most highly developed capitalist centres, the intermediary elements standing between the proletariat and the

bourgeoisie were the weakest. Naturally, in those centres, the class struggle was most acute. It was there that the main forces of the bourgeoisie were concentrated and there, only there, could the proletariat defeat the bourgeoisie. Only the proletariat could rout the bourgeoisie, and only after routing the bourgeoisie could the proletariat definitely win the sympathy and support of the petty-bourgeois strata of the population by using an instrument like state power.

If properly used, if correctly read, the returns of the Constituent Assembly elections reveal to us again and again the fundamental truths of the Marxist doctrine of the class struggle.

These returns, incidentally, also reveal the role and importance of the national question. Take the Ukraine. At the last conferences on the Ukrainian question some comrades accused the writer of these lines of giving too much "prominence" to the national question in the Ukraine. The returns of the Constituent Assembly elections show that in the Ukraine, as early as November 1917, the *Ukrainian* Socialist-Revolutionaries and socialists polled a majority (3.4 million votes + 0.5 = 3.9 million against 1.9 million polled by the Russian Socialist-Revolutionaries, out of a total poll in the whole of the Ukraine of 7.6 million votes). In the army on the South-Western and Rumanian fronts the Ukrainian socialists polled 30 per cent and 34 per cent of the total votes (the Russian Socialist-Revolutionaries polled 40 per cent and 59 per cent).

Under these circumstances, to ignore the importance of the national question in the Ukraine—a sin of which Great Russians are often guilty (and of which the Jews are guilty perhaps only a little less often than the Great Russians)—is a great and dangerous mistake. The division between the Russian and Ukrainian Socialist-Revolutionaries as early as 1917 could not have been accidental. As internationalists it is our duty, first, to combat very vigorously the survivals (sometimes unconscious) of Great-Russian imperialism and chauvinism among "Russian" Communists; and secondly, it is our duty, precisely on the national question, which is a relatively minor one (for an internationalist the question of state frontiers is a secondary, if not a tenth-rate, question), to make concessions. There are other questions—the fundamental interests of the proletarian dictatorship; the interests of the unity and discipline of the Red Army which is fighting Denikin; the leading role of the proletariat in relation to the peasantry—that are more important; the question whether the Ukraine will be a separate

state is far less important. We must not be in the least surprised, or frightened, even by the prospect of the Ukrainian workers and peasants trying out different systems, and in the course of, say, several years, testing by practice union with the R.S.F.S.R., or seceding from the latter and forming an independent Ukrainian S.S.R., or various forms of their close alliance, and so on, and so forth.

To attempt to settle this question in advance, once and for all, "firmly" and "irrevocably", would be narrow-mindedness or sheer stupidity, for the vacillation of the non-proletarian working people on *such* a question is quite natural, even inevitable, but not in the least frightful for the proletariat. It is the duty of the proletariat who is really capable of being an internationalist to treat *such* vacillation with the greatest caution and tolerance, it is his duty to leave it to the non-proletarian masses *themselves* to *get rid* of this vacillation as a result of their own experience. We must be intolerant and ruthless, uncompromising and inflexible on other, more fundamental questions, some of which I have already pointed to above.

VI

The comparison of the Constituent Assembly elections in November 1917 with the development of the proletarian revolution in Russia from October 1917 to December 1919 enables us to draw conclusions concerning bourgeois parliamentarism and the proletarian revolution in every capitalist country. Let me try briefly to formulate, or at least to outline, the principal conclusions.

1. Universal suffrage is an index of the level reached by the various classes in their understanding of their problems. It shows how the various classes are *inclined* to solve their problems. The actual *solution* of those problems is not provided by voting, but by the class struggle in all its forms, including civil war.

2. The socialists and Social-Democrats of the Second International take the stand of vulgar petty-bourgeois democrats and share the prejudice that the fundamental problems of the class struggle can be solved by voting.

3. The party of the revolutionary proletariat must take part in bourgeois parliaments in order to enlighten the masses; this can be done during elections and in the struggle between parties in parliament. But limiting the class struggle to the parliamentary struggle, or regarding the latter as the highest and decisive form, to which all the other forms of struggle are subordinate, is actually

desertion to the side of the bourgeoisie against the proletariat.

4. All the representatives and supporters of the Second International, and all the leaders of the German, so-called "independent", Social-Democratic Party, actually go over to the bourgeoisie in this way when they recognise the dictatorship of the proletariat in words, but in deeds, by their propaganda, imbue the proletariat with the idea that it must first obtain a formal expression of the will of the majority of the population under capitalism (i.e., a majority of votes in the bourgeois parliament) to transfer political power to the proletariat, which transfer is to take place later.

All the cries, based on this premise, of the German "independent" Social-Democrats and similar leaders of decayed socialism against the "dictatorship of a minority", and so forth, merely indicate that those leaders fail to understand the dictatorship of the bourgeoisie, which actually reigns even in the most democratic republics, and that they fail to understand the conditions for its destruction by the class struggle of the proletariat.

5. This failure to understand consists, in particular, in the following: they forget that, to a very large degree, the bourgeois parties are able to rule because they deceive the masses of the people, because of the yoke of capital, and to this is added self-deception concerning the nature of capitalism, a self-deception which is characteristic mostly of the petty-bourgeois parties, which usually want to substitute more or less disguised forms of class conciliation for the class struggle.

"First let the majority of the population, while private property still exists, i.e., while the rule and yoke of capital still exist, express themselves in favour of the party of the proletariat, and only then can and should the party take power"—so say the petty-bourgeois democrats who call themselves socialists but who are in reality the servitors of the bourgeoisie.

"Let the revolutionary proletariat first overthrow the bourgeoisie, break the yoke of capital, and smash the bourgeois state apparatus, then the victorious proletariat will be able rapidly to gain the sympathy and support of the majority of the non-proletarian working people by satisfying their needs at the expense of the exploiters"—say we. The opposite will be rare exception in history (and even in such an exception the bourgeoisie can resort to civil war, as the example of Finland showed ⁶⁴).

6. Or in other words:

"First we shall pledge ourselves to recognise the principle of equality, or consistent democracy, while preserving private property and the yoke of capital (i.e., actual inequality under formal equality), and try to obtain the decision of the majority on this basis"—say the bourgeoisie and their yes-men, the petty-bourgeois democrats who call themselves socialists and Social-Democrats.

"First the proletarian class struggle, winning state power, will destroy the pillars and foundations of actual inequality, and then the proletariat, which has defeated the exploiters, will lead all working people to the *abolition of classes*, i.e., to socialist *equality*, the only kind that is not a deception"—say we.

7. In all capitalist countries, besides the proletariat, or that part of the proletariat which is conscious of its revolutionary aims and is capable of fighting to achieve them, there are numerous politically immature proletarian, semi-proletarian, semi-petty-bourgeois strata which follow the bourgeoisie and bourgeois democracy (including the "socialists" of the Second International) because they have been deceived, have no confidence in their own strength, or in the strength of the proletariat, are unaware of the possibility of having their urgent needs satisfied by means of the expropriation of the exploiters.

These strata of the working and exploited people provide the vanguard of the proletariat with allies and give it a stable majority of the population; but the proletariat can win these allies only with the aid of an instrument like state power, that is to say, only after it has overthrown the bourgeoisie and has destroyed the bourgeois state apparatus.

8. The strength of the proletariat in any capitalist country is far greater than the proportion it represents of the total population. That is because the proletariat economically dominates the centre and nerve of the entire economic system of capitalism, and also because the proletariat expresses economically and politically the real interests of the overwhelming majority of the working people under capitalism.

Therefore, the proletariat, even when it constitutes a minority of the population (or when the class-conscious and really revolutionary vanguard of the proletariat constitutes a minority of the population), is capable of overthrowing the bourgeoisie and, after that, of winning to its side numerous allies from a mass of

semi-proletarians and petty bourgeoisie who never declare in advance in favour of the rule of the proletariat, who do not understand the conditions and aims of that rule, and only by their subsequent experience become convinced that the proletarian dictatorship is inevitable, proper and legitimate.

9. Finally, in every capitalist country there are always very broad strata of the petty bourgeoisie which inevitably vacillate between capital and labour. To achieve victory, the proletariat must, first, choose the right moment for its decisive assault on the bourgeoisie, taking into account, among other things, the disunity between the bourgeoisie and its petty-bourgeois allies, or the instability of their alliance, and so forth. Secondly, the proletariat must, after its victory, utilise this vacillation of the petty bourgeoisie in such a way as to neutralise them, prevent their siding with the exploiters; it must be able to hold on for some time *in spite of this vacillation*, and so on, and so forth.

10. One of the necessary conditions for preparing the proletariat for its victory is a long, stubborn and ruthless struggle against opportunism, reformism, social-chauvinism, and similar bourgeois influences and trends, which are inevitable, since the proletariat is operating in a capitalist environment. If there is no such struggle, if opportunism in the working-class movement is not utterly defeated beforehand, there can be no dictatorship of the proletariat. Bolshevism would not have defeated the bourgeoisie in 1917-19 if before that, in 1903-17, it had not learned to defeat the Mensheviks, i.e., the opportunists, reformists, social-chauvinists, and ruthlessly expel them from the party of the proletarian vanguard.

At the present time, the verbal recognition of the dictatorship of the proletariat by the leaders of the German "Independents", or by the French Longuetists,⁶⁵ and the like, who are *actually* continuing the old, habitual policy of big and small concessions to and conciliation with opportunism, subservience to the prejudices of bourgeois democracy ("consistent democracy" or "pure democracy" as they call it) and bourgeois parliamentarism, and so forth, is the most dangerous self-deception—and sometimes sheer fooling of the workers.

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“LEFT-WING” COMMUNISM— AN INFANTILE DISORDER

I

IN WHAT SENSE WE CAN SPEAK OF THE INTERNATIONAL SIGNIFICANCE OF THE RUSSIAN REVOLUTION

In the first months after the proletariat in Russia had won political power (October 25 [November 7], 1917), it might have seemed that the enormous difference between backward Russia and the advanced countries of Western Europe would lead to the proletarian revolution in the latter countries bearing very little resemblance to ours. We now possess quite considerable international experience, which shows very definitely that certain fundamental features of our revolution have a significance that is not local, or peculiarly national, or Russian alone, but international. I am not speaking here of international significance in the broad sense of the term: not merely several but all the primary features of our revolution, and many of its secondary features, are of international significance in the meaning of its effect on all countries. I am speaking of it in the narrowest sense of the word, taking international significance to mean the international validity or the historical inevitability of a repetition, on an international scale, of what has taken place in our country. It must be admitted that certain fundamental features of our revolution do possess that significance.

It would, of course, be grossly erroneous to exaggerate this truth and to extend it beyond certain fundamental features of our revolution. It would also be erroneous to lose sight of the fact that, soon after the victory of the proletarian revolution in at least one of the advanced countries, a sharp change will probably come about: Russia will cease to be the model and will once again become a backward country (in the “Soviet” and the socialist sense).

At the present moment in history, however, it is the Russian model that reveals to *all* countries something—and something highly significant—of their near and inevitable future. Advanced workers in all lands have long realised this; more often than not, they have grasped it with their revolutionary class instinct rather than realised it. Herein lies the international “significance” (in the narrow sense of the word) of Soviet power, and of the fundamentals of Bolshevik theory and tactics. The “revolutionary” leaders of the Second International, such as Kautsky in Germany and Otto Bauer and Friedrich Adler in Austria, have failed to understand this, which is why they have proved to be reactionaries and advocates of the worst kind of opportunism and social treachery. Incidentally, the anonymous pamphlet entitled *The World Revolution (Weltrevolution)*, which appeared in Vienna in 1919 (*Sozialistische Bücherei*, Heft 11; Ignaz Brand *), very clearly reveals their entire thinking and their entire range of ideas, or, rather, the full extent of their stupidity, pedantry, baseness and betrayal of working-class interests—and that, moreover, under the guise of “defending” the idea of “world revolution”.

We shall, however, deal with this pamphlet in greater detail some other time. We shall here note only one more point: in bygone days, when he was still a Marxist and not a renegade, Kautsky, dealing with the question as an historian, foresaw the possibility of a situation arising in which the revolutionary spirit of the Russian proletariat would provide a model to Western Europe. This was in 1902, when Kautsky wrote an article for the revolutionary *Iskra*,⁶⁶ entitled “The Slavs and Revolution”. Here is what he wrote in the article:

“At the present time [in contrast with 1848] it would seem that not only have the Slavs entered the ranks of the revolutionary nations, but that the centre of revolutionary thought and revolutionary action is shifting more and more to the Slavs. The revolutionary centre is shifting from the West to the East. In the first half of the nineteenth century it was located in France, at times in England. In 1848 Germany too joined the ranks of the revolutionary nations.... The new century has begun with events which suggest the idea that we are approaching a further shift of the revolutionary centre, namely, to Russia.... Russia, which has borrowed so much revolutionary initiative from the West, is now perhaps herself ready to serve the West as a source of revolutionary energy. The Russian revolutionary movement that is now flaring up will perhaps prove to be the most potent means of exorcising the spirit of flabby philistinism and coldly calculating politics that is beginning to spread in our midst, and it may cause the fighting spirit and the passionate devotion

* Ignaz Brand, *Socialist Library*, Vol. 11.—Ed.

to our great ideals to flare up again. To Western Europe, Russia has long ceased to be a bulwark of reaction and absolutism. I think the reverse is true today. Western Europe is becoming Russia's bulwark of reaction and absolutism.... The Russian revolutionaries might perhaps have coped with the tsar long ago had they not been compelled at the same time to fight his ally—European capital. Let us hope that this time they will succeed in coping with both enemies, and that the new 'Holy Alliance' will collapse more rapidly than its predecessors did. However the present struggle in Russia may end, the blood and suffering of the martyrs whom, unfortunately, it will produce in too great numbers, will not have been in vain. They will nourish the shoots of social revolution throughout the civilised world and make them grow more luxuriantly and rapidly. In 1848 the Slavs were a killing frost which blighted the flowers of the people's spring. Perhaps they are now destined to be the storm that will break the ice of reaction and irresistibly bring with it a new and happy spring for the nations" (Karl Kautsky, "The Slavs and Revolution", *Iskra*, Russian Social-Democratic revolutionary newspaper, No. 18, March 10, 1902).

How well Karl Kautsky wrote eighteen years ago!

II

AN ESSENTIAL CONDITION OF THE BOLSHEVIKS' SUCCESS

It is, I think, almost universally realised at present that the Bolsheviks could not have retained power for two and a half months, let alone two and a half years, without the most rigorous and truly iron discipline in our Party, or without the fullest and unreserved support from the entire mass of the working class, that is, from all thinking, honest, devoted and influential elements in it, capable of leading the backward strata or carrying the latter along with them.

The dictatorship of the proletariat means a most determined and most ruthless war waged by the new class against a *more powerful* enemy, the bourgeoisie, whose resistance is increased *tenfold* by their overthrow (even if only in a single country), and whose power lies, not only in the strength of international capital, the strength and durability of their international connections, but also in the *force of habit*, in the strength of *small-scale production*. Unfortunately, small-scale production is still widespread in the world, and small-scale production *engenders* capitalism and the bourgeoisie continuously, daily, hourly, spontaneously, and on a

mass scale. All these reasons make the dictatorship of the proletariat necessary, and victory over the bourgeoisie is impossible without a long, stubborn and desperate life-and-death struggle which calls for tenacity, discipline, and a single and inflexible will.

I repeat: the experience of the victorious dictatorship of the proletariat in Russia has clearly shown even to those who are incapable of thinking or have had no occasion to give thought to the matter that absolute centralisation and rigorous discipline of the proletariat are an essential condition of victory over the bourgeoisie.

This is often dwelt on. However, not nearly enough thought is given to what it means, and under what conditions it is possible. Would it not be better if the salutations addressed to the Soviets and the Bolsheviks were *more frequently* accompanied by a *profound analysis* of the reasons *why* the Bolsheviks have been able to build up the discipline needed by the revolutionary proletariat?

As a current of political thought and as a political party, Bolshevism has existed since 1903. Only the history of Bolshevism during the *entire* period of its existence can satisfactorily explain why it has been able to build up and maintain, under most difficult conditions, the iron discipline needed for the victory of the proletariat.

The first questions to arise are: how is the discipline of the proletariat's revolutionary party maintained? How is it tested? How is it reinforced? First, by the class-consciousness of the proletarian vanguard and by its devotion to the revolution, by its tenacity, self-sacrifice and heroism. Second, by its ability to link up, maintain the closest contact, and—if you wish—merge, in certain measure, with the broadest masses of the working people—primarily with the proletariat, *but also with the non-proletarian* masses of working people. Third, by the correctness of the political leadership exercised by this vanguard, by the correctness of its political strategy and tactics, provided the broad masses have seen, *from their own experience*, that they are correct. Without these conditions, discipline in a revolutionary party really capable of being the party of the advanced class, whose mission it is to overthrow the bourgeoisie and transform the whole of society, cannot be achieved. Without these conditions, all attempts to establish discipline inevitably fall flat and end up in phrase-

mongering and clowning. On the other hand, these conditions cannot emerge at once. They are created only by prolonged effort and hard-won experience. Their creation is facilitated by a correct revolutionary theory, which, in its turn, is not a dogma but assumes final shape only in close connection with the practical activity of a truly mass and truly revolutionary movement.

The fact that, in 1917-20, Bolshevism was able, under unprecedentedly difficult conditions, to build up and successfully maintain the strictest centralisation and iron discipline was due simply to a number of historical peculiarities of Russia.

On the one hand, Bolshevism arose in 1903 on a very firm foundation of Marxist theory. The correctness of this revolutionary theory, and of it alone, has been proved, not only by world experience throughout the nineteenth century, but especially by the experience of the seekings and vacillations, the errors and disappointments of revolutionary thought in Russia. For about half a century—approximately from the forties to the nineties of the last century—progressive thought in Russia, oppressed by a most brutal and reactionary tsarism, sought eagerly for a correct revolutionary theory, and followed with the utmost diligence and thoroughness each and every "last word" in this sphere in Europe and America. Russia achieved Marxism—the only correct revolutionary theory—through the *agony* she experienced in the course of half a century of unparalleled torment and sacrifice, of unparalleled revolutionary heroism, incredible energy, devoted searching, study, practical trial, disappointment, verification, and comparison with European experience. Thanks to the political emigration caused by tsarism, revolutionary Russia, in the second half of the nineteenth century, acquired a wealth of international links and excellent information on the forms and theories of the world revolutionary movement, such as no other country possessed.

On the other hand, Bolshevism, which had arisen on this granite foundation of theory, went through fifteen years of practical history (1903-17) unequalled anywhere in the world in its wealth of experience. During those fifteen years, no other country knew anything even approximating to that revolutionary experience, that rapid and varied succession of different forms of the movement—legal and illegal, peaceful and stormy, underground and open, local circles and mass movements, and parliamentary and terrorist forms. In no other country has there been

concentrated, in so brief a period, such a wealth of forms, shades, and methods of struggle of *all* classes of modern society, a struggle which, owing to the backwardness of the country and the severity of the tsarist yoke, matured with exceptional rapidity, and assimilated most eagerly and successfully the appropriate "last word" of American and European political experience.

III

THE PRINCIPAL STAGES IN THE HISTORY OF BOLSHEVISM

The years of preparation for revolution (1903-05). The approach of a great storm was sensed everywhere. All classes were in a state of ferment and preparation. Abroad, the press of the political exiles discussed the theoretical aspects of *all* the fundamental problems of the revolution. Representatives of the three main classes, of the three principal political trends—the liberal-bourgeois, the petty-bourgeois-democratic (concealed behind "social-democratic" and "social-revolutionary" labels⁶⁷), and the proletarian-revolutionary—anticipated and prepared the impending open class struggle by waging a most bitter struggle on issues of programme and tactics. *All* the issues on which the masses waged an armed struggle in 1905-07 and 1917-20 can (and should) be studied, in their embryonic form, in the press of the period. Among these three main trends there were, of course, a host of intermediate, transitional or half-hearted forms. It would be more correct to say that those political and ideological trends which were genuinely of a class nature crystallised in the struggle of press organs, parties, factions and groups; the classes were forging the requisite political and ideological weapons for the impending battles.

The years of revolution (1905-07). All classes came out into the open. All grammatical and tactical views were tested by the action of the masses. In its extent and acuteness, the strike struggle had no parallel anywhere in the world. The economic strike developed into a political strike, and the latter into insurrection. The relations between the proletariat, as the leader, and the vacillating and unstable peasantry, as the led, were tested in practice. The Soviet form of organisation came into being in the

spontaneous development of the struggle. The controversies of that period over the significance of the Soviets anticipated the great struggle of 1917-20. The alternation of parliamentary and non-parliamentary forms of struggle, of the tactics of boycotting parliament and that of participating in parliament, of legal and illegal forms of struggle, and likewise their interrelations and connections—all this was marked by an extraordinary wealth of content. As for teaching the fundamentals of political science to masses and leaders, to classes and parties alike, each month of this period was equivalent to an entire year of "peaceful" and "constitutional" development. Without the "dress rehearsal" of 1905, the victory of the October Revolution in 1917 would have been impossible.

The years of reaction (1907-10). Tsarism was victorious. All the revolutionary and opposition parties were smashed. Depression, demoralisation, splits, discord, defection, and pornography took the place of politics. There was an ever greater drift towards philosophical idealism; mysticism became the garb of counter-revolutionary sentiments. At the same time, however, it was this great defeat that taught the revolutionary parties and the revolutionary class a real and very useful lesson, a lesson in historical dialectics, a lesson in an understanding of the political struggle, and in the art and science of waging that struggle. It is at moments of need that one learns who one's friends are. Defeated armies learn their lesson.

Victorious tsarism was compelled to speed up the destruction of the remnants of the pre-bourgeois, patriarchal mode of life in Russia. The country's development along bourgeois lines proceeded apace. Illusions that stood outside and above class distinctions, illusions concerning the possibility of avoiding capitalism, were scattered to the winds. The class struggle manifested itself in a quite new and more distinct way.

The revolutionary parties had to complete their education. They had learned how to attack. Now they had to realise that such knowledge must be supplemented with the knowledge of how to retreat in good order. They had to realise—and it is from bitter experience that the revolutionary class learns to realise this—that victory is impossible unless one has learned how to attack and retreat properly. Of all the defeated opposition and revolutionary parties, the Bolsheviks effected the most orderly retreat, with the least loss to their "army", with its core best preserved, with the

least significant splits (in point of depth and incurability), with the least demoralisation, and in the best condition to resume work on the broadest scale and in the most correct and energetic manner. The Bolsheviks achieved this only because they ruthlessly exposed and expelled the revolutionary phrase-mongers, those who did not wish to understand that one had to retreat, that one had to know how to retreat, and that one had absolutely to learn how to work legally in the most reactionary of parliaments, in the most reactionary of trade unions, co-operative and insurance societies and similar organisations.

The years of revival (1910-14). At first progress was incredibly slow, then, following the Lena events of 1912,⁶⁸ it became somewhat more rapid. Overcoming unprecedented difficulties, the Bolsheviks thrust back the Mensheviks, whose role as bourgeois agents in the working-class movement was clearly realised by the entire bourgeoisie after 1905, and whom the bourgeoisie therefore supported in a thousand ways against the Bolsheviks. But the Bolsheviks would never have succeeded in doing this had they not followed the correct tactics of combining illegal work with the utilisation of "legal opportunities", which they made a point of doing. In the elections to the arch-reactionary Duma,⁶⁹ the Bolsheviks won the full support of the worker curia.

The First Imperialist World War (1914-17). Legal parliamentarianism, with an extremely reactionary "parliament", rendered most useful service to the Bolsheviks, the party of the revolutionary proletariat. The Bolshevik deputies were exiled to Siberia.⁷⁰ All shades of social-imperialism, social-chauvinism, social-patriotism, inconsistent and consistent internationalism, pacifism, and the revolutionary repudiation of pacifist illusions found full expression in the Russian émigré press. The learned fools and the old women of the Second International, who had arrogantly and contemptuously turned up their noses at the abundance of "factions" in the Russian socialist movement and at the bitter struggle they were waging among themselves, were unable—when the war deprived them of their vaunted "legality" in *all* the advanced countries—to organise anything even approximating such a free (illegal) interchange of views and such a free (illegal) evolution of correct views as the Russian revolutionaries did in Switzerland and in a number of other countries. That was why both the avowed social-patriots and the "Kautskyites" of all countries proved to be the worst traitors to the

proletariat. One of the principal reasons why Bolshevism was able to achieve victory in 1917-20 was that, since the end of 1914, it has been ruthlessly exposing the baseness and vileness of social-chauvinism and "Kautskyism" (to which Longuetism in France, the views of the Fabians⁷¹ and the leaders of the Independent Labour Party⁷² in Britain, of Turati in Italy, etc., correspond), the masses later becoming more and more convinced, from their own experience, of the correctness of the Bolshevik views.

The second revolution in Russia (February to October 1917). Tsarism's senility and obsolescence had (with the aid of the blows and hardships of a most agonising war) created an incredibly destructive force directed against it. Within a few days Russia was transformed into a democratic bourgeois republic, freer—in war conditions—than any other country in the world. The leaders of the opposition and revolutionary parties began to set up a government, just as is done in the most "strictly parliamentary" republics; the fact that a man had been a leader of an opposition party in parliament—even in a most reactionary parliament—*facilitated* his subsequent role in the revolution.

In a few weeks the Mensheviks and Socialist-Revolutionaries thoroughly assimilated all the methods and manners, the arguments and sophistries of the European heroes of the Second International, of the ministerialists⁷³ and other opportunist riff-raff. Everything we now read about the Scheidemanns and Noskes, about Kautsky and Hilferding, Renner and Austerlitz, Otto Bauer and Fritz Adler, Turati and Longuet, about the Fabians and the leaders of the Independent Labour Party of Britain—all this seems to us (and indeed is) a dreary repetition, a reiteration, of an old and familiar refrain. We have already witnessed all this in the instance of the Mensheviks. As history would have it, the opportunists of a backward country became the forerunners of the opportunists in a number of advanced countries.

If the heroes of the Second International have all gone bankrupt and have disgraced themselves over the question of the significance and role of the Soviets and Soviet rule; if the leaders of the three very important parties which have now left the Second International (namely, the German Independent Socialist-Democratic Party, the French Longuetists and the British Independent Labour Party) have disgraced themselves and become entangled in this question in a most "telling" fashion; if they have all shown themselves slaves to the prejudices of petty-bourgeois

democracy (fully in the spirit of the petty-bourgeois of 1848 who called themselves "Social-Democrats")—then we can only say that we have *already* witnessed *all this* in the instance of the Mensheviks. As history would have it, the Soviets came into being in Russia in 1905; from February to October 1917 they were turned to a false use by the Mensheviks, who went bankrupt because of their inability to understand the role and significance of the Soviets; today the idea of Soviet power has emerged *throughout the world* and is spreading among the proletariat of all countries with extraordinary speed. Like our Mensheviks, the old heroes of the Second International are *everywhere* going bankrupt, because they are incapable of understanding the role and significance of the Soviets. Experience has proved that, on certain very important questions of the proletarian revolution, *all* countries will inevitably have to do what Russia has done.

Despite views that are today often to be met with in Europe and America, the Bolsheviks began their victorious struggle against the parliamentary (in fact) bourgeois republic and against the Mensheviks in a very cautious manner, and the preparations they made for it were by no means simple. At the beginning of the period mentioned, we did *not* call for the overthrow of the government but explained that it was impossible to overthrow it *without* first changing the composition and the temper of the Soviets. We did not proclaim a boycott of the bourgeois parliament, the Constituent Assembly, but said—and following the April (1917) Conference of our Party began to state officially in the name of the Party—that a bourgeois republic with a Constituent Assembly would be better than a bourgeois republic without a Constituent Assembly, but that a "workers' and peasants'" republic, a Soviet republic, would be better than any bourgeois-democratic, parliamentary republic. Without such thorough, circumspect and long preparations, we could not have achieved victory in October 1917, or have consolidated that victory.

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 steered in the long years of struggle against *petty-bourgeois revolutionism*, which smacks 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 capitalism 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—a 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".⁷⁴ The "Lefts"—among whom there were many splendid revolutionaries who subsequently were (and still are) commendable members of the Communist

*See Karl Marx and Frederick Engels, *Selected Works*, Vol. 3, pp. 34-35. — Ed.

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”,⁷⁵ the Bolsheviki called for its boycott, in the teeth of all the opposition parties and the Mensheviki, and the “parliament” was in fact swept away by the revolution of October 1905.⁷⁶ 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 Bolsheviki's 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 Bolsheviki's 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 Bolsheviki *could not have* preserved (let alone strengthened and developed) the core

*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.

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" Communists⁷⁷ formed only a separate group or "faction" 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 has 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 Labourites⁷⁸ 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 principle", 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.

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".⁷⁹ 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 on 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 proletariat musters 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 are 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 rigmarole, 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 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

* Karl Erler, "The Dissolution of the Party", *Kommunistische Arbeiterzeitung*,⁸⁰ 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 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.

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 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.⁸¹ 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 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.

* 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 Trudoviks⁸² 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.

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 Legien 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.

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 Bolshevik, 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 *an 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 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 unflinchingly 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*⁸³ 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's 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

* V.I. Lenin, *Collected Works*, Vol. 30, Moscow, 1966, pp. 253-75. —Ed.

** See Karl Marx and Frederick Engels, *Selected Correspondence*, Moscow, 1975, p. 103. —Ed.

on 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 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*⁸⁴ 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 thousands 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 within 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,⁸⁵ 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

* 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.

course, in Western Europe, which is imbued with most deep-rooted legalistic, constitutionalist and bourgeois-democratic prejudices, this is more difficult of achievement. 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 call 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

*See V. I. Lenin, *Collected Works*, Vol. 30, pp. 342-43. — Ed.

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 experience, 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

* See V. I. Lenin, *Collected Works*, Vol. 30, pp. 253-75.—Ed.

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 in 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 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 and 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 a 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, revolutionary 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 in the states that surround it, and in 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 to 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

* 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*⁸⁶ (Nos. 3 and 4, January 18 and February 1, 1920), from four issues of Comrade Serrati's excellent periodical, *Comunismo*⁸⁷ (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.

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:

“‘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*⁸⁸, 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,

* See Marx/Engels, *Werke*, Berlin, 1969, Bd. 18, S. 533. —Ed.

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.

Naive 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,⁵⁹ 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 manifestations of those intolerable and treacherous compromises, whose sum total constituted an opportunism fatal to the revolutionary proletariat and its cause.

"...All 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:

* 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.

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, Zasulich, Martov, Potresov and myself) concluded (not for long, it is true) a formal political alliance with Struve,⁹⁰ 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

* See Karl Marx and Frederick Engels, *Selected Correspondence*, Moscow, 1975, p. 373. — Ed.

political bloc with the Socialist-Revolutionaries. Between 1903 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,⁹¹ and issued joint manifestos. However, we never ceased and never relaxed our ideological political struggle against the Kautskyites, Martov and Chernov (when Natanson died in 1919, a "Revolutionary-Communist" Narodnik,⁹² 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 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 *indentical* shift of the workers from Right to Left did not immediately strengthen the Communists, but first strengthened the midway 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 *pur 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.⁹³ 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 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 skilfully 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.

IX

"LEFT-WING" COMMUNISM IN GREAT BRITAIN

There is no Communist Party in Great Britain as yet, but there is a fresh, broad, powerful and rapidly growing communist movement among the workers, which justifies the best hopes. There are several political parties and organisations (the British Socialist Party,⁹⁴ the Socialist Labour Party, the South Wales Socialist

Society, the Workers' Socialist Federation⁹⁵), which desire to form a Communist Party and are already negotiating among themselves to this end. In its issue of February 21, 1920, Vol. VI, No. 48, *The Workers' Dreadnought*,⁹⁶ weekly organ of the last of the organisations mentioned, carried an article by the editor, Comrade Sylvia Pankhurst, entitled "Towards a Communist Party". The article outlines the progress of the negotiations between the four organisations mentioned, for the formation of a united Communist Party, on the basis of affiliation to the Third International, the recognition of the Soviet system instead of parliamentarianism, and the recognition of the dictatorship of the proletariat. It appears that one of the greatest obstacles to the immediate formation of a united Communist Party is presented by the disagreement on the questions of participation in Parliament and on whether the new Communist Party should affiliate to the old, trade-unionist, opportunist and social-chauvinist Labour Party, which is mostly made up of trade unions. The Workers' Socialist Federation and the Socialist Labour Party* are opposed to taking part in parliamentary elections and in Parliament, and they are opposed to affiliation to the Labour Party; in this they disagree with all or with most of the members of the British Socialist Party, which they regard as the "Right wing of the Communist parties" in Great Britain. (Page 5, Sylvia Pankhurst's article.)

Thus, the main division is the same as in Germany, notwithstanding the enormous difference in the forms in which the disagreements manifest themselves (in Germany the form is far closer to the "Russian" than it is in Great Britain), and in a number of other things. Let us examine the arguments of the "Lefts".

On the question of participation in Parliament, Comrade Sylvia Pankhurst refers to an article in the same issue, by Comrade Gallacher, who writes in the name of the Scottish Workers' Council in Glasgow.

"The above council," he writes, "is definitely anti-parliamentarian, and has behind it the Left wing of the various political bodies. We represent the revolutionary movement in Scotland, striving continually to build up a revolutionary organisation within the industries [in various branches of production], and a Communist Party, based on social committees, throughout the country. For a considerable time we have been sparring with the official parliamentarians. We have not considered it necessary to declare open warfare on them, and they are *afraid* to open an attack on us.

*I believe this party is opposed to affiliation to the Labour Party but not all its members are opposed to participation in Parliament.

"But this state of affairs cannot long continue. We are winning all along the line.

"The rank and file of the I.L.P. in Scotland is becoming more and more disgusted with the thought of Parliament, and the Soviets [the Russian word transliterated into English is used] or Workers' Councils are being supported by almost every branch. This is very serious, of course, for the gentlemen who look to politics for a profession, and they are using any and every means to persuade their members to come back into the parliamentary fold. Revolutionary comrades *must not* [all italics are the author's] give any support to this gang. Our fight here is going to be a difficult one. One of the worst features of it will be the treachery of those whose personal ambition is a more impelling force than their regard for the revolution. Any support given to parliamentarism is simply assisting to put power into the hands of our British Scheidemanns and Noskes. Henderson, Clynes and Co. are hopelessly reactionary. The official I.L.P. is more and more coming under the control of middle-class Liberals, who ... have found their 'spiritual home' in the camp of Messrs. MacDonald, Snowden and Co. The official I.L.P. is bitterly hostile to the Third International, the rank and file is for it. Any support to the parliamentary opportunists is simply playing into the hands of the former. The B.S.P. doesn't count at all here.... What is wanted here is a sound revolutionary industrial organisation, and a Communist Party working along clear, well-defined, scientific lines. If our comrades can assist us in building these, we will take their help gladly; if they cannot, for God's sake let them keep out altogether, lest they betray the revolution by lending their support to the reactionaries, who are so eagerly clamouring for parliamentary 'honours' (?) [the query mark is the author's] and who are so anxious to prove that they *can rule* as effectively as the 'boss' class politicians themselves."

In my opinion, this letter to the editor expresses excellently the temper and point of view of the young Communists, or of rank-and-file workers who are only just beginning to accept communism. This temper is highly gratifying and valuable; we must learn to appreciate and support it for, in its absence, it would be hopeless to expect the victory of the proletarian revolution in Great Britain, or in any other country for that matter. People who can give expression to this temper of the masses, and are able to evoke such a temper (which is very often dormant, unconscious and latent) among the masses, should be appreciated and given every assistance. At the same time, we must tell them openly and frankly that a state of mind is *by itself* insufficient for leadership of the masses in a great revolutionary struggle, and that the cause of the revolution may well be harmed by certain errors that people who are most devoted to the cause of the revolution are about to commit, or are committing. Comrade Gallacher's letter undoubtedly reveals the rudiments of *all* the mistakes that are being made by the German "Left" Communists and were made by the Russian "Left" Bolsheviks in 1908 and 1918.

The writer of the letter is full of a noble working-class hatred for the bourgeois "class politicians" (a hatred understood and shared, however, not only by proletarians but by all working people, by all *Kleinen Leuten*,* to use the German expression). In a representative of the oppressed and exploited masses, this hatred is truly the "beginning of all wisdom", the basis of any socialist and communist movement and of its success. The writer, however, has apparently lost sight of the fact that politics is a science and an art that does not fall from the skies or come gratis, and that, if it wants to overcome the bourgeoisie, the proletariat must train its *own* proletarian "class politicians", of a kind in no way inferior to bourgeois politicians.

The writer of the letter fully realises that only workers' Soviets, not parliament, can be the instrument enabling the proletariat to achieve its aims; those who have failed to understand this are, of course, out-and-out reactionaries, even if they are most highly educated people, most experienced politicians, most sincere socialists, most erudite Marxists, and most honest citizens and fathers of families. But the writer of the letter does not even ask—it does not occur to him to ask—whether it is possible to bring about the Soviets' victory over parliament without getting pro-Soviet politicians *into* parliament, without disintegrating parliamentarianism from *within*, without working within parliament for the success of the Soviets in their forthcoming task of dispersing parliament. Yet the writer of the letter expresses the absolutely correct idea that the Communist Party in Great Britain must act on *scientific* principles. Science demands, first, that the experience of other countries be taken into account, especially if these other countries, which are also capitalist, are undergoing, or have recently undergone, a very similar experience; second, it demands that account be taken of *all* the forces, groups, parties, classes and masses operating in a given country, and also that policy should not be determined only by the desires and views, by the degree of class-consciousness and the militancy of one group or party alone.

It is true that the Hendersons, the Clyneses, the MacDonalds and the Snowdens are hopelessly reactionary. It is equally true that they want to assume power (though they would prefer a coalition with the bourgeoisie), that they want to "rule" along the old bourgeois lines, and that when they are in power they will certainly

*"Small folk, little people" (Germ.). —Ed.

behave like the Scheidemanns and Noskes. All that is true. But it does not at all follow that to support them means treachery to the revolution; what does follow is that, in the interests of the revolution, working-class revolutionaries should give these gentlemen a certain amount of parliamentary support. To explain this idea, I shall take two contemporary British political documents: (1) the speech delivered by Prime Minister Lloyd George on March 18, 1920 (as reported in *The Manchester Guardian*⁹⁷ of March 19, 1920), and (2) the arguments of a "Left" Communist, Comrade Sylvia Pankhurst, in the article mentioned above.

In his speech Lloyd George entered into a polemic with Asquith (who had been especially invited to this meeting but declined to attend) and with those Liberals who want, not a coalition with the Conservatives, but closer relations with the Labour Party. (In the above-quoted letter, Comrade Gallacher also points to the fact that Liberals are joining the Independent Labour Party.) Lloyd George argued that a coalition—and a *close* coalition at that—between the Liberals and the Conservatives was essential, otherwise there might be a victory for the Labour Party, which Lloyd George prefers to call "Socialist" and which is working for the "common ownership" of the means of production. "It is ... known as communism in France," the leader of the British bourgeoisie said, putting it popularly for his audience, Liberal M.P.s who probably never knew it before. In Germany it was called socialism, and in Russia it is called Bolshevism, he went on to say. To Liberals this is unacceptable on principle, Lloyd George explained, because they stand in principle for private property. "Civilisation is in jeopardy," the speaker declared, and consequently Liberals and Conservatives must unite....

"...If you go to the agricultural areas," said Lloyd George, "I agree you have the old party divisions as strong as ever. They are removed from the danger. It does not walk their lanes. But when they see it they will be as strong as some of these industrial constituencies are now. Four-fifths of this country is industrial and commercial; hardly one-fifth is agricultural. It is one of the things I have constantly in my mind when I think of the dangers of the future here. In France the population is agricultural, and you have a solid body of opinion which does not move very rapidly, and which is not very easily excited by revolutionary movements. That is not the case here. This country is more top-heavy than any country in the world, and if it begins to rock, the crash here, for that reason, will be greater than in any land."

From this the reader will see that Mr. Lloyd George is not only a very intelligent man, but one who has also learned a great deal

from the Marxists. We too have something to learn from Lloyd George.

Of definite interest is the following episode, which occurred in the course of the discussion after Lloyd George's speech:

"Mr. Wallace, M.P.: I should like to ask what the Prime Minister considers the effect might be in the industrial constituencies upon the industrial workers, so many of whom are Liberals at the present time and from whom we get so much support. Would not a possible result be to cause an immediate overwhelming accession of strength to the Labour Party from men who at present are our cordial supporters?"

"The Prime Minister: I take a totally different view. The fact that Liberals are fighting among themselves undoubtedly drives a very considerable number of Liberals in despair to the Labour Party, where you get a considerable body of Liberals, very able men, whose business it is to discredit the Government. The result is undoubtedly to bring a good accession of public sentiment to the Labour Party. It does not go to the Liberals who are outside, it goes to the Labour Party, the by-elections show that."

It may be said, in passing, that this argument shows in particular how muddled even the most intelligent members of the bourgeoisie have become and how they cannot help committing irreparable blunders. That, in fact, is what will bring about the downfall of the bourgeoisie. Our people, however, may commit blunders (provided, of course, that they are not too serious and are rectified in time) and yet, in the long run, will prove the victors.

The second political document is the following argument advanced by Comrade Sylvia Pankhurst, a "Left" Communist:

"...Comrade Inkipin [the General Secretary of the British Socialist Party] refers to the Labour Party as 'the main body of the working-class movement'. Another comrade of the British Socialist Party, at the Third International, just held, put the British Socialist Party position more strongly. He said: 'We regard the Labour Party as the organised working class.'

"We do not take this view of the Labour Party. The Labour Party is very large numerically though its membership is to a great extent quiescent and apathetic, consisting of men and women who have joined the trade unions because their workmates are trade unionists, and to share the friendly benefits.

"But we recognise that the great size of the Labour Party is also due to the fact that it is the creation of a school of thought beyond which the majority of the British working class has not yet emerged, though great changes are at work in the mind of the people which will presently alter this state of affairs..."

"The British Labour Party, like the social-patriotic organisations of other countries, will, in the natural development of society, inevitably come into power. It is for the Communists to build up the forces that will overthrow the social patriots, and in this country we must not delay or falter in that work.

"We must not dissipate our energy in adding to the strength of the Labour Party; its rise to power is inevitable. We must concentrate on making a communist

movement that will vanquish it. The Labour Party will soon be forming a government; the revolutionary opposition must make ready to attack it...."

Thus the liberal bourgeoisie are abandoning the historical system of "two parties" (of exploiters), which has been hallowed by centuries of experience and has been extremely advantageous to the exploiters, and consider it necessary for these two parties to join forces against the Labour Party. A number of Liberals are deserting to the Labour Party like rats from a sinking ship. The Left Communists believe that the transfer of power to the Labour Party is inevitable and admit that it now has the backing of most workers. From this they draw the strange conclusion which Comrade Sylvia Pankhurst formulates as follows:

"The Communist Party must not compromise.... The Communist Party must keep its doctrine pure, and its independence of reformism inviolate; its mission is to lead the way, without stopping or turning, by the direct road to the communist revolution."

On the contrary, the fact that most British workers still follow the lead of the British Kerenskys or Scheidemanns and have not yet had experience of a government composed of these people—an experience which was necessary in Russia and Germany so as to secure the mass transition of the workers to communism—undoubtedly indicates that the British Communists *should* participate in parliamentary action, that they should, from *within* parliament, help the masses of the workers see the results of a Henderson and Snowden government in practice, and that they should help the Hendersons and Snowdens defeat the united forces of Lloyd George and Churchill. To act otherwise would mean hampering the cause of the revolution, since revolution is impossible without a change in the views of the majority of the working class, a change brought about by the political experience of the masses, never by propaganda alone. "To lead the way without compromises, without turning"—this slogan is obviously wrong if it comes from a patently impotent minority of the workers who know (or at all events should know) that given a Henderson and Snowden victory over Lloyd George and Churchill, the majority will soon become disappointed in their leaders and will begin to support communism (or at all events will adopt an attitude of neutrality, and, in the main, of sympathetic neutrality, towards the Communists). It is as though 10,000 soldiers were to hurl themselves into battle against an enemy force of 50,000, when it

would be proper to "halt", "take evasive action", or even effect a "compromise" so as to gain time until the arrival of the 100,000 reinforcements that are on their way but cannot go into action immediately. That is intellectualist childishness, not the serious tactics of a revolutionary class.

The fundamental law of revolution, which has been confirmed by all revolutions and especially by all three Russian revolutions in the twentieth century, is as follows: for a revolution to take place it is not enough for the exploited and oppressed masses to realise the impossibility of living in the old way, and demand changes; for a revolution to take place it is essential that the exploiters should not be able to live and rule in the old way. It is only when the "*lower classes*" do not want to live in the old way and the "*upper classes*" cannot carry on in the old way that the revolution can triumph. This truth can be expressed in other words: revolution is impossible without a nation-wide crisis (affecting both the exploited and the exploiters). It follows that, for a revolution to take place, it is essential, first, that a majority of the workers (or at least a majority of the class-conscious, thinking, and politically active workers) should fully realise that revolution is necessary, and that they should be prepared to die for it; second, that the ruling classes should be going through a governmental crisis, which draws even the most backward masses into politics (symptomatic of any genuine revolution is a rapid, tenfold and even hundredfold increase in the size of the working and oppressed masses—hitherto apathetic—who are capable of waging the political struggle), weakens the government, and makes it possible for the revolutionaries to rapidly overthrow it.

Incidentally, as can also be seen from Lloyd George's speech, both conditions for a successful proletarian revolution are clearly maturing in Great Britain. The errors of the Left Communists are particularly dangerous at present, because certain revolutionaries are not displaying a sufficiently thoughtful, sufficiently attentive, sufficiently intelligent and sufficiently shrewd attitude toward each of these conditions. If we are the party of the revolutionary class, and not merely a revolutionary group, and if we want the masses to follow us (and unless we achieve that, we stand the risk of remaining mere windbags), we must, first, help Henderson or Snowden to beat Lloyd George and Churchill (or, rather, compel the former to beat the latter, because the former are afraid of their victory!); second, we must help the majority of the working class to

be convinced by their own experience that we are right, i.e., that the Hendersons and Snowdens are absolutely good for nothing, that they are petty-bourgeois and treacherous by nature, and that their bankruptcy is inevitable; third, we must bring nearer the moment when, *on the basis* of the disappointment of most of the workers in the Hendersons, it will be possible, with serious chances of success, to overthrow the government of the Hendersons at once; because if the most astute and solid Lloyd George, that big, not petty, bourgeois, is displaying consternation and is more and more weakening himself (and the bourgeoisie as a whole) by his "friction" with Churchill today and with Asquith tomorrow, how much greater will be the consternation of a Henderson government!

I will put it more concretely. In my opinion, the British Communists should unite their four parties and groups (all very weak, and some of them very, very weak) into a single Communist Party on the basis of the principles of the Third International and of *obligatory* participation in parliament. The Communist Party should propose the following "compromise" election agreement to the Hendersons and Snowdens: let us jointly fight against the alliance between Lloyd George and the Conservatives; let us share parliamentary seats in proportion to the number of workers' votes polled for the Labour Party and for the Communist Party (not in elections, but in a special ballot), and let us retain *complete freedom* of agitation, propaganda and political activity. Of course, without this latter condition, we cannot agree to a bloc, for that would be treachery; the British Communists must demand and get complete freedom to expose the Hendersons and the Snowdens in the same way as (*for fifteen years—1903-17*) the Russian Bolsheviks demanded and got it in respect of the Russian Hendersons and Snowdens, i.e., the Mensheviks.

If the Hendersons and the Snowdens accept a bloc on these terms, we shall be the gainers, because the number of parliamentary seats is of no importance to us; we are not out for seats. We shall yield on this point (whilst the Hendersons and especially their new friends—or new masters—the Liberals who have joined the Independent Labour Party are most eager to get seats). We shall be the gainers, because we shall carry *our* agitation among the *masses* at a time when Lloyd George *himself* has "incensed" them, and we shall not only be helping the Labour Party to establish its government sooner, but shall also be helping

the masses sooner to understand the communist propaganda that we shall carry on against the Hendersons, without any reticence or omission.

If the Hendersons and the Snowdens reject a bloc with us on these terms, we shall gain still more, for we shall at once have shown the *masses* (note that, even in the purely Menshevik and completely opportunist Independent Labour Party, the *rank and file* are in favour of Soviets) that the Hendersons prefer *their* close relations with the capitalists to the unity of all the workers. We shall immediately gain in the eyes of the *masses*, who, particularly after the brilliant, highly correct and highly useful (to communism) explanations given by Lloyd George, will be sympathetic to the idea of uniting all the workers against the Lloyd George-Conservative alliance. We shall gain immediately, because we shall have demonstrated to the masses that the Hendersons and the Snowdens are afraid to beat Lloyd George, afraid to assume power alone, and are striving to secure the *secret* support of Lloyd George, who is *openly* extending a hand to the Conservatives, against the Labour Party. It should be noted that in Russia, after the revolution of February 27, 1917 (old style), the Bolsheviks' propaganda against the Mensheviks and Socialist-Revolutionaries (i.e., the Russian Hendersons and Snowdens) derived benefit precisely from a circumstance of this kind. We said to the Mensheviks and the Socialist-Revolutionaries: assume full power without the bourgeoisie, because you have a majority in the Soviets (at the First All-Russia Congress of Soviets, in June 1917, the Bolsheviks had only 13 per cent of the votes). But the Russian Hendersons and Snowdens were afraid to assume power without the bourgeoisie, and when the bourgeoisie held up the elections to the Constituent Assembly, knowing full well that the elections would give a majority to the Socialist-Revolutionaries and the Mensheviks* (who formed a close political bloc and in fact represented *only* petty-bourgeois democracy), the Socialist-Revolutionaries and the Mensheviks were unable energetically and consistently to oppose these delays.

If the Hendersons and the Snowdens reject a bloc with the

*The results of the November 1917 elections to the Constituent Assembly in Russia, based on returns embracing over 36,000,000 voters, were as follows: the Bolsheviks obtained 25 per cent of the votes; the various parties of the landowners and the bourgeoisie obtained 13 per cent, and the petty-bourgeois-democratic parties, i.e., the Socialist-Revolutionaries, Mensheviks and a number of similar small groups obtained 62 per cent.

Communists, the latter will immediately gain by winning the sympathy of the masses and discrediting the Hendersons and Snowdens; if, as a result, we do lose a few parliamentary seats, it is a matter of no significance to us. We would put up our candidates in a very few but absolutely safe constituencies, namely, constituencies where our candidatures would not give any seats to the Liberals at the expense of the Labour candidates. We would take part in the election campaign, distribute leaflets agitating for communism, and, in *all* constituencies where we have no candidates, we would urge the electors *to vote for the Labour candidate and against the bourgeois candidate*. Comrades Sylvia Pankhurst and Gallacher are mistaken in thinking that this is a betrayal of communism, or a renunciation of the struggle against the social-traitors. On the contrary, the cause of communist revolution would undoubtedly gain thereby.

At present, British Communists very often find it hard even to approach the masses, and even to get a hearing from them. If I come out as a Communist and call upon them to vote for Henderson and against Lloyd George, they will certainly give me a hearing. And I shall be able to explain in a popular manner, not only why the Soviets are better than a parliament and why the dictatorship of the proletariat is better than the dictatorship of Churchill (disguised with the signboard of bourgeois "democracy"), but also that, with my vote, I want to support Henderson in the same way as the rope supports a hanged man—that the impending establishment of a government of the Hendersons will prove that I am right, will bring the masses over to my side, and will hasten the political death of the Hendersons and the Snowdens just as was the case with their kindred spirits in Russia and Germany.

If the objection is raised that these tactics are too "subtle" or too complex for the masses to understand, that these tactics will split and scatter our forces, will prevent us from concentrating them on Soviet revolution, etc., I will reply to the "Left" objectors: don't ascribe your doctrinairism to the masses! The masses in Russia are no doubt no better educated than the masses in Britain; if anything, they are less so. Yet the masses understood the Bolsheviks, and the fact that, in September 1917, *on the eve* of the Soviet revolution, the Bolsheviks put up their candidates for a bourgeois parliament (the Constituent Assembly) and *on the day after* the Soviet revolution, in November 1917, took part in the

elections to this Constituent Assembly, which they got rid of on January 5, 1918—this did not hamper the Bolsheviks, but, on the contrary, helped them.

I cannot deal here with the second point of disagreement among the British Communists—the question of affiliation or non-affiliation to the Labour Party. I have too little material at my disposal on this question, which is highly complex because of the unique character of the British Labour Party, whose very structure is so unlike that of the political parties usual in the European continent. It is beyond doubt, however, first, that in this question, too, those who try to deduce the tactics of the revolutionary proletariat from principles such as: “The Communist Party must keep its doctrine pure, and its independence of reformism inviolate; its mission is to lead the way, without stopping or turning, by the direct road to the communist revolution”—will inevitably fall into error. Such principles are merely a repetition of the mistake made by the French Blanquist Communards, who, in 1874, “repudiated” all compromises and all intermediate stages. Second, it is beyond doubt that, in this question too, as always, the task consists in learning to apply the general and basic principles of communism to the *specific* relations between classes and parties, to the *specific features* in the objective development towards communism, which are different in each country and which we must be able to discover, study, and predict.

This, however, should be discussed, not in connection with British communism alone, but in connection with the general conclusions concerning the development of communism in all capitalist countries. We shall now proceed to deal with this subject.

X

SEVERAL CONCLUSIONS

The Russian bourgeois revolution of 1905 revealed a highly original turn in world history: in one of the most backward capitalist countries, the strike movement attained a scope and power unprecedented anywhere in the world. In the *first month* of 1905 *alone*, the number of strikers was ten times the *annual* average for the previous decade (1895-1904); from January to October 1905, strikes grew all the time and reached enormous proportions. Under the influence of a number of unique historical conditions, backward Russia was the first to show the world, not

only the growth, by leaps and bounds, of the independent activity of the oppressed masses in time of revolution (this had occurred in all great revolutions), but also that the significance of the proletariat is infinitely greater than its proportion in the total population; it showed a combination of the economic strike and the political strike, with the latter developing into an armed uprising, and the birth of the Soviets, a new form of mass struggle and mass organisation of the classes oppressed by capitalism.

The revolutions of February and October 1917 led to the all-round development of the Soviets on a nation-wide scale and to their victory in the proletarian socialist revolution. In less than two years, the international character of the Soviets, the spread of this form of struggle and organisation to the world working-class movement and the historical mission of the Soviets as the gravedigger, heir and successor of bourgeois parliamentarianism and of bourgeois democracy in general, all became clear.

But that is not all. The history of the working-class movement now shows that, in all countries, it is about to go through (and is already going through) a struggle waged by communists—emergent, gaining strength and advancing towards victory—against, primarily, Menshevism, i.e., opportunism and social-chauvinism (the home brand in each particular country), and then as a complement, so to say, Left-wing communism. The former struggle has developed in all countries, apparently without any exception, as a duel between the Second International (already virtually dead) and the Third International. The latter struggle is to be seen in Germany, Great Britain, Italy, America (at any rate, a certain *section* of the Industrial Workers of the World and of the anarcho-syndicalist trends uphold the errors of Left-wing communism alongside of an almost universal and almost unreserved acceptance of the Soviet system); and in France (the attitude of a section of the former syndicalists towards the political party and parliamentarianism, also alongside of the acceptance of the Soviet system); in other words, the struggle is undoubtedly being waged, not only on an international, but even on a world-wide scale.

But while the working-class movement is everywhere going through what is actually the same kind of preparatory school for victory over the bourgeoisie, it is achieving that development in its *own way* in each country. The big and advanced capitalist countries are travelling this road *far more rapidly* than did Bolshevism, to

which history granted fifteen years to prepare itself for victory, as an organised political trend. In the brief space of a year, the Third International has already scored a decisive victory; it has defeated the yellow, social-chauvinist Second International, which only a few months ago was incomparably stronger than the Third International, seemed stable and powerful, and enjoyed every possible support—direct and indirect, material (Cabinet posts, passports, the press) and ideological—from the world bourgeoisie.

It is now essential that Communists of every country should quite consciously take into account both the fundamental objectives of the struggle against opportunism and "Left" doctrinairism, and the *concrete features* which this struggle assumes and must inevitably assume in each country, in conformity with the specific character of its economics, politics, culture, and national composition (Ireland, etc.), its colonies, religious divisions, and so on and so forth. Dissatisfaction with the Second International is felt everywhere and is spreading and growing, both because of its opportunism and because of its inability or incapacity to create a really centralised and really leading centre capable of directing the international tactics of the revolutionary proletariat in its struggle for a world Soviet republic. It should be clearly realised that such a leading centre can never be built up on stereotyped, mechanically equated, and identical tactical rules of struggle. As long as national and state distinctions exist among peoples and countries—and these will continue to exist for a very long time to come, even after the dictatorship of the proletariat has been established on a world-wide scale—the unity of the international tactics of the communist working-class movement in all countries demands, not the elimination of variety or the suppression of national distinctions (which is a pipe dream at present), but an application of the *fundamental* principles of communism (Soviet power and the dictatorship of the proletariat), which will *correctly modify* these principles in certain *particulars*, correctly adapt and apply them to national and national-state distinctions. To seek out, investigate, predict, and grasp that which is nationally specific and nationally distinctive, in the *concrete manner* in which each country should tackle a *single* international task: victory over opportunism and Left doctrinairism within the working-class movement; the overthrow of the bourgeoisie; the establishment of a Soviet republic and a proletarian dictatorship—such is the basic task in the

historical period that all the advanced countries (and not they alone) are going through. The chief thing—though, of course, far from everything—the chief thing has already been achieved: the vanguard of the working class has been won over, has ranged itself on the side of Soviet government and against parliamentarianism, on the side of the dictatorship of the proletariat and against bourgeois democracy. All efforts and all attention should now be concentrated on the *next* step, which may seem—and from a certain viewpoint actually is—less fundamental, but, on the other hand, is actually closer to a practical accomplishment of the task. That step is: the search after forms of the *transition* or the *approach* to the proletarian revolution.

The proletarian vanguard has been won over ideologically. That is the main thing. Without this, not even the first step towards victory can be made. But that is still quite a long way from victory. Victory cannot be won with a vanguard alone. To throw only the vanguard into the decisive battle, before the entire class, the broad masses, have taken up a position either of direct support for the vanguard, or at least of sympathetic neutrality towards it and of precluded support for the enemy, would be, not merely foolish but criminal. Propaganda and agitation alone are not enough for an entire class, the broad masses of the working people, those oppressed by capital, to take up such a stand. For that, the masses must have their own political experience. Such is the fundamental law of all great revolutions, which has been confirmed with compelling force and vividness, not only in Russia but in Germany as well. To turn resolutely towards communism, it was necessary, not only for the ignorant and often illiterate masses of Russia, but also for the literate and well-educated masses of Germany, to realise from their own bitter experience the absolute impotence and spinelessness, the absolute helplessness and servility to the bourgeoisie, and the utter vileness of the government of the paladins of the Second International; they had to realise that a dictatorship of the extreme reactionaries (Kornilov in Russia; Kapp and Co. in Germany) is inevitably the only alternative to a dictatorship of the proletariat.

The immediate objective of the class-conscious vanguard of the international working-class movement, i.e., the Communist parties, groups and trends, is to be able to *lead* the broad masses (who are still, for the most part, apathetic, inert, dormant and convention-ridden) to their new position, or, rather, to be able to

lead, *not only* their own party but also these masses in their advance and transition to the new position. While the first historical objective (that of winning over the class-conscious vanguard of the proletariat to the side of Soviet power and the dictatorship of the working class) could not have been reached without a complete ideological and political victory over opportunism and social-chauvinism, the second and immediate objective, which consists in being able to lead the *masses* to a new position ensuring the victory of the vanguard in the revolution, cannot be reached without the liquidation of Left doctrinairism, and without a full elimination of its errors.

As long as it was (and inasmuch as it still is) a question of winning the proletariat's vanguard over to the side of communism, priority went and still goes to propaganda work; even propaganda circles, with all their parochial limitations, are useful under these conditions, and produce good results. But when it is a question of practical action by the masses, of the disposition, if one may so put it, of vast armies, of the alignment of *all* the class forces in a given society *for the final and decisive battle*, then propagandist methods alone, the mere repetition of the truths of "pure" communism, are of no avail. In these circumstances, one must not count in thousands, like the propagandist belonging to a small group that has not yet given leadership to the masses; in these circumstances one must count in millions and tens of millions. In these circumstances, we must ask ourselves, not only whether we have convinced the vanguard of the revolutionary class, but also whether the historically effective forces of *all* classes—positively of all the classes in a given society, without exception—are arrayed in such a way that the decisive battle is at hand—in such a way that: (1) all the class forces hostile to us have become sufficiently entangled, are sufficiently at loggerheads with each other, have sufficiently weakened themselves in a struggle which is beyond their strength; (2) all the vacillating and unstable, intermediate elements—the petty bourgeoisie and the petty-bourgeois democrats, as distinct from the bourgeoisie—have sufficiently exposed themselves in the eyes of the people, have sufficiently disgraced themselves through their practical bankruptcy, and (3) among the proletariat, a mass sentiment favouring the most determined, bold and dedicated revolutionary action against the bourgeoisie has emerged and begun to grow vigorously. Then revolution is indeed ripe; then, indeed, if we have correctly gauged

all the conditions indicated and summarised above, and if we have chosen the right moment, our victory is assured.

The differences between the Churchills and the Lloyd Georges—with insignificant national distinctions, these political types exist in *all* countries—on the one hand, and between the Hendersons and the Lloyd Georges on the other, are quite minor and unimportant from the standpoint of pure (i.e., abstract) communism, i.e., communism that has not yet matured to the stage of practical political action by the masses. However, from the standpoint of this practical action by the masses, these differences are most important. To take due account of these differences, and to determine the moment when the inevitable conflicts between these "friends", which weaken and enfeeble *all the "friends" taken together*, will have come to a head—that is the concern, the task, of a Communist who wants to be, not merely a class-conscious and convinced propagandist of ideas, but a practical leader of the masses in the revolution. It is necessary to link the strictest devotion to the ideas of communism with the ability to effect all the necessary practical compromises, tacks, conciliatory manoeuvres, zigzags, retreats and so on, in order to speed up the achievement and then loss of political power by the Hendersons (the heroes of the Second International, if we are not to name individual representatives of petty-bourgeois democracy who call themselves socialists); to accelerate their inevitable bankruptcy in practice, which will enlighten the masses in the spirit of our ideas, in the direction of communism; to accelerate the inevitable friction, quarrels, conflicts and complete disintegration among the Hendersons, the Lloyd Georges and the Churchills (the Mensheviks, the Socialist-Revolutionaries, the Constitutional-Democrats, the monarchists; the Scheidemanns, the bourgeoisie and the Kappists, etc.); to select the proper moment when the discord among these "pillars of sacrosanct private property" is at its height, so that, through a decisive offensive, the proletariat will defeat them all and capture political power.

History as a whole, and the history of revolutions in particular, is always richer in content, more varied, more multiform, more lively and ingenious than is imagined by even the best parties, the most class-conscious vanguards of the most advanced classes. This can readily be understood, because even the finest of vanguards express the class-consciousness, will, passion and imagination of tens of thousands, whereas at moments of great upsurge and the exertion

of all human capacities, revolutions are made by the class-consciousness, will, passion and imagination of tens of millions, spurred on by a most acute struggle of classes. Two very important practical conclusions follow from this: first, that in order to accomplish its task the revolutionary class must be able to master *all* forms or aspects of social activity without exception (completing after the capture of political power—sometimes at great risk and with very great danger—what it did not complete before the capture of power); second, that the revolutionary class must be prepared for the most rapid and brusque replacement of one form by another.

One will readily agree that any army which does not train to use all the weapons, all the means and methods of warfare that the enemy possesses, or may possess, is behaving in an unwise or even criminal manner. This applies to politics even more than it does to the art of war. In politics it is even harder to know in advance which methods of struggle will be applicable and to our advantage in certain future conditions. Unless we learn to apply all the methods of struggle, we may suffer grave and sometimes even decisive defeat, if changes beyond our control in the position of the other classes bring to the forefront a form of activity in which we are especially weak. If, however, we learn to use all the methods of struggle, victory will be certain, because we represent the interests of the really foremost and really revolutionary class, even if circumstances do not permit us to make use of weapons that are most dangerous to the enemy, weapons that deal the swiftest mortal blows. Inexperienced revolutionaries often think that legal methods of struggle are opportunist because, in this field, the bourgeoisie has most frequently deceived and duped the workers (particularly in "peaceful" and non-revolutionary times), while illegal methods of struggle are revolutionary. That, however, is wrong. The truth is that those parties and leaders are opportunists and traitors to the working class that are unable or unwilling (do not say, "I can't"; say, "I shan't") to use illegal methods of struggle in conditions such as those which prevailed, for example, during the imperialist war of 1914-18, when the bourgeoisie of the freest democratic countries most brazenly and brutally deceived the workers, and smothered the truth about the predatory character of the war. But revolutionaries who are incapable of combining illegal forms of struggle with *every* form of legal struggle are poor revolutionaries indeed. It is not difficult to be a revolutionary when

revolution has already broken out and is in spate, when all people are joining the revolution just because they are carried away, because it is the vogue, and sometimes even from careerist motives. After its victory, the proletariat has to make most strenuous efforts, even the most painful, so as to "liberate" itself from such pseudo-revolutionaries. It is far more difficult—and far more precious—to be a revolutionary when the conditions for direct, open, really mass and really revolutionary struggle *do not yet exist*, to be able to champion the interests of the revolution (by propaganda, agitation and organisation) in non-revolutionary bodies, and quite often in downright reactionary bodies, in a non-revolutionary situation, among the masses who are incapable of immediately appreciating the need for revolutionary methods of action. To be able to seek, find and correctly determine the specific path or the particular turn of events that will *lead* the masses to the real, decisive and final revolutionary struggle—such is the main objective of communism in Western Europe and in America today.

Britain is an example. We cannot tell—no one can tell in advance—how soon a real proletarian revolution will flare up there, and *what immediate cause* will most serve to rouse, kindle, and impel into the struggle the very wide masses, who are still dormant. Hence, it is our duty to carry on all our preparatory work in such a way as to be "well shod on all four feet" (as the late Elekhanov, when he was a Marxist and revolutionary, was fond of saying). It is possible that the breach will be forced, the ice broken, by a parliamentary crisis, or by a crisis arising from colonial and imperialist contradictions, which are hopelessly entangled and are becoming increasingly painful and acute, or perhaps by some third *cause* that will bring into motion the now dormant proletarian masses, and lead them right up to revolution. Let us not forget that in Communist has any doubt on that score; for all of us this is a foregone conclusion): what we are discussing is the *immediate cause* that will bring into motion the now dormant proletarian masses, and lead them right up to revolution. Let us not forget that in the French bourgeois republic, for example, in a situation which, from both the international and the national viewpoints, was a hundred times less revolutionary than it is today, such an "unexpected" and "petty" cause as one of the many thousands of fraudulent machinations of the reactionary military caste (the Dreyfus case) was enough to bring the people to the brink of civil war!

In Great Britain the Communists should constantly, unremittingly and unswervingly utilise parliamentary elections and all the vicissitudes of the Irish, colonial and world-imperialist policy of the British Government, and all other fields, spheres and aspects of public life, and work in all of them in a new way, in a communist way, in the spirit of the Third, not the Second, International. I have neither the time nor the space here to describe the "Russian" "Bolshevik" methods of participation in parliamentary elections and in the parliamentary struggle; I can, however, assure foreign Communists that they were quite unlike the usual West-European parliamentary campaigns. From this the conclusion is often drawn: "Well, that was in Russia; in our country parliamentarianism is different." This is a false conclusion. Communists, adherents of the Third International in all countries, exist for the purpose of *changing*—all along the line, in all spheres of life—the old socialist, trade unionist, syndicalist, and parliamentary type of work into a *new* type of work, the communist. In Russia, too, there was always an abundance of opportunism, purely bourgeois sharp practices and capitalist rigging in the elections. In Western Europe and in America, the Communists must learn to create a new, uncustomary, non-opportunist, and non-careerist parliamentarianism; the Communist parties must issue their slogans; true proletarians, with the help of the unorganised and downtrodden poor, should distribute leaflets, canvass workers' houses and cottages of the rural proletarians and peasants in the remote villages (fortunately there are many times fewer remote villages in Europe than in Russia, and in Britain the number is very small); they should go into the public houses, penetrate into unions, societies and chance gatherings of the common people, and speak to the people, not in learned (or very parliamentary) language; they should not at all strive to "get seats" in parliament, but should everywhere try to get people to think, and draw the masses into the struggle, to take the bourgeoisie at its word and utilise the machinery it has set up, the elections it has appointed, and the appeals it has made to the people; they should try to explain to the people what Bolshevism is, in a way that was never possible (under bourgeois rule) outside of election times (exclusive, of course, of times of big strikes, when in Russia a *similar* apparatus for widespread popular agitation worked even more intensively). It is very difficult to do this in Western Europe and extremely difficult in America, but it can and

must be done, for the objectives of communism cannot be achieved without effort. We must work to accomplish *practical* tasks, ever more varied and ever more closely connected with all branches of social life, *winning* branch after branch, and sphere after sphere *from the bourgeoisie*.

In Great Britain, further, the work of propaganda, agitation and organisation among the armed forces and among the oppressed and underprivileged nationalities in their "own" state (Ireland, the colonies) must also be tackled in a new fashion (one that is not socialist, but communist; not reformist, but revolutionary). That is because, in the era of imperialism in general and especially today after a war that was a sore trial to the peoples and has quickly opened their eyes to the truth (i.e., the fact that tens of millions were killed and maimed for the sole purpose of deciding whether the British or the German robbers should plunder the largest number of countries), all these spheres of social life are heavily charged with inflammable material and are creating numerous causes of conflicts, crises and an intensification of the class struggle. We do not and cannot know which spark—of the innumerable sparks that are flying about in all countries as a result of the world economic and political crisis—will kindle the conflagration, in the sense of raising up the masses; we must, therefore, with our new and communist principles, set to work to stir up all and sundry, even the oldest, mustiest and seemingly hopeless spheres, for otherwise we shall not be able to cope with our tasks, shall not be comprehensively prepared, shall not be in possession of all the weapons and shall not prepare ourselves either to gain victory over the bourgeoisie (which arranged all aspects of social life—and has now disarranged them—in its bourgeois fashion), or to bring about the impending communist reorganisation of every sphere of life, following that victory.

Since the proletarian revolution in Russia and its victories on an international scale, expected neither by the bourgeoisie nor the philistines, the entire world has become different, and the bourgeoisie everywhere has become different too. It is terrified of "Bolshevism", exasperated by it almost to the point of frenzy, and for that very reason it is, on the one hand, precipitating the progress of events and, on the other, concentrating on the forcible suppression of Bolshevism, thereby weakening its own position in a number of other fields. In their tactics the Communists in all the

advanced countries must take both these circumstances into account.

When the Russian Cadets⁹⁸ and Kerensky began furiously to hound the Bolsheviks—especially since April 1917, and more particularly in June and July 1917—they overdid things. Millions of copies of bourgeois papers, clamouring in every key against the Bolsheviks, helped the masses to make an appraisal of Bolshevism; apart from the newspapers, all public life was full of discussions about Bolshevism, as a result of the bourgeoisie's "zeal". Today the millionaires of all countries are behaving on an international scale in a way that deserves our heartiest thanks. They are hounding Bolshevism with the same zeal as Kerensky and Co. did; they, too, are overdoing things and *helping* us just as Kerensky did. When the French bourgeoisie makes Bolshevism the central issue in the elections, and accuses the comparatively moderate or vacillating socialists of being Bolsheviks; when the American bourgeoisie, which has completely lost its head, seizes thousands and thousands of people on suspicion of Bolshevism, creates an atmosphere of panic, and broadcasts stories of Bolshevik plots; when, despite all its wisdom and experience, the British bourgeoisie—the most "solid" in the world—makes incredible blunders, founds richly endowed "anti-Bolshevik societies", creates a special literature on Bolshevism, and recruits an extra number of scientists, agitators and clergymen to combat it, we must salute and thank the capitalists. They are working for us. They are helping us to get the masses interested in the essence and significance of Bolshevism, and they cannot do otherwise, for they have *already* failed to ignore Bolshevism and stifle it.

But at the same time, the bourgeoisie sees practically only one aspect of Bolshevism—insurrection, violence, and terror; it therefore strives to prepare itself for resistance and opposition primarily in *this* field. It is possible that, in certain instances, in certain countries, and for certain brief periods, it will succeed in this. We must reckon with such an eventuality, and we have absolutely nothing to fear if it does succeed. Communism is emerging in positively every sphere of public life; its beginnings are to be seen literally on all sides. The "contagion" (to use the favourite metaphor of the bourgeoisie and the bourgeois police, the one mostly to their liking) has very thoroughly penetrated the organism and has completely permeated it. If special efforts are made to block one of the channels, the "contagion" will find

another one, sometimes very unexpectedly. Life will assert itself. Let the bourgeoisie rave, work itself into a frenzy, go to extremes, commit follies, take vengeance on the Bolsheviki in advance, and endeavour to kill off (as in India, Hungary, Germany, etc.) more hundreds, thousands, and hundreds of thousands of yesterday's and tomorrow's Bolsheviki. In acting thus, the bourgeoisie is acting as all historically doomed classes have done. Communists should know that, in any case, the future belongs to them; therefore, we can (and must) combine the most intense passion in the great revolutionary struggle, with the coolest and most sober appraisal of the frenzied ravings of the bourgeoisie. The Russian revolution was cruelly defeated in 1905; the Russian Bolsheviki were defeated in July 1917; over 15,000 German Communists were killed as a result of the wily provocation and cunning manoeuvres of Scheidemann and Noske, who were working hand in glove with the bourgeoisie and the monarchist generals; White terror is raging in Finland and Hungary. But in all cases and in all countries, communism is becoming steeled and is growing; its roots are so deep that persecution does not weaken or debilitate it, but only strengthens it. Only one thing is lacking to enable us to march forward more confidently and firmly to victory, namely, the universal and thorough awareness of all Communists in all countries of the necessity to display the utmost *flexibility* in their tactics. The communist movement, which is developing magnificently, now lacks, especially in the advanced countries, this awareness and the ability to apply it in practice.

That which happened to such leaders of the Second International, such highly erudite Marxists devoted to socialism as Kautsky, Otto Bauer and others, could (and should) provide a useful lesson. They fully appreciated the need for flexible tactics; they themselves learned Marxist dialectic and taught it to others (and much of what they have done in this field will always remain a valuable contribution to socialist literature); however, *in the application* of this dialectic they committed such an error, or proved to be so *undialectical* in practice, so incapable of taking into account the rapid change of forms and the rapid acquisition of new content by the old forms, that their fate is not much more enviable than that of Hyndman, Guesde and Plekhanov. The principal reason for their bankruptcy was that they were hypnotised by a definite form of growth of the working-class movement and socialism, forgot all about the one-sidedness of that form, were

afraid to see the break-up which objective conditions made inevitable, and continued to repeat simple and, at first glance, incontestable axioms that had been learned by rote, like: "three is more than two". But politics is more like algebra than arithmetic, and still more like higher than elementary mathematics. In reality, all the old forms of the socialist movement have acquired a new content, and, consequently, a new symbol, the "minus" sign, has appeared in front of all the figures; our wiseacres, however, have stubbornly continued (and still continue) to persuade themselves and others that "minus three" is more than "minus two".

We must see to it that Communists do not make a similar mistake, only in the opposite sense, or rather, we must see to it that a *similar mistake*, only made in the opposite sense by the "Left" Communists, is corrected as soon as possible and eliminated as rapidly and painlessly as possible. It is not only Right doctrinairism that is erroneous; Left doctrinairism is erroneous too. Of course, the mistake of Left doctrinairism in communism is at present a thousand times less dangerous and less significant than that of Right doctrinairism (i.e., social-chauvinism and Kautskyism); but, after all, that is only due to the fact that Left communism is a very young trend, is only just coming into being. It is only for this reason that, under certain conditions, the disease can be easily eradicated, and we must set to work with the utmost energy to eradicate it.

The old forms burst asunder, for it turned out that their new content—anti-proletarian and reactionary—had attained an inordinate development. From the standpoint of the development of international communism, our work today has such a durable and powerful content (for Soviet power and the dictatorship of the proletariat) that it can *and must* manifest itself in any form, both new and old; it can and must regenerate, conquer and subjugate all forms, not only the new, but also the old—not for the purpose of reconciling itself with the old, but for the purpose of making all and every form—new and old—a weapon for the complete and irrevocable victory of communism.

The Communists must exert every effort to direct the working-class movement and social development in general along the straightest and shortest road to the victory of Soviet power and the dictatorship of the proletariat on a world-wide scale. That is an incontestable truth. But it is enough to take one little step farther—a step that might seem to be in the same direction—and truth turns into error. We have only to say, as the German and

British Left Communists do, that we recognise only one road, only the direct road, and that we will not permit tacking, conciliatory manoeuvres, or compromising—and it will be a mistake which may cause, and in part has already caused and is causing, very grave prejudice to communism. Right doctrinairism persisted in recognising only the old forms, and became utterly bankrupt, for it did not notice the new content. Left doctrinairism persists in the unconditional repudiation of certain old forms, failing to see that the new content is forcing its way through all and sundry forms, that it is our duty as Communists to master all forms, to learn how, with the maximum rapidity, to supplement one form with another, to substitute one for another, and to adapt our tactics to any such change that does not come from our class or from our efforts.

World revolution has been so powerfully stimulated and accelerated by the horrors, vileness and abominations of the world imperialist war and by the hopelessness of the situation created by it, this revolution is developing in scope and depth with such splendid rapidity, with such a wonderful variety of changing forms, with such an instructive practical refutation of all doctrinairism, that there is every reason to hope for a rapid and complete recovery of the international communist movement from the infantile disorder of "Left-wing" communism.

April 27, 1920

APPENDIX

Before publishing houses in our country—which has been plundered by the imperialists of the whole world in revenge for the proletarian revolution, and which is still being plundered and blockaded by them regardless of all promises they made to their workers—were able to bring out my pamphlet, additional material arrived from abroad. Without claiming to present in my pamphlet anything more than the cursory notes of a publicist, I shall dwell briefly upon a few points.

THE SPLIT AMONG THE GERMAN COMMUNISTS

The split among the Communists in Germany is an accomplished fact. The "Lefts", or the "opposition on principle", have formed a separate Communist Workers' Party, as distinct from the Communist Party. A split also seems imminent in Italy — I say "seems", as I have only two additional issues (Nos. 7 and 8) of the Left newspaper, *Il Soviet*, in which the possibility of and necessity for a split is openly discussed, and mention is also made of a congress of the "Abstentionist" group (or the boycottists, i. e., opponents of participation in parliament), which group is still part of the Italian Socialist Party.

There is reason to fear that the split with the "Lefts", the anti-parliamentarians (in part anti-politicals too, who are opposed to any political party and to work in the trade unions), will become an international phenomenon, like the split with the "Centrists" (i. e., Kautskyites, Longuetists, Independents, etc.). Let that be so. At all events, a split is better than confusion, which hampers the ideological, theoretical and revolutionary growth and maturing of the party, and its harmonious, really organised practical work which actually paves the way for the dictatorship of the proletariat.

Let the "Lefts" put themselves to a practical test on a national and international scale. Let them try to prepare for (and then implement) the dictatorship of the proletariat, without a rigorously centralised party with iron discipline, without the ability to become masters of every sphere, every branch, and every variety of political and cultural work. Practical experience will soon teach them.

Only, every effort should be made to prevent the split with the "Lefts" from impeding — or to see that it impedes as little as possible — the necessary amalgamation into a single party, inevitable in the near future, of all participants in the working-class

movement who sincerely and conscientiously stand for Soviet government and the dictatorship of the proletariat. It was the exceptional good fortune of the Bolsheviks in Russia to have had fifteen years for a systematic and consummated struggle both against the Mensheviks (i. e., the opportunists and "Centrists") and against the "Lefts", long before the masses began direct action for the dictatorship of the proletariat. In Europe and America the same work has now to be done by forced marches, so to say. Certain individuals, especially among unsuccessful aspirants to leadership, may (if they lack proletarian discipline and are not honest towards themselves) persist in their mistakes for a long time; however, when the time is ripe, the masses of the workers will themselves unite easily and rapidly and unite all sincere Communists to form a single party capable of establishing the Soviet system and the dictatorship of the proletariat. *

II

THE COMMUNISTS AND THE INDEPENDENTS IN GERMANY

In this pamphlet I have expressed the opinion that a compromise between the Communists and the Left wing of the Independents is necessary and useful to communism, but will not be easy to bring

* With regard to the question of future amalgamation of the "Left" Communists, the anti-parliamentarians, with the Communists in general, I would make the following additional remarks. In the measure in which I have been able to familiarise myself with the newspapers of the "Left" Communists and the Communists in general in Germany, I find that the former have the advantage of being better able than the latter to carry on agitation among the masses. I have repeatedly observed something similar to this in the history of the Bolshevik Party, though on a smaller scale, in individual local organisations, and not on a national scale. For instance, in 1907-08 the "Left" Bolsheviks, on certain occasions and in certain places, carried on more successful agitation among the masses than we did. This may partly have been due to the fact that at a revolutionary moment, or at a time when revolutionary recollections are still fresh, it is easier to approach the masses with tactics of sheer negation. This, however, is not an argument to prove the correctness of such tactics. At all events, there is not the least doubt that a Communist party that wishes to be the real vanguard, the advanced detachment, of the revolutionary class, of the proletariat — and which, in addition, wishes to learn to lead the masses, not only the proletarian, but also the non-proletarian masses of working and exploited people — must know how to conduct propaganda, how to organise, and how to carry on agitation in a manner most simple and comprehensible, most clear and vivid, both to the urban, factory masses and to the rural masses.

about. Newspapers which I have subsequently received have confirmed this opinion on both points. No. 32 of *The Red Banner*, organ of the Central Committee, the Communist Party of Germany (*Die Rote Fahne, Zentralorgan der Kommunistischen Partei Deutschlands, Spartakusbund,** of March 26, 1920), published a "statement" by this Central Committee regarding the Kapp-Lüttwitz military *putsch* and on the "socialist government". This statement is quite correct both in its basic premise and its practical conclusions. The basic premise is that at present there is no "objective basis" for the dictatorship of the proletariat because the "majority of the urban workers" support the Independents. The conclusion is: a promise to be a "loyal opposition" (i.e., renunciation of preparations for a "forcible overthrow") to a "socialist government if it excludes bourgeois-capitalist parties".

In the main, this tactic is undoubtedly correct. Yet, even if minor inaccuracies of formulation should not be dwelt on, it is impossible to pass over in silence the fact that a government consisting of social-traitors should not (in an official statement by the Communist Party) be called "socialist"; that one should not speak of the exclusion of "bourgeois-capitalist parties", when the parties both of the Scheidemanns and of the Kautskys and Crispiens are petty-bourgeois-democratic parties; that things should never be written that are contained in § 4 of the statement, which reads:

"...A state of affairs in which political freedom can be enjoyed without restriction, and bourgeois democracy cannot operate as the dictatorship of capital is, from the viewpoint of the development of the proletarian dictatorship, of the utmost importance in further winning the proletarian masses over to the side of communism...."

Such a state of affairs is impossible. Petty-bourgeois leaders, the German Hendersons (Scheidemanns) and Snowdens (Crispiens), do not and cannot go beyond the bounds of bourgeois democracy, which, in its turn, cannot but be a dictatorship of capital. To achieve the practical results that the Central Committee of the Communist Party had been quite rightly working for, there was no need to write such things, which are wrong in principle and politically harmful. It would have been sufficient to say (if one wished to observe parliamentary amenities): "As long as the majority of the urban workers follow the Independents, we Communists must do nothing

*The Spartacus League. —Ed.

to prevent those workers from getting rid of their last philistine-democratic (i. e., 'bourgeois-capitalist') illusions by going through the experience of having a government of their 'own'." That is sufficient ground for a compromise, which is really necessary and should consist in renouncing, for a certain period, all attempts at the forcible overthrow of a government which enjoys the confidence of a majority of the urban workers. But in everyday mass agitation, in which one is not bound by official parliamentary amenities, one might, of course, add: "Let scoundrels like the Scheidemanns, and philistines like the Kautskys and Crispiens reveal by their deeds how they have been fooled themselves and how they are fooling the workers; their 'clean' government will itself do the 'cleanest' job of all in 'cleansing' the Augean stables of socialism, Social-Democracy and other forms of social treachery."

The real nature of the present leaders of the Independent Social-Democratic Party of Germany (leaders of whom it has been wrongly said that they have already lost all influence, whereas in reality they are even more dangerous to the proletariat than the Hungarian Social-Democrats who styled themselves Communists and promised to "support" the dictatorship of the proletariat) was once again revealed during the German equivalent of the Kornilov revolt, i.e., the Kapp-Lüttwitz *putsch*.* A small but striking illustration is provided by two brief articles — one by Karl Kautsky entitled "Decisive Hours" ("Entscheidende Stunden") in *Freiheit* (*Freedom*), organ of the Independents,¹⁰⁰ of March 30, 1920, and the other by Arthur Crispien entitled "On the Political Situation" (in the same newspaper, issue of April 14, 1920). These gentlemen are absolutely incapable of thinking and reasoning like revolutionaries. They are snivelling philistine democrats, who become a thousand times more dangerous to the proletariat when they claim to be supporters of Soviet government and of the dictatorship of the proletariat because, in fact, whenever a difficult and dangerous situation arises they are sure to commit treachery ... while "sincerely" believing that they are helping the proletariat! Did not the Hungarian Social-Democrats, after rechristening themselves Communists, also want to "help" the proletariat when.

* Incidentally, this has been dealt with in an exceptionally clear, concise, precise and Marxist way in the excellent organ of the Austrian Communist Party, *The Red Banner*, of March 28 and 30, 1920. (*Die Rote Fahne*⁹⁹ Wien, 1920, Nos. 266 and 267; L. L.: "Ein neuer Abschnitt der deutschen Revolution" ["A New Stage of the German Revolution". —Ed.]

because of their cowardice and spinelessness, they considered the position of Soviet power in Hungary hopeless and went snivelling to the agents of the Entente capitalists and the Entente hangmen?

III

TURATI AND CO. IN ITALY

The issues of the Italian newspaper *Il Soviet* referred to above fully confirm what I have said in the pamphlet about the Italian Socialist Party's error in tolerating such members and even such a group of parliamentarians in their ranks. It is still further confirmed by an outside observer like the Rome correspondent of *The Manchester Guardian*, organ of the British liberal bourgeoisie, whose interview with Turati is published in its issue of March 12, 1920. The correspondent writes:

"...Signor Turati's opinion is that the revolutionary peril is not such as to cause undue anxiety in Italy. The Maximalists are fanning the fire of Soviet theories only to keep the masses awake and excited. These theories are, however, merely legendary notions, unripe programmes, incapable of being put to practical use. They are likely only to maintain the working classes in a state of expectation. The very men who use them as a lure to dazzle proletarian eyes find themselves compelled to fight a daily battle for the extortion of some often trifling economic advantages so as to delay the moment when the working classes will lose their illusions and faith in their cherished myths. Hence a long string of strikes of all sizes and with all pretexts up to the very latest ones in the mail and railway services—strikes which make the already hard conditions of the country still worse. The country is irritated owing to the difficulties connected with its Adriatic problem, is weighed down by its foreign debt and by its inflated paper circulation, and yet it is still far from realising the necessity of adopting that discipline of work which alone can restore order and prosperity...."

It is clear as daylight that this British correspondent has blurted out the truth, which is probably being concealed and glossed over both by Turati himself, and his bourgeois defenders, accomplices and inspirers in Italy. That truth is that the ideas and political activities of Turati, Trèves, Modigliani, Dugoni and Co. are really and precisely of the kind that the British correspondent has described. It is downright social treachery. Just look at this advocacy of order and discipline among the workers, who are wage-slaves toiling to enrich the capitalists! And how familiar to us Russians are all these Menshevik speeches! What a valuable admission it is that the masses are *in favour of Soviet government!*

How stupid and vulgarly bourgeois is the failure to understand the revolutionary role of strikes which are spreading spontaneously! Indeed, the correspondent of the British bourgeois-liberal newspaper has rendered Turati and Co. a disservice and has excellently confirmed the correctness of the demand by Comrade Bordiga and his friends on *Il Soviet*, who are insisting that the Italian Socialist Party, if it really wants to be *for* the Third International, should drum Turati and Co. out of its ranks and become a Communist Party both in name and in deed.

IV

FALSE CONCLUSIONS FROM CORRECT PREMISES

However, Comrade Bordiga and his "Left" friends draw from their correct criticism of Turati and Co. the wrong conclusion that any participation in parliament is harmful in principle. The Italian "Lefts" cannot advance even a shadow of serious argument in support of this view. They simply do not know (or try to forget) the international examples of really revolutionary and communist utilisation of bourgeois parliaments, which has been of unquestionable value in preparing for the proletarian revolution. They simply cannot conceive of any "new" ways of that utilisation, and keep on repeatedly and endlessly vociferating about the "old" non-Bolshevik way.

Herein lies their fundamental error. In *all* fields of activity, and not in the parliamentary sphere alone, communism *must introduce* (and without long and persistent effort it will be *unable* to introduce) something new in principle that will represent a radical break with the traditions of the Second International (while retaining and developing what was good in the latter).

Let us take, say, journalistic work. Newspapers, pamphlets and leaflets perform the indispensable work of propaganda, agitation and organisation. No mass movement in any country at all civilised can get along without a journalistic apparatus. No outcries against "leaders" or solemn vows to keep the masses uncontaminated by the influence of leaders will relieve us of the necessity of using, for this work, people from a bourgeois-intellectual environment or will rid us of the bourgeois-democratic, "private property" atmosphere and environment in which this work is carried out under

capitalism. Even two and a half years after the overthrow of the bourgeoisie, after the conquest of political power by the proletariat, we still have this atmosphere around us, this environment of mass (peasant, artisan) bourgeois-democratic private property relations.

Parliamentarianism is one form of activity; journalism is another. The content of both can and should be communist if those engaged in these two spheres are genuine Communists, really members of a proletarian mass party. Yet, in neither sphere — and *in no other sphere of activity* under capitalism and during the period of transition from capitalism to socialism — is it possible to avoid those difficulties which the proletariat must overcome, those special problems which the proletariat must solve so as to use, for its own purposes, the services of people from the ranks of the bourgeoisie, eradicate bourgeois-intellectualist prejudices and influences, and weaken the resistance of (and, ultimately, completely transform) the petty-bourgeois environment.

Did we not, before the war of 1914-18, witness in all countries innumerable cases of extreme "Left" anarchists, syndicalists and others fulminating against parliamentarianism, deriding bourgeois-vulgarised parliamentary socialists, castigating their careerism, and so on and so forth, and yet themselves pursuing the *same kind* of bourgeois career *through* journalism and *through* work in the syndicates (trade unions)? Is not the example of Jouhaux and Merrheim, to limit oneself to France, typical in this respect?

The childishness of those who "repudiate" participation in parliament consists in their thinking it possible to "*solve*" the difficult problem of combating bourgeois-democratic influences *within* the working-class movement in such a "simple", "easy", allegedly revolutionary manner, whereas they are actually merely running away from their own shadows, only closing their eyes to difficulties and trying to shrug them off with mere words. The most shameless careerism, the bourgeois utilisation of parliamentary seats, glaringly reformist perversion of parliamentary activity, and vulgar petty-bourgeois conservatism are all unquestionably common and prevalent features engendered everywhere by capitalism, not only outside but also within the working-class movement. But the selfsame capitalism and the bourgeois environment it creates (which disappears very slowly even after the overthrow of the bourgeoisie, since the peasantry constantly

regenerates the bourgeoisie) give rise to what is essentially the same bourgeois careerism, national chauvinism, petty-bourgeois vulgarity, etc. — merely varying insignificantly in form — in positively every sphere of activity and life.

You think, my dear boycottists and anti-parliamentarians, that you are “terribly revolutionary”, but in reality *you are frightened* by the comparatively minor difficulties of the struggle against bourgeois influences within the working-class movement, whereas your victory — i. e., the overthrow of the bourgeoisie and the conquest of political power by the proletariat — will create *these very same* difficulties on a still larger, an infinitely larger scale. Like children, you are frightened by a minor difficulty which confronts you today, but you do not understand that tomorrow, and the day after, you will still have to learn, and learn thoroughly, to overcome the selfsame difficulties, only on an immeasurably greater scale.

Under Soviet rule, your proletarian party and ours will be invaded by a still larger number of bourgeois intellectuals. They will worm their way into the Soviets, the courts, and the administration, since communism cannot be built otherwise than with the aid of the human material created by capitalism, and the bourgeois intellectuals cannot be expelled and destroyed, but must be won over, remoulded, assimilated and re-educated, just as we must — in a protracted struggle waged on the basis of the dictatorship of the proletariat — re-educate the proletarians themselves, who do not abandon their petty-bourgeois prejudices at one stroke, by a miracle, at the behest of the Virgin Mary, at the behest of a slogan, resolution or decree, but only in the course of a long and difficult mass struggle against mass petty-bourgeois influences. Under Soviet rule, these same problems, which the anti-parliamentarians now so proudly, so haughtily, so lightly and so childishly brush aside with a wave of the hand — *these selfsame* problems are arising anew *within* the Soviets, within the Soviet administration, among the Soviet “pleaders” (in Russia we have abolished, and have rightly abolished, the bourgeois legal bar, but it is reviving again under the cover of the “Soviet pleaders”¹⁰¹). Among Soviet engineers, Soviet school-teachers and the privileged, i. e., the most highly skilled and best situated, *workers* at Soviet factories, we observe a constant revival of absolutely *all* the negative traits peculiar to bourgeois parliamentarianism, and we are conquering this evil — gradually — only by

a tireless, prolonged and persistent struggle based on proletarian organisation and discipline.

Of course, under the rule of the bourgeoisie it is very "difficult" to eradicate bourgeois habits from our own, i. e., the workers', party; it is "difficult" to expel from the party the familiar parliamentary leaders who have been hopelessly corrupted by bourgeois prejudices; it is "difficult" to subject to proletarian discipline the absolutely essential (even if very limited) number of people coming from the ranks of the bourgeoisie; it is "difficult" to form, in a bourgeois parliament, a communist group fully worthy of the working class; it is "difficult" to ensure that the communist parliamentarians do not engage in bourgeois parliamentary inanities, but concern themselves with the very urgent work of propaganda, agitation and organisation among the masses. All this is "difficult", to be sure; it was difficult in Russia, and it is vastly more difficult in Western Europe and in America, where the bourgeoisie is far stronger, where bourgeois-democratic traditions are stronger, and so on.

Yet all these "difficulties" are mere child's play compared with the *same sort* of problems which, in any event, the proletariat will have most certainly to solve in order to achieve victory, both during the proletarian revolution and after the seizure of power by the proletariat. Compared with *these* truly gigantic problems of re-educating, under the proletarian dictatorship, millions of peasants and small proprietors, hundreds of thousands of office employees, officials and bourgeois intellectuals, of subordinating them all to the proletarian state and to proletarian leadership, of eradicating their bourgeois habits and traditions— compared with these gigantic problems it is childishly easy to create, under the rule of the bourgeoisie, and in a bourgeois parliament, a really communist group of a real proletarian party.

If our "Left" and anti-parliamentarian comrades do not learn to overcome even such a small difficulty now, we may safely assert that either they will prove incapable of achieving the dictatorship of the proletariat, and will be unable to subordinate and remould the bourgeois intellectuals and bourgeois institutions on a wide scale, or they will have to *hastily complete their education*, and, by that haste, will do a great deal of harm to the cause of the proletariat, will commit more errors than usual, will manifest more than average weakness and inefficiency, and so on and so forth.

Until the bourgeoisie has been overthrown and, after that, until small-scale economy and small commodity production have entirely disappeared, the bourgeois atmosphere, proprietary habits and petty-bourgeois traditions will hamper proletarian work both outside and within the working-class movement, not only in a single field of activity — the parliamentary — but, inevitably, in every field of social activity, in all cultural and political spheres without exception. The attempt to brush aside, to fence oneself off from *one* of the “unpleasant” problems or difficulties in some one sphere of activity is a profound mistake, which will later most certainly have to be paid for. We must learn how to master every sphere of work and activity without exception, to overcome all difficulties and eradicate all bourgeois habits, customs and traditions everywhere. Any other way of presenting the question is just trifling, mere childishness.

May 12, 1920

V

In the Russian edition of this book I somewhat incorrectly described the conduct of the Communist Party of Holland as a whole, in the sphere of international revolutionary policy. I therefore avail myself of the present opportunity to publish a letter from our Dutch comrades on this question and to correct the expression “Dutch Tribunists”, which I used in the Russian text, and for which I now substitute the words “certain members of the Communist Party of Holland.”¹⁰²

N. Lenin

LETTER FROM WLNKOOP

Dear Comrade Lenin,

Moscow, June 30, 1920

Thanks to your kindness, we members of the Dutch delegation to the Second Congress of the Communist International were able to read your “*Left-Wing Communism—an Infantile Disorder*” prior to its publication in the European languages. In several places in the book you emphasise your disapproval of the part played by some members of the Communist Party of Holland in international politics.

We feel, nevertheless, that we must protest against your laying the responsibility for their actions on the Communist Party. This is highly inaccurate. Moreover, it is unjust, because these members of the Communist Party of Holland take little or no part in the Party's current activities and are endeavouring, directly or indirectly, to give effect, in the Communist Party of Holland, to opposition slogans against which the Party and all its organs have waged, and continue to wage to this day, a most energetic struggle.

Fraternally yours,

D. J. Wijnkoop

(on behalf of the Dutch delegation)

Written in April-May 1920

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From THESES ON THE FUNDAMENTAL TASKS OF THE SECOND CONGRESS OF THE COMMUNIST INTERNATIONAL

I

THE ESSENCE OF THE DICTATORSHIP OF THE PROLETARIAT AND OF SOVIET POWER

2. The victory of socialism (as the first stage of communism) over capitalism requires that the proletariat, as the only really revolutionary class, shall accomplish the following three tasks. First — overthrow the exploiters, and first and foremost the bourgeoisie, as their principal economic and political representative; utterly rout them; crush their resistance; absolutely preclude any attempt on their part to restore the yoke of capital and wage-slavery. Second—win over and bring under the leadership of the Communist Party, the revolutionary vanguard of the proletariat, not only the entire proletariat, or its vast majority, but all who labour and are exploited by capital; educate, organise, train and discipline them in the actual course of a supremely bold and ruthlessly firm struggle against the exploiters; wrest this vast majority of the population in all the capitalist countries from dependence on the bourgeoisie; imbue it, through its own practical experience, with confidence in the leading role of the proletariat and of its revolutionary vanguard. Third — neutralise, or render harmless, the inevitable vacillation between the bourgeoisie and the proletariat, between bourgeois democracy and Soviet power, to be seen in the class of petty proprietors in agriculture, industry and commerce — a class which is still fairly numerous in nearly all advanced countries, although comprising only a minority of the population — as well as in the stratum of intellectuals, salary earners, etc., which corresponds to this class.

The first and second tasks are independent ones, each requiring its own special methods of action with regard to the exploiters and to the exploited respectively. The third task follows from the first two, and merely requires a skilful, timely and flexible combination of methods of the first and second type, depending on the specific circumstances in each separate instance of vacillation.

3. In the concrete situation created throughout the world, and above all in the most advanced, powerful, enlightened and free capitalist countries, by militarism, imperialism, the oppression of colonies and weak countries, the world-wide imperialist butchery and the "Peace" of Versailles — in that situation the very idea of the capitalists peacefully submitting to the will of the majority of the exploited, the very idea of a peaceful, reformist transition to socialism, is not merely sheer philistine stupidity but also downright deception of the workers, embellishment of capitalist wage-slavery, and concealment of the truth. That truth consists in the bourgeoisie, even the most enlightened and democratic, no longer hesitating at any fraud or crime, even the massacre of millions of workers and peasants, so as to preserve private ownership of the means of production. Only the forcible overthrow of the bourgeoisie, the confiscation of its property, the destruction of the entire bourgeois state apparatus from top to bottom — parliamentary, judicial, military, bureaucratic, administrative, municipal, etc. — right down to the wholesale deportation or internment of the most dangerous and stubborn exploiters and the institution of strict surveillance over them so as to foil their inevitable attempts to resist and to restore capitalist slavery — only such measures can ensure real submission of the whole class of exploiters.

On the other hand, the idea, common among the old parties and the old leaders of the Second International, that the majority of the exploited toilers can achieve complete clarity of socialist consciousness and firm socialist convictions and character under capitalist slavery, under the yoke of the bourgeoisie (which assumes an infinite variety of forms that become more subtle and at the same time more brutal and ruthless the higher the cultural level in a given capitalist country) is also idealisation of capitalism and of bourgeois democracy, as well as deception of the workers. In fact, it is only after the vanguard of the proletariat, supported by the whole or the majority of this, the only revolutionary class, overthrows the exploiters, suppresses them, emancipates the exploited from their state of slavery and immediately improves their conditions of life at the expense of the expropriated capitalists — it is only after this, and only in the actual process of an acute class struggle, that the masses of the toilers and exploited can be educated, trained and organised around the proletariat under whose influence and guidance they can get rid of the selfishness, disunity, vices and

weaknesses engendered by private property; only then will they be converted into a free union of free workers.

4. Victory over capitalism calls for proper relations between the leading (Communist) party, the revolutionary class (the proletariat) and the masses, i. e., the entire body of the toilers and the exploited. Only the Communist Party, if it is really the vanguard of the revolutionary class, if it really comprises all the finest representatives of that class, if it consists of fully conscious and staunch Communists who have been educated and steeled by the experience of a persistent revolutionary struggle, and if it has succeeded in linking itself inseparably with the whole life of its class and, through it, with the whole mass of the exploited, and in completely winning the confidence of this class and this mass — only such a party is capable of leading the proletariat in a final, most ruthless and decisive struggle against all the forces of capitalism. On the other hand, it is only under the leadership of such a party that the proletariat is capable of displaying the full might of its revolutionary onslaught, and of overcoming the inevitable apathy and occasional resistance of that small minority, the labour aristocracy, who have been corrupted by capitalism, the old trade union and co-operative leaders, etc. — only then will it be capable of displaying its full might, which, because of the very economic structure of capitalist society, is infinitely greater than its proportion of the population. Finally, it is only after they have been really emancipated from the yoke of the bourgeoisie and of the bourgeois machinery of state, only after they have found an opportunity of organising in their Soviets in a really free way (free from the exploiters), that the masses, i. e., the toilers and exploited as a body, can display, for the first time in history, all the initiative and energy of tens of millions of people who have been crushed by capitalism. Only when the Soviets have become the sole state apparatus is it really possible to ensure the participation, in the work of administration, of the entire mass of the exploited, who, even under the most enlightened and freest bourgeois democracy, have always actually been excluded 99 per cent from participation in the work of administration. It is only in the Soviets that the exploited masses really begin to learn — not in books, but from their own practical experience — the work of socialist construction, of creating a new social discipline and a free union of free workers.

II

**WHAT IMMEDIATE AND UNIVERSAL PREPARATION
FOR THE DICTATORSHIP
OF THE PROLETARIAT SHOULD CONSIST IN**

5. The present stage in the development of the international communist movement is marked by the fact that in the vast majority of capitalist countries, the proletariat's preparations to effect its dictatorship have not been completed, and, in many cases, have not even been systematically begun. From this it does not, however, follow that the proletarian revolution is impossible in the immediate future; it is perfectly possible, since the entire economic and political situation is most inflammable and abounds in causes of a sudden flare-up; the other condition for revolution, apart from the proletariat's preparedness, viz., a general state of crisis in all the ruling and in all bourgeois parties, also exists. However, it does follow that the Communist Parties' current task consists not in accelerating the revolution, but in intensifying the preparation of the proletariat. On the other hand, the facts cited above from the history of many socialist parties make it incumbent on us to see that "recognition" of the dictatorship of the proletariat shall not remain a mere matter of words.

Hence, from the point of view of the international proletarian movement, it is the Communist parties' principal task at the present moment to unite the scattered Communist forces, to form a single Communist Party in every country (or to reinforce or renovate the already existing Party) in order to increase tenfold the work of preparing the proletariat for the conquest of political power — political power, moreover, in the form of the dictatorship of the proletariat. The ordinary socialist work conducted by groups and parties which recognise the dictatorship of the proletariat has by no means undergone that fundamental reorganisation, that fundamental renovation, which is essential before this work can be considered communist work and adequate to the tasks to be accomplished on the eve of proletarian dictatorship.

6. The proletariat's conquest of political power does not put a stop to its class struggle against the bourgeoisie; on the contrary, it renders that struggle most widespread, intense and ruthless. Owing to the extreme intensification of the struggle all groups, parties and leaders in the working-class movement who have fully or partly

adopted the stand of reformism, of the "Centre", etc., inevitably side with the bourgeoisie or join the waverers, or else (what is the most dangerous of all) land in the ranks of the unreliable friends of the victorious proletariat. Hence, preparation for the dictatorship of the proletariat calls, not only for an intensification of the struggle against reformist and "Centrist" tendencies, but also for a change in the character of that struggle. The struggle cannot be restricted to explaining the erroneousness of these tendencies; it must unswervingly and ruthlessly expose any leader of the working-class movement who reveals such tendencies, for otherwise the proletariat cannot know who it will march with into the decisive struggle against the bourgeoisie. This struggle is such that at any moment it may — and actually does, as experience has shown — substitute criticism with weapons for the weapon of criticism. Any inconsistency or weakness in exposing those who show themselves to be reformists or "Centrists" means directly increasing the danger of the power of the proletariat being overthrown by the bourgeoisie, which tomorrow will utilise for the counter-revolution that which short-sighted people today see merely as "theoretical difference".

7. In particular, we must not restrict ourselves to the usual repudiation, in principle, of all collaboration between the proletariat and the bourgeoisie, of all "collaborationism". Under the dictatorship of the proletariat, which will never be able, at one stroke, to abolish private property completely, mere defence of "liberty" and "equality", while private ownership of the means of production is preserved, turns into "collaboration" with the bourgeoisie, and undermines the rule of the working class. The dictatorship of the proletariat means that the state uses its whole machinery of power to uphold and perpetuate "no-liberty" for the exploiters to continue their oppression and exploitation, "inequality" between the owner of property (i. e., one who has appropriated for himself certain means of production created by social labour) and the non-owner. That which, prior to the victory of the proletariat, seems merely a theoretical difference on the question of "democracy" inevitably becomes, on the day following victory, a question that is settled by force of arms. Consequently, even preliminary work in preparing the masses to effect the dictatorship of the proletariat is impossible without a radical change in the entire character of the struggle against the "Centrists" and the "champions of democracy"

8. The dictatorship of the proletariat is the most determined and revolutionary form of the proletariat's class struggle against the bourgeoisie. This struggle can be successful only when the most revolutionary vanguard of the proletariat has the backing of the overwhelming majority of the proletariat. Hence, preparation for the dictatorship of the proletariat entails not only explanation of the bourgeois character of all reformism, of all defence of democracy, while private ownership of the means of production is preserved; it entails, not only exposure of such trends, which are in fact a defence of the bourgeoisie within the labour movement; it also calls for old leaders being replaced by Communists in proletarian organisations of absolutely every type — not only political, but also trade union, co-operative, educational, etc. The more complete, lengthy and firmly established the rule of bourgeois democracy has been in a given country, the more the bourgeoisie will have succeeded in securing the appointment to such leading posts of people whose minds have been moulded by it and imbued with its views and prejudices, and who have very often been directly or indirectly bought by it. These representatives of the labour aristocracy, bourgeoisified workers, should be ousted from all their posts a hundred times more sweepingly than hitherto, and replaced by workers — even by wholly inexperienced men, provided they are connected with the exploited masses and enjoy their confidence in the struggle against the exploiters. The dictatorship of the proletariat will require the appointment of such inexperienced workers to the most responsible posts in the state; otherwise the workers' government will be impotent and will not have the support of the masses.

9. The dictatorship of the proletariat means that all toiling and exploited people, who have been disunited, deceived, intimidated, oppressed, downtrodden and crushed by the capitalist class, come under the full leadership of the only class trained for that leadership by the whole history of capitalism. That is why the following is one of the methods whereby preparations for the dictatorship of the proletariat should be started everywhere and immediately:

In all organisations, unions and associations without exception, and first and foremost in proletarian organisations, but also in those of the non-proletarian toiling and exploited masses (political, trade union, military, co-operative, educational, sports, etc., etc.), groups or cells of Communists should be formed — preferably

open groups, but underground groups as well, the latter being essential whenever there is reason to expect their suppression, or the arrest or banishment of their members on the part of the bourgeoisie; these cells, which are to be in close touch with one another and with the Party centre, should, by pooling their experience, carrying on work of agitation, propaganda and organisation, adapting themselves to absolutely every sphere of public life and to every variety and category of the toiling masses, systematically educate themselves, the Party, the class, and the masses by means of such diversified work.

In this connection, it is of the utmost importance that necessary distinctions between the methods of work should be evolved in practice: on the one hand, in relation to the "leaders", or "responsible representatives", who are very often hopelessly beset with petty-bourgeois and imperialist prejudices — such "leaders" must be ruthlessly exposed and expelled from the working-class movement — and, on the other hand, in relation to the masses, who, particularly after the imperialist holocaust, are for the most part inclined to listen to and accept the doctrine that the guidance from the proletariat is essential, as the only way of escape from capitalist slavery. We must learn to approach the masses with particular patience and caution so as to be able to understand the distinctive features in the mentality of each stratum, calling, etc., of these masses.

10. In particular, there is a group or cell of Communists that deserves exceptional attention and care from the Party, i. e., the parliamentary group of Party members, who are deputies to bourgeois representative institutions (primarily the national, but also local, municipal, etc., representative institutions). On the one hand, it is this tribune which is held in particular regard by large sections of the toiling masses, who are backward or imbued with petty-bourgeois prejudices; it is therefore imperative for Communists to utilise this tribune to conduct propaganda, agitation and organisational work and to explain to the masses why the dispersal of the bourgeois parliament by the national congress of Soviets was legitimate in Russia (and, at the proper time, will be legitimate in any country). On the other hand, the entire history of bourgeois democracy, particularly in the advanced countries, has converted the parliamentary rostrum into one of the principal, if not the principal, venues of unparalleled fraudulency, financial and political deception of the people, careerism, hypocrisy and

oppression of the working people. The intense hatred of parliaments felt by the best representatives of the revolutionary proletariat is therefore quite justified. The Communist parties and all parties affiliated to the Third International — especially those which have not arisen by splitting away from the old parties and by waging a long and persistent struggle against them, but through the old parties accepting (often nominally) the new stand — should therefore adopt a most strict attitude towards their parliamentary groups; the latter must be brought under the full control and direction of the Central Committees of the Parties; they must consist, in the main, of revolutionary workers; speeches by members of parliament should be carefully analysed in the Party press and at Party meetings, from a strictly communist standpoint; deputies should be sent to carry on agitational work among the masses; those who manifest Second International leanings should be expelled from the parliamentary groups, etc.

11. One of the chief causes hampering the revolutionary working-class movement in the developed capitalist countries is the fact that because of their colonial possessions and the super-profits gained by finance capital, etc., the capitalists of these countries have been able to create a relatively larger and more stable labour aristocracy, a section which comprises a small minority of the working class. This minority enjoys better terms of employment and is most imbued with a narrow-minded craft spirit and with petty-bourgeois and imperialist prejudices. It forms the real social pillar of the Second International, of the reformists and the "Centrists"; at present it might even be called the social mainstay of the bourgeoisie. No preparation of the proletariat for the overthrow of the bourgeoisie is possible, even in the preliminary sense, unless an immediate, systematic, extensive and open struggle is waged against this stratum, which, as experience has already fully shown, will no doubt provide the bourgeois White guards with many a recruit after the victory of the proletariat. All parties affiliated to the Third International must at all costs give effect to the slogans: "Deeper into the thick of the masses", "Closer links with the masses" — meaning by the masses all those who toil and are exploited by capital, particularly those who are least organised and educated, who are most oppressed and least amenable to organisation.

The proletariat becomes revolutionary only insofar as it does not restrict itself to the narrow framework of craft interests, only when

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in all matters and spheres of public life, it acts as the leader of all the toiling and exploited masses; it cannot achieve its dictatorship unless it is prepared and able to make the greatest sacrifices for the sake of victory over the bourgeoisie. In this respect, the experience of Russia is significant both in principle and in practice. The proletariat could not have achieved its dictatorship there, or won the universally acknowledged respect and confidence of all the toiling masses, had it not made the most sacrifices, or starved more than any other section of those masses at the most crucial moments of the onslaught, war and blockade effected by the world bourgeoisie.

In particular, the Communist Party and all advanced proletarians must give all-round and unstinted support especially to the spontaneous and mass strike movement, which, under the yoke of capital, is alone capable of really rousing, educating and organising the masses, of imbuing them with complete confidence in the leadership of the revolutionary proletariat. Without such preparation, no dictatorship of the proletariat is possible; those who are capable of publicly opposing strikes, such as Kautsky in Germany and Turati in Italy, cannot possibly be tolerated in the ranks of parties affiliated to the Third International. This applies even more, of course, to those trade union and parliamentary leaders who so often betray the workers by using the experience of strikes to teach them reformism, and not revolution (for instance, in Britain and in France in recent years).

12. In all countries, even in those that are freest, most "legal", and most "peaceful" in the sense that the class struggle is least acute there, it is now absolutely indispensable for every Communist Party to systematically combine legal and illegal work, legal and illegal organisations. Notwithstanding their false and hypocritical declarations, the governments of even the most enlightened and freest of countries, where the bourgeois-democratic system is most "stable", are already systematically and secretly drawing up blacklists of Communists and constantly violating their own constitutions so as to give secret or semi-secret encouragement to the whiteguards and to the murder of Communists in all countries, making secret preparations for the arrest of Communists, planting *agents provocateurs* among the Communists, etc., etc. Only a most reactionary philistine, no matter what cloak of fine "democratic" and pacifist phrases he may don, will deny this fact or the conclusion that of necessity follows from it, viz., that all legal

Communist parties must immediately form illegal organisations for the systematic conduct of illegal work and for complete preparations for the moment the bourgeoisie resorts to persecution. Illegal work is most necessary in the army, the navy and the police because, since the imperialist holocaust, governments the world over have begun to stand in dread of people's armies which are open to the workers and peasants, and are secretly resorting to all kinds of methods to set up military units specially recruited from the bourgeoisie and equipped with the most up-to-date weapons.

On the other hand, it is likewise necessary that, in all cases without exception, the parties should not restrict themselves to illegal work, but should conduct legal work as well, overcoming all obstacles, starting legal publications, and forming legal organisations under the most varied names, which should be frequently changed if necessary. This is being practised by the illegal Communist parties in Finland, Hungary, partly in Germany, Poland, Latvia, etc. It should be practised by the Industrial Workers of the World in the U. S. A. and by all Communist parties at present legal, should public prosecutors see fit to take proceedings against them on the grounds of resolutions adopted by Congresses of the Communist International, etc.

A combination of illegal and legal work is an absolute principle dictated, not only by all features of the present period, that of the eve of the proletarian dictatorship, but also by the necessity of proving to the bourgeoisie that there is not, nor can there be, any sphere of activity that cannot be won by the Communists; above all, it is dictated by the fact that broad strata of the proletariat and even broader strata of the non-proletarian toiling and exploited masses still exist everywhere, who continue to believe in bourgeois-democratic legality and whom we must undeceive without fail.

13. In particular, the conditions of the working-class press in most advanced capitalist countries strikingly reveal the utter fraudulency of liberty and equality under bourgeois democracy, as well as the necessity of systematically combining legal work with illegal work. Both in vanquished Germany and in victorious America, the entire power of the bourgeoisie's machinery of state and all the machinations of the financial magnates are employed to deprive the workers of their press, these including legal proceedings, the arrest (or murder by hired assassins) of editors, denial of mailing privileges, the cutting off of paper supplies, and

so on and so forth. Besides, the news services essential to daily newspapers are run by bourgeois telegraph agencies, while advertisements, without which a large newspaper cannot pay its way, depend on the "good will" of the capitalists. To sum up: through skulduggery and the pressure of capital and the bourgeois state, the bourgeoisie is depriving the revolutionary proletariat of its press.

To combat this, the Communist parties must create a new type of periodical press for mass distribution among the workers: first, legal publications, which, without calling themselves communist and without publicising their links with the Party, must learn to make use of any legal opportunity, however slight, just as the Bolsheviks did under the tsar, after 1905; secondly, illegal leaflets, even the briefest and published at irregular intervals, but reprinted at numerous printshops by workes (secretly, or, if the movement has become strong enough, by the revolutionary seizure of printshops), and providing the proletariat with outspoken revolutionary information and revolutionary slogans.

Preparation for the dictatorship of the proletariat is impossible without a revolutionary struggle, into which the masses are drawn, for the freedom of the communist press.

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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 Party¹⁰³ as drafted in 1902-03 by the editorial board of *Zarya* and *Iskra*, or, more exactly, 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*¹⁰⁴ journal, a summary of it being given in Bolshevik periodicals brought out abroad at the time.

The mass strikes and the armed uprising 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 landowners, 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*, *Peasant 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 that 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 1905²⁰⁴ (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 — reduces itself 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*,

* V.I. Lenin, *Collected Works*, Vol. 9, Moscow, 1962, p. 123. — Ed.

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 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*¹⁰⁶ 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, 1848¹⁰⁷] for 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

* Marx/Engels, *Werke*, Bd. 5, Berlin, 1959, S. 402. — *Ed.*

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,¹⁰⁸ 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 constitution, 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 9,¹⁰⁹ 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.'"

* Marx/Engels, *Werke*, Bd. 5, S. 40. — *Ed.*

** V. I. Lenin, *Collected Works*, Vol. 9, pp. 131-32. — *Ed.*

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 revolutionary 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),¹¹⁰ 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 and 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,¹¹ 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 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 1906:

"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.¹¹²

"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

* V.I. Lenin, *Collected Works*, Vol. 10, Moscow, 1962, pp. 216-17. —Ed.

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 Duma¹¹³ 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 represented 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 itself 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. Perhaps 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 their 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,¹⁴ 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*,¹⁵ 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, ecstasy 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 Mülberger, Dühring, the *Dampfersubvention*¹¹⁶ question, the 'Youth'¹¹⁷ and Bernsteinism 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 controversies 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 *Severnoy Golos*,¹¹⁸ 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*¹¹⁹ regarded the Soviets of Workers' Deputies as organs of revolutionary local self-government, while *Novaya Zhizn*¹²⁰ 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 verile, 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 peaceful 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*²¹ 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.

*In the original this term is in English. — Ed.

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 Hilferdings in Germany, Longuet and Co. in France, Turati and his friends in Italy, the MacDonalDs 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

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Signed: *N. Lenin*

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* V.I. Lenin, *Collected Works*, Vol. 10, pp. 253-54. —Ed.

HOW WE SHOULD REORGANISE THE WORKERS' AND PEASANTS' INSPECTION

(RECOMMENDATION TO THE TWELFTH PARTY CONGRESS)

It is beyond question that the Workers' and Peasants' Inspection is an enormous difficulty for us, and that so far this difficulty has not been overcome. I think that the comrades who try to overcome the difficulty by denying that the Workers' and Peasants' Inspection is useful and necessary are wrong. But I do not deny that the problem presented by our state apparatus and the task of improving it is very difficult, that it is far from being solved, and is an extremely urgent one.

With the exception of the People's Commissariat of Foreign Affairs, our state apparatus is to a considerable extent a survival of the past and has undergone hardly any serious change. It has only been slightly touched up on the surface, but in all other respects it is a most typical relic of our old state machine. And so, to find a method of really renovating it, I think we ought to turn for experience to our Civil War.

How did we act in the more critical moments of the Civil War?

We concentrated our best Party forces in the Red Army; we mobilised the best of our workers; we looked for new forces at the deepest roots of our dictatorship.

I am convinced that we must go to the same source to find the means of reorganising the Workers' and Peasants' Inspection. I recommend that our Twelfth Party Congress adopt the following plan of reorganisation, based on some enlargement of our Central Control Commission.

The Plenary Meetings of the Central Committee of our Party are already revealing a tendency to develop into a kind of supreme Party conference. They take place, on the average, not more than once in two months, while the routine work is conducted, as we

know, on behalf of the Central Committee by our Political Bureau, our Organising Bureau, our Secretariat, and so forth. I think we ought to follow the road we have thus taken to the end and definitely transform the Plenary Meetings of the Central Committee into supreme Party conferences convened once in two months jointly with the Central Control Commission. The Central Control Commission should be amalgamated with the main body of the reorganised Workers' and Peasants' Inspection on the following lines.

I propose that the Congress should elect 75 to 100 new members to the Central Control Commission. They should be workers and peasants, and should go through the same Party screening as ordinary members of the Central Committee, because they are to enjoy the same rights as the members of the Central Committee.

On the other hand, the staff of the Workers' and Peasants' Inspection should be reduced to three or four hundred persons, specially screened for conscientiousness and knowledge of our state apparatus. They must also undergo a special test as regards their knowledge of the principles of scientific organisation of labour in general, and of administrative work, office work, and so forth, in particular.

In my opinion, such an amalgamation of the Workers' and Peasants' Inspection with the Central Control Commission will be beneficial to both these institutions. On the one hand, the Workers' and Peasants' Inspection will thus obtain such high authority that it will certainly not be inferior to the People's Commissariat of Foreign Affairs. On the other hand, our Central Committee, together with the Central Control Commission, will definitely take the road of becoming a supreme Party conference, which in fact it has already taken, and along which it should proceed to the end so as to be able to fulfil its functions properly in two respects: in respect to *its own* methodical, expedient and systematic organisation and work, and in respect to maintaining contacts with the broad masses through the medium of the best of our workers and peasants.

I foresee an objection that, directly or indirectly, may come from those spheres which make our state apparatus antiquated, i. e., from those who urge that its present utterly impossible, indecently pre-revolutionary form be preserved (incidentally, we now have an opportunity which rarely occurs in history of ascertaining the period necessary for bringing about radical social changes; we now

see clearly *what* can be done in five years, and what requires much more time).

The objection I foresee is that the change I propose will lead to nothing but chaos. The members of the Central Control Commission will wander around all the institutions, not knowing where, why or to whom to apply, causing disorganisation everywhere and distracting employees from their routine work, etc., etc.

I think that the malicious source of this objection is so obvious that it does not warrant a reply. It goes without saying that the Presidium of the Central Control Commission, the People's Commissar of the Workers' and Peasants' Inspection and his collegium (and also, in the proper cases, the Secretariat of our Central Committee) will have to put in years of persistent effort to get the Commissariat properly organised, and to get it to function smoothly in conjunction with the Central Control Commission. In my opinion, the People's Commissar of the Workers' and Peasants' Inspection, as well as the whole collegium, can (and should) remain and guide the work of the entire Workers' and Peasants' Inspection, including the work of all the members of the Central Control Commission who will be "placed under his command". The three or four hundred employees of the Workers' and Peasants' Inspection that are to remain, according to my plan, should, on the one hand, perform purely secretarial functions for the other members of the Workers' and Peasants' Inspection and for the supplementary members of the Central Control Commission; and, on the other hand, they should be highly skilled, specially screened, particularly reliable, and highly paid, so that they may be relieved of their present truly unhappy (to say the least) position of Workers' and Peasants' Inspection officials.

I am sure that the reduction of the staff to the number I have indicated will greatly enhance the efficiency of the Workers' and Peasants' Inspection personnel and the quality of all its work, enabling the People's Commissar and the members of the collegium to concentrate their efforts entirely on organising work and on systematically and steadily improving its efficiency, which is so absolutely essential for our workers' and peasants' government, and for our Soviet system.

On the other hand, I also think that the People's Commissar of the Workers' and Peasants' Inspection should work on partly

amalgamating and partly co-ordinating those higher institutions for the organisation of labour (the Central Institute of Labour, the Institute for the Scientific Organisation of Labour, etc.), of which there are now no fewer than twelve in our Republic. Excessive uniformity and a consequent desire to amalgamate will be harmful. On the contrary, what is needed here is a reasonable and expedient mean between amalgamating all these institutions and properly delimiting them, allowing for a certain independence for each of them.

Our own Central Committee will undoubtedly gain no less from this reorganisation than the Workers' and Peasants' Inspection. It will gain because its contacts with the masses will be greater and because the regularity and effectiveness of its work will improve. It will then be possible (and necessary) to institute a stricter and more responsible procedure of preparing for the meetings of the Political Bureau, which should be attended by a definite number of members of the Central Control Commission determined either for a definite period or by some organisational plan.

In distributing work to the members of the Central Control Commission, the People's Commissar of the Workers' and Peasants' Inspection, in conjunction with the Presidium of the Central Control Commission, should impose on them the duty either of attending the meetings of the Political Bureau for the purpose of examining all the documents appertaining to matters that come before it in one way or another; or of devoting their working time to theoretical study, to the study of scientific methods of organising labour; or of taking a practical part in the work of supervising and improving our machinery of state, from the higher state institutions to the lower local bodies, etc.

I also think that in addition to the political advantages accruing from the fact that the members of the Central Committee and the Central Control Commission will, as a consequence of this reform, be much better informed and better prepared for the meetings of the Political Bureau (all the documents relevant to the business to be discussed at these meetings should be sent to all the members of the Central Committee and the Central Control Commission not later than the day before the meeting of the Political Bureau, except in absolutely urgent cases, for which special methods of informing the members of the Central Committee and the Central Control Commission and of settling these matters must be devised), there will also be the advantage that the influence of purely

personal and incidental factors in our Central Committee will diminish, and this will reduce the danger of a split.

Our Central Committee has grown into a strictly centralised and highly authoritative group, but the conditions under which this group is working are not commensurate with its authority. The reform I recommend should help to remove this defect, and the members of the Central Control Commission, whose duty it will be to attend all meetings of the Political Bureau in a definite number, will have to form a compact group which should not allow anybody's authority without exception, neither that of the General Secretary nor of any other member of the Central Committee, to prevent them from putting questions, verifying documents, and, in general, from keeping themselves fully informed of all things and from exercising the strictest control over the proper conduct of affairs.

Of course, in our Soviet Republic, the social order is based on the collaboration of two classes: the workers and peasants, in which the "Nepmen", i. e., the bourgeoisie, are now permitted to participate on certain terms. If serious class disagreements arise between these classes, a split will be inevitable. But the grounds for such a split are not inevitable in our social system, and it is the principal task of our Central Committee and Central Control Commission, as well as of our Party as a whole, to watch very closely over such circumstances as may cause a split, and to forestall them, for in the final analysis the fate of our Republic will depend on whether the peasant masses will stand by the working class, loyal to their alliance, or whether they will permit the "Nepmen", i. e., the new bourgeoisie, to drive a wedge between them and the working class, to split them off from the working class. The more clearly we see this alternative, the more clearly all our workers and peasants understand it, the greater are the chances that we shall avoid a split, which would be fatal for the Soviet Republic.

January 23, 1923

Pravda No. 16, January 25, 1923
Signed: *N. Lenin*

Collected Works, Vol. 33,
pp. 481-86

NOTES

¹ *Fabians* — members of the Fabian Society, a British reformist organisation, founded in 1884. It was called after the Roman general Quintus Fabius Maximus (3rd cent. B. C.), who earned the nickname Cunctator (the Delayer) for his dilatory tactics and avoidance of a decisive encounter with Hannibal. Fabians were mostly bourgeois intellectuals — scientists, writers and politicians (among them Sidney and Beatrice Webb, George Bernard Shaw and Ramsay MacDonald). They denied the need for the proletarian class struggle and the socialist revolution and asserted that the transition from capitalism to socialism could be achieved only by way of reforms and a gradual transformation of society. In 1900 the Fabian Society became part of the Labour Party. p. 11

² The *Second International* — an international association of socialist parties, founded in 1889. When the imperialist epoch set in, it was increasingly dominated by opportunist tendencies. When a world war broke out in 1914, the opportunist leaders of the Second International openly defended the imperialist policies of their respective bourgeois governments, voting for war credits. p. 12

³ The *Socialist-Revolutionaries (S. R.s)*—a petty-bourgeois party in Russia, founded in late 1901 and early 1902. During the First World War most of the Socialist-Revolutionaries adopted a social-chauvinist stand.

After the February bourgeois-democratic revolution of 1917, the S. R.s, with the Mensheviks, were the mainstay of the counter-revolutionary bourgeois Provisional Government and the party's leaders (Avksentyev, Chernov) were members of that government. After the October Socialist Revolution the Socialist-Revolutionaries fought against Soviet power.

p. 15

⁴ The *Mensheviks* — adherents of a petty-bourgeois opportunist trend in the Russian Social-Democratic movement. Their name goes back to the Second Congress of the R. S. D. L. P. (1903), when they received a minority (*menshinstvo* in Russian) of seats in the Party's central bodies elected at the close of the Congress, whereas the revolutionary Social-Democrats headed by Lenin were in the majority (*bolshinstvo* in Russian); hence the names Bolsheviks and Mensheviks.

The Mensheviks sought to reconcile the proletariat with the bourgeoisie and pursued an opportunist policy in the working-class movement.

After the February bourgeois-democratic revolution of 1917, the Menshevik leaders accepted posts in the Provisional Government, supported its imperialist policies and struggled to prevent the approaching proletarian revolution. After the October Socialist Revolution the Mensheviks became an openly counter-revolutionary party, organising and taking part in various conspiracies and uprisings designed to overthrow Soviet power.

p. 15

⁵ Reference is to the First Empire of Napoleon I (1804-14) and the Second Empire of Napoleon III (1852-70).

p. 20

⁶ The *Thirty Years' War (1618-48)*—the First European war which resulted from an aggravation of the contradictions between various alignments of European states and took the form of a struggle between the Protestants and the Catholics. Germany became the chief battlefield and object of military plunder and predatory claims. The war ended with the signing of the Peace Treaty of Westphalia, which completed the political dismemberment of Germany.

p. 26

⁷ The *Gotha Programme* — the programme adopted by the Socialist Workers' Party of Germany in 1875, at the Gotha Congress, which united the two German Socialist parties: the Eisenachers — led by August Bebel and Wilhelm Liebknecht and ideologically influenced by Marx and Engels, and the Lassalleans (the General Association of German Workers) who pursued an opportunist policy. The programme was characterised by eclecticism and was opportunist because the Eisenachers had made concessions to the Lassalleans on major issues and accepted Lassallean formulations. Marx in his *Critique of the Gotha Programme* and Engels in his letter to August Bebel of March 18-28, 1875, criticised the Gotha Programme, regarding it as a serious step backward compared with the Eisenach Programme of 1869.

p. 27

⁸ In the late nineteenth and early twentieth centuries, the ruling circles of the bourgeoisie in a number of countries resorted to an intricate manoeuvre in their efforts to split the working-class movement and distract the proletariat from the revolutionary struggle by minor concessions: they induced some reformist leaders of socialist parties to participate in reactionary bourgeois governments. In Britain, John Burns, a trade union leader, became an MP in 1892; in France, the socialist Millerand received a post in the Waldeck-Rousseau bourgeois government in 1899 and helped the bourgeoisie to pursue a reactionary policy with regard to the working class. In Italy, the socialists Bissolati, Bonomi and others were in the early twentieth century the most zealous advocates of collaboration with the government.

During the First World War the Right opportunist leaders of the Social-Democratic parties of some countries openly adopted social-chauvinist positions and entered their bourgeois governments.

p. 30

⁹ Reference is to the second period (1814-30) of the Bourbon monarchy overthrown by the French bourgeois revolution of the late eighteenth century and restored after the victory of the anti-French coalition over Napoleon I, and to the rule of the Orleans dynasty (1830-48) which came to power as a result of the July revolution of 1830.

p. 32

- ¹⁰The bourgeois-democratic revolution of February 27 (March 12), 1917, in Russia resulted in the overthrow of the autocracy and the establishment of a bourgeois Provisional Government.
p. 34
- ¹¹The *Constitutional-Democratic Party (Cadets)* — the principal party of the liberal monarchist bourgeoisie in Russia, founded in October 1905. It consisted of representatives of the bourgeoisie, landowners and bourgeois intellectuals who advocated constitutional monarchy. During the First World War the Cadets fully supported the aggressive foreign policy of the tsarist government. Holding key posts in the bourgeois Provisional Government, they pursued an anti-popular, counter-revolutionary policy. After the victory of the October Socialist Revolution they became implacable enemies of Soviet power and participated in all the armed counter-revolutionary actions and campaigns of the interventionists.
p. 34
- ¹²The Provisional Government announced the convocation of the Constituent Assembly in its declaration of March 2 (15), 1917. The elections were set for September 17 (30), 1917, but were soon postponed until November 12 (25). They took place at the appointed time, after the October Revolution. The party lists drawn up before the Revolution did not reflect the new balance of forces in the country. As a result the Right-wing Socialist-Revolutionaries and the Mensheviks won a majority in the Constituent Assembly.
The Constituent Assembly was opened on January 5, 1918. After the counter-revolutionary majority rejected the "Declaration of Rights of the Working and Exploited People", placed before the Assembly by the Soviet Government, and refused to approve the decrees on peace and on land adopted by the Second All-Russia Congress of Soviets, the Assembly was dissolved by a decision of the All-Russia Central Executive Committee.
p. 34
- ¹³*Die Neue Zeit* (New Times) — theoretical journal of the German Social-Democratic Party, published in Stuttgart from 1883 to 1923. It carried some of Marx's and Engels' works. Engels offered advice to its editors and often criticised them for departures from Marxism. In the second half of the nineties, upon Engels' death, the journal began systematically to publish revisionist articles, including a serial by Bernstein entitled "Problems of Socialism", which initiated a revisionist campaign against Marxism.
p. 37
- ¹⁴Reference is to the 1910 revolution in Portugal which led to the overthrow of the king and the proclamation of a republic on October 5, 1910, and to the 1908 revolution in Turkey as a result of which the Constitution of 1876 was restored and a parliament convened.
p. 42
- ¹⁵*Dyelo Naroda* (The People's Cause) — a Socialist-Revolutionary daily published in Petrograd from March 1917 to July 1918.
p. 49
- ¹⁶The *Girondins* — a bourgeois political grouping during the French revolution of the late eighteenth century, which represented the republican commercial, industrial and landowning bourgeoisie, mainly from the provinces. They derived their name from Gironde Department, from which many of its leaders came. They

expressed the interests of the moderate bourgeoisie, vacillating between revolution and counter-revolution and compromising with the monarchy.

p. 55

¹⁷The *Blanquists* — adherents of a trend in the French socialist movement, headed by Louis Auguste Blanqui, an outstanding revolutionary and prominent utopian communist. The Blanquists 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". They substituted the activity of a revolutionary party by the actions of a secret group of conspirators.

p. 59

¹⁸The *Proudhonists* — adherents of a petty-bourgeois socialist trend named after its ideologist, the French anarchist Proudhon. Criticising large-scale capitalist ownership from petty-bourgeois positions, Proudhon dreamed of perpetuating small-scale private ownership and suggested that a "people's" and an "exchange" banks be organised which would help the workers to obtain their own means of production, become handicraftsmen and secure "just" marketing of their products. Proudhon failed to understand the role and significance of the proletariat and opposed the class struggle, the socialist revolution and the dictatorship of the proletariat. As an anarchist, he denied the necessity for the state.

p. 59

¹⁹The *Erfurt Programme* of the German Social-Democratic Party was adopted in October 1891. It was a step forward compared with the Gotha Programme of 1875, which was criticised by Marx and Engels. The Erfurt Programme was based on the Marxist doctrine that the capitalist mode of production must inevitably yield place to the socialist mode of production; it stressed the need for the working class to wage a political struggle, indicating the party's role as the organiser of this struggle, etc. However, it said nothing about the necessity of the dictatorship of the proletariat.

p. 66

²⁰The *Anti-Socialist Law* (Exceptional Law Against the Socialists) was introduced in Germany in 1878. According to this law, all organisations of the Social-Democratic Party, mass workers' organisations and the workers' press were banned, socialist literature was made subject to confiscation and the Social-Democrats were persecuted, to the point of banishment. In these circumstances the Party managed to combine its legal and illegal work, and its influence among the masses was growing steadily. In 1890 the Anti-Socialist Law was repealed.

p. 67

²¹Reference is to the Austro-Prussian War of 1866 and the Franco-Prussian War of 1870-71; these wars completed the unification of Germany under the hegemony of the Prussian military.

p. 70

²²The first French Republic existed from 1792 to 1799.

p. 71

²³*Pravda* (The Truth) — a legal daily Bolshevik newspaper. Its first issue came out in St. Petersburg on April 22 (May 5), 1912. Today it is the organ of the C.C. C.P.S.U.

p. 72

²⁴Reference is to a speech made by the Menshevik Tsereteli, a minister of the Provisional Government, on June 11, 1917, at a joint meeting of the Steering

Committee of the First All-Russia Congress of Soviets, the Executive Committee of the Petrograd Soviet of Workers' and Soldiers' Deputies, the Executive Committee of the Soviet of Peasants' Deputies and the bureaux of all the factions of the Congress of Soviets.

p. 73

²⁵ The *Los-von-Kirche-Bewegung* (the Leave-the-Church Movement) or *Kirchenaustrittsbewegung* (Movement to Secede from the Church) assumed a vast scale in Germany before the First World War. In January 1914 *Die Neue Zeit* began, with the revisionist Paul Göhre's article, to discuss the attitude of the German Social-Democratic Party to the movement. During the discussion prominent German Social-Democratic leaders failed to rebuff Göhre, who affirmed that the party should remain neutral towards the Movement to Secede from the Church and forbid its members to engage in propaganda against religion and the church on behalf of the party.

p. 74

²⁶ The possible salaries mentioned by Lenin were expressed in terms of the paper currency of the second half of 1917 when the value of the paper rouble was very low.

p. 75

²⁷ *Lassalleans* — supporters of the German petty-bourgeois socialist Ferdinand Lassalle, members of the General Association of German Workers, founded in 1863. The first Chairman of the Association was Lassalle, who formulated its programme and the fundamentals of its tactics. The struggle for universal suffrage was declared to be the political programme of the Association, while the organisation of workers' production associations, subsidised by the state, was its economic programme. In their practical activities, Lassalle and his followers supported Bismarck's Great-Power policy.

p. 77

²⁸ Reference is to the split between the revolutionary Social-Democrats and the opportunists that occurred at the Second Congress of the R. S. D. L. P. held in Brussels and London in 1903. In the elections to the Party's central bodies the revolutionary Social-Democrats received the majority of votes and were thereafter called Bolsheviks (from the Russian word *bolshinstvo*, majority), whereas the opportunists were in the minority and were dubbed Mensheviks (from the Russian word *menshinstvo*, minority).

p. 78

²⁹ Reference is to the persecution of the Bolshevik Party which began after the demonstrations of July 3 and 4, 1917. The demonstrations were fired upon by order of the Provisional Government.

p. 78

³⁰ N. G. Pomyalovsky, a Russian author, described the life of seminary students, who won notoriety by their coarse manners, in his *Sketches of Seminary Life*.

p. 92

³¹ The *Hague Congress of the First International*, held on September 2-7, 1872, expelled Bakunin, Guillaume and other anarchist leaders from the International.

p. 97

- ³² *Zarya* (Dawn) — a Marxist scientific and political journal, published in Stuttgart in 1901-02 by Lenin, Plekhanov and others. It criticised international and Russian revisionism and defended the theoretical principles of Marxism.
p. 98
- ³³ Reference is to the Fifth World Congress of the Second International. On the fundamental issue, "The Winning of Political Power, and Alliances with Bourgeois Parties", whose discussion was prompted by the socialist Millerand becoming a member of the Waldeck-Rousseau counter-revolutionary government, the Congress carried a motion tabled by Kautsky. The resolution said that "the entry of a single socialist into a bourgeois ministry cannot be considered as the normal beginning for winning political power: it can never be anything but a temporary and exceptional makeshift in an emergency situation". Afterwards opportunists frequently referred to this point to justify their collaboration with the bourgeoisie.
p. 99
- ³⁴ *Sozialistische Monatshefte* (Socialist Monthly) — a journal, principal organ of the German opportunists and one of the organs of international revisionism. It was published in Berlin from 1897 to 1933.
p. 110
- ³⁵ Lenin refers to the followers of Jean Jaurès, an outstanding figure in the French and international socialist movement. Jaurès fought for democracy, people's freedoms, for peace and against imperialist oppression and predatory wars. But in the field of theory Jaurès and his followers came out with a revision of the basic propositions of Marxism. They were of the opinion that the proletariat would win not through the class struggle but as a result of "the flourishing of the democratic idea", and preached class peace in bourgeois society. They shared the Proudhonist illusions about co-operatives, believing that their development under capitalism would favour the gradual transition to socialism. In 1902, the Jaurésists formed a reformist French Socialist Party, which merged, in 1905, with the Socialist Party of France into a single French Socialist Party. During the First World War the Jaurésists, who prevailed in the party's leadership, openly supported the imperialist war.
p. 110
- ³⁶ The *Independent Labour Party of Britain* — a reformist organisation set up in 1893 by trade union leaders. From the first days of its existence it concentrated on the parliamentary struggle and parliamentary pacts with the Liberal Party. During the First World War, it took a social-chauvinist stand.
p. 110
- ³⁷ On August 4, 1914, the Social-Democratic group of the German Reichstag voted for war credits to the Kaiser government.
p. 122
- ³⁸ In 1894 reactionary monarchist circles of the French military instituted proceedings against Dreyfus, a Jewish officer of the General Staff, who was falsely accused of espionage and high treason. The trial of Dreyfus, who was sentenced to life imprisonment, served as a pretext for French reactionary circles to fan anti-Semitism and campaign against republican order and democratic liberties. The campaign for a reconsideration of the Dreyfus case assumed a clearly political character and split the country into two camps: republicans and democrats, on the one hand, and the bloc of monarchists, clericals, anti-Semites and nationalists, on the other hand. In 1899, under pressure of public opinion, Dreyfus was pardoned and in 1906 the Court of Appeal acquitted him and reinstated him in the army.
p. 126

³⁹ Reference is to the brutal suppression of the Irish uprising of 1916.

p. 126

⁴⁰ The *Duma* — a representative institution in tsarist Russia, convened as a result of the revolution of 1905-07. Formally the Duma was a legislative body, but it had no real power. Elections to it were indirect, unequal and not universal. The franchise of the working classes and of the non-Russian nationalities inhabiting Russia was greatly curtailed. A vast proportion of the workers and peasants had no franchise at all.

For elections to the Duma voters were divided into four curias: worker, urban, landowner and peasant.

p. 126

⁴¹ The *Constitution of the R.S.F.S.R.*, adopted by the Fifth All-Russia Congress of Soviets in July 1918, gave the proletariat privileges in elections to the Soviets. The deputies to an All-Russia Congress of Soviets were elected according to the following representation quotas: one deputy per 25,000 urban voters and one deputy per 125,000 rural voters. Clause 23 of the Constitution read: "In the interest of the working class as a whole the Russian Socialist Federative Soviet Republic shall deprive certain persons and groups of persons of rights they have abused to the detriment of the socialist revolution". This provision remained in force till the Eighth Congress of Soviets of the U.S.S.R. in 1936, which adopted a new Constitution of the U.S.S.R. giving all citizens equal rights to elect and be elected to the Soviets.

p. 127

⁴² The *First International Socialist Conference in Zimmerwald* (Switzerland) was held on September 5-8, 1915. It was attended by 38 delegates, mostly Centrists, from 11 European countries.

The Conference adopted a manifesto worked out by a special commission — an appeal *To the Proletarians of Europe*, a joint declaration of the German and French delegations, a resolution of sympathy for victims of the war and fighters persecuted for their political activities, and elected an International Socialist Commission.

The Conference saw the formation of the Zimmerwald Left group including representatives of the C.C. R.S.D.L.P. under Lenin's leadership, and Left Social-Democrats from Poland, Lithuania, Latvia, Sweden, Norway, Switzerland and Germany. The Zimmerwald Left struggled against the Centrist majority.

p. 142

⁴³ The *Basle Manifesto* — a manifesto on war adopted by the International Socialist Congress held in Basle on November 24-25, 1912. It warned the peoples against the imminent danger of an imperialist world war and called on the workers of all countries to wage a determined struggle for peace. In case of war the manifesto recommended socialists to take advantage of the economic and political crisis brought about by the war for carrying out a socialist revolution.

p. 144

⁴⁴ *Tolstoyans* — adherents of Tolstoyism, a religious and utopian trend in Russia's social thinking and movement in the late nineteenth and early twentieth centuries, based on Leo Tolstoy's teachings. Tolstoy's followers preached "universal love", non-resistance to evil and moral perfection on a religious basis as a means of reforming society.

p. 146

⁴⁵ The "*Left Communists*" — an anti-Party group which emerged in early 1918 during the discussion of a peace treaty with Germany (the Brest Peace Treaty). Under cover of Leftist phrases about a revolutionary war, the "*Left Communists*" insisted on the adventurist policy of drawing the Soviet Republic, which as yet had no army, into war with imperialist Germany, thus putting the existence of the Soviet Republic in jeopardy. Lenin and his associates had a hard struggle in the C.C. against the "*Left Communists*" to achieve a decision in favour of concluding peace.

p. 149

⁴⁶ *Spartacists* — members of the Spartacus League, a revolutionary organisation of the German Left Social-Democrats, founded at the beginning of the First World War by Karl Liebknecht, Rosa Luxemburg, Franz Mehring, Clara Zetkin and others. They carried on revolutionary propaganda among the masses, organised mass anti-war actions, led strikes and exposed the imperialist nature of the world war and the treachery of the opportunist Social-Democratic leaders.

In December 1919 the Spartacists founded the Communist Party of Germany.

p. 151

⁴⁷ *Die Rote Fahne* (The Red Banner) — a newspaper founded by Karl Liebknecht and Rosa Luxemburg as the central organ of the Spartacus League; later on it became the central organ of the Communist Party of Germany. It came out between 1918 and 1939.

Der Weckruf (The Call) — a newspaper, central organ of the Communist Party of German Austria, published in Vienna from November 1918 to January 11, 1919.

p. 155

⁴⁸ The *Berne Conference* — the first post-war conference of the social-chauvinist and Centrist parties, convened with the aim of restoring the Second International. It was held in Berne on February 3-10, 1919.

One of the main items on the agenda was the question of democracy and dictatorship. A resolution was adopted on this question, which hailed the revolutions in Russia, Austria-Hungary and Germany, but denounced the dictatorship of the proletariat and extolled bourgeois democracy.

p. 160

⁴⁹ Reference is to the *Entente* — a bloc of imperialist powers (Britain, France, and Russia), which took final shape in 1907. It was aimed against the imperialists of the Triple Alliance (Germany, Austria-Hungary, and Italy). It derived its name from the Anglo-French agreement of 1904, called *Entente cordiale*. During the imperialist world war of 1914-18 the Entente was joined by the United States, Japan and other countries. After the October Socialist Revolution the chief members of the bloc organised and took part in the military intervention against Soviet Russia.

p. 164

⁵⁰ *Shop stewards committees* — elective labour organisations in a number of British industries during the First World War. Unlike the compromising trade unions, the committees upheld the interests of the working class, leading the strike movement and carrying on anti-war propaganda. In 1916, the shop stewards committees and workers' committees were united nationally.

After the October Socialist Revolution, during the foreign military intervention

in the Soviet Republic, the shop stewards committees actively supported Soviet Russia.

p. 167

- ⁶¹ *Die Freiheit* (Freedom) — a daily newspaper, organ of the Independent Social-Democratic Party of Germany, published in Berlin from November 15, 1918, to September 30, 1922.

The *Independent Social-Democratic Party of Germany* — a Centrist party formed in April 1917. Under the guise of Centrist phrases, the Independents preached unity with the social-chauvinists and renounced the class struggle. The party existed until 1922.

p. 169

- ⁶² Reference is to the resolution of the Seventh Congress of the R.C.P.(B.) (held March 6-8, 1918) on changing the name of the Party and amending its Programme.

p. 170

- ⁶³ *Gazeta Pechatnikov* (Printers' Newspaper) — organ of the Moscow Printers' Union, appeared from December 1918 to March 1919. The union was under Menshevik influence at the time.

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- ⁶⁴ This refers to the 1919 revolution in Hungary and Swiss workers' revolutionary actions in support of Soviet Russia in 1917-19.

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- ⁶⁵ Lenin refers to Rosa Luxemburg's article "Der Anfang" (The Beginning) published in *Die Rote Fahne* No. 3, November 18, 1918.

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- ⁶⁶ The question of the revision of the Party Programme adopted by the Second Congress of the R.S.D.L.P. in 1903 was posed at the April Conference of 1917. In June 1917, Lenin compiled a pamphlet entitled *Materials Relating to the Revision of the Party Programme*, which contained all the programme materials in the possession of the C.C. In February 1918 Lenin wrote the "Rough Outline of the Draft Programme" which was handed out to the delegates to the Seventh Congress of the Party. The Congress elected a commission for drafting the final version of the programme. The commission was headed by Lenin. In February 1919, the programme commission completed the elaboration of the Draft Programme of the R.C.P.(B.) the key propositions of which were formulated by Lenin. The new Programme was adopted by the Eighth Congress of the R.C.P.(B.) which met on March 18-23, 1919.

p. 177

- ⁶⁷ The *Poor Peasants' Committees* were set up by a decree of the All-Russia Central Executive Committee of June 11, 1918. Their task was to take stock of food supplies on peasant farms, ascertain food surpluses held by the kulaks, assist Soviet economic bodies in requisitioning these surpluses, and supply food to poor peasants. In late 1918, the Poor Peasants' Committees were merged with the volost and village Soviets.

p. 187

- ⁶⁸ The *kulaks* — "the rich peasants who exploit the labour of others, either hiring them for work, or lending money at interest, and so forth" (V. I. Lenin, *Collected Works*, Vol. 36, Moscow, 1966, p. 501).

p. 187

⁵⁹ *Popular Socialists* — members of the petty-bourgeois Trudovik Popular Socialist Party, which separated from the Right wing of the Socialist-Revolutionary Party in 1906. The Popular Socialists formed a bloc with the Constitutional-Democrats, abandoning the demand for a republic and the transfer of all land to the peasants. After the February 1917 bourgeois-democratic revolution, they participated in the bourgeois Provisional Government; took part in counter-revolutionary plots and armed actions against Soviet power after the October Revolution.

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⁶⁰ *Yedinstvo* (Unity) — an insignificant Social-Democratic group that united extreme Right Mensheviks, liquidators, etc., in 1917-18. It took shape in March 1917. Denying the possibility of a socialist revolution in Russia, the *Yedinstvo* group gave full support to the bourgeois Provisional Government and demanded that the imperialist war be continued to the end. The group disintegrated in the summer of 1918.

p. 199

⁶¹ Reference is to the negotiations on the composition of the government between the Bolsheviks and the Vikzhel (the All-Russia Executive Committee of the Railwaymen's Trade Union) in October-November 1917.

On October 29 (November 11), 1917, the Vikzhel, in which the leading role was played by the Mensheviks and S.R.s, adopted a resolution calling for a "uniform socialist government" consisting of representatives of all parties, "from the Bolsheviks to the Popular Socialists". The C.C. of the Bolshevik Party considered it possible to take part in the negotiations on extending the composition of the government only on the basis of the programme for Soviet power adopted by the Second Congress of Soviets. The negotiations ended in failure.

p. 204

⁶² In speaking about the peasant mandates published in the S.R. newspaper, Lenin has in mind the article entitled "A Draft Mandate, Drawn up on the Basis of 242 Mandates Brought by Deputies from Their Respective Constituencies to the First All-Russia Congress of Soviets of Peasants' Deputies in Petrograd in 1917", printed in *Izvestia Vserossiiskogo Soveta Krestyanskikh Deputatov* (Bulletin of the All-Russia Soviet of Peasants' Deputies) Nos. 88 and 89 of August 19 and 20, 1917. This Mandate became part of the Decree on Land adopted by the Second All-Russia Congress of Soviets.

p. 209

⁶³ *The Treaty of Brest* — a peace treaty between Soviet Russia and the powers of the Quadruple Alliance (Germany, Austria-Hungary, Bulgaria, and Turkey), signed on March 3, 1918, in Brest-Litovsk and ratified by the Extraordinary Fourth All-Russia Congress of Soviets on March 15. The peace terms were extremely harsh for Soviet Russia: Poland, nearly all the Baltic area and part of Byelorussia were to be controlled by Germany and Austria-Hungary; the Ukraine was to be separated from Soviet Russia and become a state dependent on Germany. Turkey was to take possession of the towns of Kars, Batum and Ardagan. In August 1918, Germany imposed an additional treaty and a financial agreement upon Soviet Russia.

The signing of the Brest Peace Treaty was a sensible political compromise. The treaty gave the Soviet state a respite, enabled it to demobilise the old, disintegrating army and create a new, Red Army, develop socialist construction, and muster the forces for the coming battles against internal counter-revolution and foreign intervention. After the November revolution of 1918 in Germany, which overthrew

the monarchy, the All-Russia Central Executive Committee annulled the predatory Brest Treaty.

p. 212

- ⁶⁴Reference is to the suppression by the Finnish reactionary bourgeoisie of a proletarian revolution in Finland which began in mid-January 1918 in the southern industrial districts of the country. A revolutionary government was set up — the Council of People's Representatives — and a number of reforms carried out: the land was transferred to the landless peasants without compensation, the poor sections of the population were exempted from taxation, the banks were nationalised, etc.

However, the overthrown bourgeois government of Svinhufvud, which established itself in the north of the country, appealed to the German Government for assistance and unleashed a civil war. In May 1918, the revolution in Finland was defeated.

p. 216

- ⁶⁵The *Longuetists* — members of a minority in the French Socialist Party, headed by Jean Longuet. During the imperialist world war of 1914-18 the Longuetists held Centrist views and pursued a conciliatory policy with regard to the social-chauvinists; they rejected revolutionary struggle and advocated "defence of the fatherland" in the imperialist war. After the October Socialist Revolution in Russia they declared themselves to be supporters of the dictatorship of the proletariat. But in practice they opposed it. Having found themselves in a minority at the Tours Congress of the French Socialist Party in December 1920, the Longuetists, together with the avowed reformists, broke away from the party and joined the Two-and-a-Half International.

p. 218

- ⁶⁶*Iskra* (Spark)—the first illegal All-Russia Marxist newspaper founded by Lenin abroad in 1900. It played a decisive role in creating the revolutionary Marxist party of the Russian working class.

After the Second Congress of the R.S.D.L.P. (1903) *Iskra* became a Menshevik newspaper and ceased to be an organ of revolutionary Marxism.

p. 220

- ⁶⁷Reference is to the Mensheviks, who formed the Right, opportunist wing of Social-Democracy in the R.S.D.L.P., and to the Socialist-Revolutionaries (S.R.s).

p. 224

- ⁶⁸Reference is to the shooting of unarmed workers at the Lena goldfields in Siberia on April 4 (17), 1912. The bloody drama on the Lena gave rise to strong feelings in Russia's working class. A wave of street demonstrations, meetings and protest strikes swept the country.

p. 226

- ⁶⁹Reference is to the Fourth Duma (1912-17) in which the majority of the deputies represented the landowners and the big bourgeoisie.

p. 226

- ⁷⁰Reference is to the Bolshevik deputies to the Fourth Duma, A. Y. Badayev, M. K. Muranov, G. I. Petrovsky, F. N. Samoilov and N. R. Shagov. For protesting against Russia's entry into the imperialist world war and refusing to vote for war

- credits, they were arrested in November 1914, brought to trial and exiled for life to Turukhansk Territory (Eastern Siberia).
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- ⁷¹ See Note 1.
p. 227
- ⁷² See Note 36.
p. 227
- ⁷³ See Note 8.
p. 227
- ⁷⁴ Reference is to the otzovists and ultimatists, the struggle against whom developed in 1908, and in 1909 resulted in the expulsion of the otzovist leader, A. Bogdanov, from the Party.
Using revolutionary phrases as a cover, the otzovists demanded that the Social-Democratic deputies be recalled from the Third Duma and the work in legal organisations — trade unions, co-operatives, etc. — be stopped. Ultimatism was a variety of otzovism. Failing to understand the necessity of conducting persistent educational work among the Social-Democratic deputies, the ultimatists proposed that an ultimatum should be presented to the Social-Democratic group in the Duma to the effect that if they did not obey unquestioningly all decisions of the Party's C.C. they would be recalled from the Duma. A conference of the enlarged editorial board of the Bolshevik newspaper *Proletary* (The Proletarian) condemned otzovism and ultimatism and called on the Bolsheviks to wage a resolute struggle against these deviations.
p. 231
- ⁷⁵ On August 6 (19), 1905, the tsar's manifesto was made public, proclaiming the law on instituting the Duma and the election procedure. This body was known as the Bulygin Duma, as its project was drawn up, on the tsar's instructions, by A. G. Bulygin, Minister of the Interior. According to the project, the Duma was to be a consultative body under the tsar. The Bolsheviks called upon the workers and peasants to actively boycott the Bulygin Duma. No elections to the Duma were held. for the mounting tide of the revolution and the all-Russia October political strike of 1905 swept it away.
p. 232
- ⁷⁶ Reference is to the all-Russia October political strike of 1905.
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- ⁷⁷ See Note 45.
p. 233
- ⁷⁸ Reference is to the Labour Party of Britain, formed in 1900 as an alliance of trade unions and socialist organisations and groups for the purpose of sending working-class representatives to Parliament. It was first known as the Labour Representation Committee, but in 1906 took the name of Labour Party. It was originally a party of workers but was later joined by a large number of petty bourgeois. It is an opportunist organisation in its ideology and tactics.
p. 233
- ⁷⁹ The "*Opposition on principle*" — a group of German "Left" Communists advocating anarcho-sindicalist views. At the Second Congress of the Communist

Party of Germany in 1919 they were expelled from the party and, in April 1920, formed the so-called Communist Workers' Party of Germany.

p. 235

⁸⁰ *Kommunistische Arbeiterzeitung* (The Communist Workers' Newspaper) — organ of the anarcho-syndicalist group of the German "Left" Communists, published in Hamburg between 1919 and 1927.

p. 239

⁸¹ Reference is to the League of Struggle for the Emancipation of the Working Class formed in St. Petersburg in the autumn of 1895. It united about twenty Marxist circles.

p. 240

⁸² The *Trudoviks* — a group of petty-bourgeois democrats in each of the four Dumas. It consisted of peasants and intellectuals of Narodnik leanings.

p. 241

⁸³ *Communist International* — a journal, organ of the Executive Committee of the Communist International, published in Russian, German, French, English, Spanish, and Chinese between 1919 and 1943.

p. 247

⁸⁴ *Folkets Dagblad Politiken* (People's Political Daily) — newspaper of the Swedish Left Social-Democrats, published from 1916 to 1945. Following the split in the Communist Party in 1929, it became the organ of its Right wing.

p. 248

⁸⁵ The *Industrial Workers of the World* — a trade union organisation of U.S. workers. It was founded in 1905 and united chiefly unskilled and low-paid workers of various trades. The organisation opposed the policy of class collaboration pursued by the reformist leaders of the American Federation of Labor. However, its work was marked by anarcho-syndicalism: it did not recognise the political struggle of the proletariat and refused to carry on work among members of the A.F.L. unions. As a result of this policy the I.W.W. became a sectarian organisation with no influence in the working-class movement.

p. 249

⁸⁶ *Il Soviet* (The Soviet) — a newspaper, organ of the Italian Socialist Party, published in Naples between 1918 and 1922.

p. 259

⁸⁷ *Comunismo* (Communism) — a fortnightly journal of the Italian Socialist Party published in Milan from 1919 to 1922.

p. 259

⁸⁸ *Der Volksstaat* (The People's State) — a newspaper, central organ of the German Social-Democratic Party, published in Leipzig in 1869-76.

p. 260

⁸⁹ 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. In 1920-21 the League of Nations was one of the organising centres of the military intervention against Soviet Russia.

p. 262

- ⁹⁰ Reference is to the negotiations between the editors of *Iskra* and P. B. Struve about the joint publication abroad of an illegal periodical, *Sovremennoye Obozreniye* (Modern Review). The publication never materialised.
p. 264
- ⁹¹ Reference is to the international socialist conferences in Zimmerwald and Kienthal (Switzerland), held during the First World War, in 1915 and 1916. They helped strengthen the contacts between the socialists of the warring countries and rally the Left-wing Social-Democrats in the anti-imperialist struggle.
p. 265
- ⁹² The *Revolutionary Communists* — a Narodnik group which separated from the Left Socialist-Revolutionary Party after the mutiny of the Left S.R.s in July 1918. In September 1918 they formed the so-called Party of Revolutionary Communism, which expressed readiness to co-operate with the R.C.P.(B.) and support Soviet power. In September 1920 the party decided to join the R.C.P.(B.).
p. 265
- ⁹³ The *Versailles Peace Treaty* that ended the First World War of 1914-18 was signed on June 28, 1919, by the United States, the British Empire, France and other powers on one side, and Germany on the other.
The Versailles Treaty deprived Germany not only of all her colonies but also of a large part of her own territory. Besides, Germany was to make enormous reparation payments, and her armed forces were to be drastically reduced.
p. 267
- ⁹⁴ The *British Socialist Party* (B.S.P.) was founded in Manchester in 1911 as a result of the merger of the Social-Democratic Party and other socialist groups. It carried on propaganda in the spirit of Marxism. Lenin wrote that the B.S.P. "...is not opportunist and is really independent of the Liberals" (V. I. Lenin, *Collected Works*, Vol. 19, p. 273). But its numerical smallness and weak ties with the masses gave it a somewhat sectarian character. During the First World War, a sharp struggle developed in the party between the internationalist wing (Gallacher, Inkpin, Maclean, Rothstein and others) and the social-chauvinist wing, led by Hyndman. Some of the internationalists in the party were inconsistent, taking a Centrist stand on a number of issues. In February 1916, a group of B.S.P. members started the newspaper *The Call*, which was destined to play an important role in rallying the internationalists. In April 1916, the annual B.S.P. conference, meeting in Salford, condemned the social-chauvinist attitude of Hyndman and his followers, who thereupon left the party.
The B.S.P. greeted the October Socialist Revolution. Members of the party were active in the British working people's movement in defence of Soviet Russia against foreign intervention. In 1919, the overwhelming majority of the B.S.P. branches (98 to 4) declared themselves for joining the Communist International. Together with the communist Unity Group, the B.S.P. played a major part in founding the Communist Party. At the Unity Congress in 1920 the great majority of the B.S.P. branches joined the Communist Party.
p. 269
- ⁹⁵ The *Socialist Labour Party*—a revolutionary Marxist organisation formed in 1903 in Scotland by a group of Left, largely Scottish, Social-Democrats, who had broken away from the Social-Democratic Federation.
The South Wales Socialist Society — a small group that consisted mostly of revolutionary Welsh miners. The Society dated back to the movement for reforming

the mining industry, which had considerably mounted even before the First World War.

The Workers' Socialist Federation — a small organisation which emerged in May 1918 from the Women's Suffrage League and consisted mostly of women.

During the Formation of the Communist Party of Great Britain (its Inaugural Congress was held on July 31-August 1, 1920), whose programme contained clauses on the participation of the Party in parliamentary elections and on affiliation to the Labour Party, the above-mentioned organisations, which were not alien to sectarian errors, did not join the Communist Party. In January 1921, the South Wales Socialist Society and the Workers' Socialist Federation, which had by that time taken the name of the Communist Party (British Section of the Third International), united with the Communist Party of Great Britain. The leadership of the Socialist Labour Party refused to join.

p. 270

⁹⁶ *The Workers' Dreadnought* was published in London from March 1914 to June 1924. From 1918 it was the organ of the Workers' Socialist Federation.

p. 270

⁹⁷ *The Manchester Guardian* — a liberal bourgeois newspaper published since 1821.

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⁹⁸ See Note 11.

p. 290

⁹⁹ *Die Rote Fahne* — a newspaper, central organ of the Communist Party of Austria, published in Vienna from July 1919 to August 1945.

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¹⁰⁰ See Note 51.

p. 300

¹⁰¹ "Soviet pleaders" — collegiums of lawyers set up in February 1918 under the Soviets of Workers', Soldiers', Peasants' and Cossacks' Deputies. In October 1920 they were abolished.

p. 304

¹⁰² In accordance with this, the words "Dutch Tribunists" in the text of Lenin's "*Left-Wing Communism — an Infantile Disorder*" were everywhere replaced with the words "certain members of the Communist Party of Holland".

p. 306

¹⁰³ Reference is to the programme adopted by the Second Congress of the R.S.D.L.P. in 1903.

p. 319

¹⁰⁴ *Prosveshcheniye* (Enlightenment)—a legal theoretical Bolshevik monthly published in St. Petersburg from December 1911 to June 1914.

p. 320

¹⁰⁵ Reference is to the all-Russia October political strike.

p. 321

¹⁰⁶ *Die Neue Rheinische Zeitung* (The New Rhenish Gazette) — a daily published in Cologne from June 1, 1848, to May 19, 1849, and edited by Karl Marx. This militant organ of the proletarian wing of the democrats did much to educate the masses and

rouse them for struggle against the counter-revolution. Most of the leading articles, which defined the newspaper's stand on the key issues of the German and European revolution, were written by Marx and Engels.

Despite all persecution and obstacles put up by the police, *Die Neue Rheinische Zeitung* boldly championed the interests of revolutionary democracy and the proletariat. Its publication was discontinued following Marx's deportation from Prussia in May 1849 and reprisals against the other editors.

p. 323

¹⁰⁷ On March 18, 1848, an armed uprising took place in Berlin, which marked the beginning of the bourgeois-democratic revolution of 1848-49 in Germany.

p. 323

¹⁰⁸ The *Frankfurt Assembly*—the All-German National Assembly convened after the March 1848 revolution in Germany in Frankfurt am Main in May of the same year. Its main task was to end the political fragmentation of Germany and draw up an all-German constitution. However, because of the cowardice and vacillation of its liberal majority and the indecision and inconsistency of the petty-bourgeois Left wing, the Assembly did not dare to assume supreme power in the country and failed to take a resolute stand on the key issues of the 1848-49 German revolution. It did nothing to alleviate the position of the workers and peasants and did not support the national liberation movement in Poland and Bohemia, but approved the oppression of subject peoples by Austria and Prussia. The Assembly did not have the courage to mobilise the people to rebuff the counter-revolutionary offensive and defend the Imperial Constitution which it had framed in March 1849.

Shortly afterwards the Austrian and then the Prussian governments recalled their deputies, whereupon the liberal deputies of other German states also withdrew. The remaining deputies, who belonged to the petty-bourgeois Left wing, had the Assembly moved to Stuttgart. In June 1849, it was disbanded by the troops of the Württemberg government.

p. 324

¹⁰⁹ On January 9, 1905, a peaceful demonstration of St. Petersburg workers, organised by the priest Gapon, was opened fire on while on its way to the Winter Palace to hand in a petition to the tsar. The heinous massacre of the unarmed workers, ordered by the tsar himself, set off a nation-wide wave of political strikes and demonstrations.

The events of January 9, which came to be known as the Bloody Sunday, marked the beginning of the 1905-07 revolution.

p. 324

¹¹⁰ On October 17 (30), 1905, at the highest upsurge of the all-Russia October political strike, the tsar issued a manifesto in which he promised "political freedoms" and a "legislative" Duma. The manifesto was a political manoeuvre resorted to by the autocracy in order to win time, split the revolutionary forces, frustrate the strike and suppress the revolution.

p. 325

¹¹¹ Reference is to *Nasha Zhizn* (Our Life), a daily newspaper published, with interruptions, in St. Petersburg from November 6 (19), 1904, to July 11 (24), 1906.

p. 326

¹¹² Reference is to the First Duma (April-July 1906), in which the majority of seats was held by the Cadets.

p. 326

¹¹³ See Note 75.

p. 327

¹¹⁴ *Brentanoism* — a political trend originated by the German bourgeois economist Lujo Brentano (1844-1931). Brentano preached "social peace" in capitalist society. The social contradictions of capitalism, he maintained, could be eliminated without the class struggle; the interests of the workers and the capitalists could be reconciled and the labour question settled through the instrumentality of reformist trade unions and factory legislation.

p. 333

¹¹⁵ *Bez Zaglaviya* (Without a Title)—a political weekly published in St. Petersburg from January 24 (February 6) to May 14 (27), 1906. It was edited by S. N. Prokopovich. The supporters of *Bez Zaglaviya* were a semi-Cadet, semi-Menshevik group of Russian bourgeois intellectuals. Under the guise of non-partisanship, they preached bourgeois-liberal and opportunist ideas and supported revisionists in the Russian and international Social-Democratic movement.

p. 333

¹¹⁶ Lenin is referring to the disagreements in the Social-Democratic group of the German Reichstag over the shipping subsidies (*Dampfersubvention*). Late in 1884 Bismarck, in pursuance of the expansionist colonial policy, demanded from the Reichstag that it approve subsidies to shipping companies for establishing regular shipping routes to East Asia, Australia and Africa. The Left wing of the Social-Democratic group led by Bebel and Liebknecht rejected the subsidies, but the Right wing, under Auer, Dietz and others, which constituted the majority, declared themselves in favour of granting subsidies, even before the official debate on the question. During the Reichstag debate in March 1885, the Social-Democratic Right wing voted for subsidies for shipping lines to East Asia and Australia, making a number of reservations, in particular that the ships for the new lines should be built at German shipyards. Only after the Reichstag declined this demand did the whole group unanimously come out against the government bill. The behaviour of the majority of the group came in for criticism from the newspaper *Sozialdemokrat* and Social-Democratic organisations. At one time the disagreements within the group were so acute that they threatened to lead to a split in the party.

p. 335

¹¹⁷ The "Youth" group in the German Social-Democratic Party — a petty-bourgeois, semi-anarchist opposition which took shape in 1890. The nucleus of the opposition was made up of young writers and students (hence the name of the opposition), who posed as party theoreticians and leaders. Blind to the changes brought about by the abrogation of the Anti-Socialist Law in 1878, they denied the need for the Party to make use of legal forms of struggle, opposed the participation of Social-Democrats in parliament, and accused the party of opportunism and defending the interests of the petty bourgeoisie. Some leaders of the "Left" opposition were expelled from the Party at the Erfurt Congress in October 1891.

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¹¹⁸ *Severnny Golos* (Voice of the North) — a legal newspaper, organ of the R.S.D.L.P., published in St. Petersburg from December 6 (19) to December 8 (21), 1905, after the government had closed down the newspapers *Novaya Zhizn* and *Nachalo*. It was edited jointly by the Bolsheviks and the Mensheviks. It was closed down by the government after its third issue had come out.

p. 336

¹¹⁹ *Nachalo* (The Beginning)—a legal Menshevik daily published in St. Petersburg from November 13 (26) to December 2 (15), 1905. Altogether sixteen issues came out.

p. 336

¹²⁰ *Novaya Zhizn* (New Life) — the first legal Bolshevik newspaper, published daily from October 27 (November 9) to December 3 (16), 1905, in St. Petersburg. *Novaya Zhizn* was actually the central organ of the R.S.D.L.P. It was repeatedly harassed. After issue No. 27 of December 2, the newspaper was closed down by the government. Its last issue, No. 28, came out illegally.

p. 336

¹²¹ *Polyarnaya Zvezda* (The Pole Star) — a weekly journal, organ of the Right wing of the Cadet Party, published in St. Petersburg from December 15 (28), 1905, to March 19 (April 1), 1906. Altogether fourteen issues came out. *Polyarnaya Zvezda* expressed open hatred for the revolution and waged a struggle against the revolutionary-democratic intelligentsia.

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- Branting, Carl Hjalmar* (1860-1925)—leader of the Swedish Social-Democratic Party, one of the leaders of the Second International, opportunist—47, 110, 169
- Brentano, Lujo* (1844-1931)—German economist, advocate of "Katheder-socialism" preaching rejection of the class struggle and

considering it possible to solve social contradictions by means of reforms—333

Breshko-Breshkovskaya, Yekaterina Konstantinovna (1844-1934)—an organiser and leader of the Socialist-Revolutionary Party, belonged to its extreme Right wing—11

Bukharin, Nikolai Ivanovich (1888-1938)—writer and economist, member of the Bolshevik Party from 1906. Adopted anti-Leninist positions on questions of the state, proletarian dictatorship, the right of nations to self-determination, and others. In 1918, at the conclusion of the Brest Peace Treaty headed the anti-Party group of "Left Communists". From 1929, leader of the Right, opportunist deviation in the Party. In 1937 was expelled from the Party for his anti-Party activities—233

Bulygin, Alexander Grigoryevich (1851-1919)—tsarist Minister; in 1905 headed the commission drafting a Bill to convene a consultative State Duma with a view to weakening the rising revolutionary movement—327

C

Camphausen, Ludolf (1803-1890)—Prussian statesman, a leader of the Rhenish liberal bourgeoisie—323, 324

Cavaignac, Louis Eugene (1802-1857)—French general. In June 1848 headed the military dictatorship and brutally suppressed the Paris workers' uprising—73

Chernov, Victor Mikhailovich (1876-1952)—a leader and theoretician of the Socialist-Revolutionary Party—11, 20, 48, 49, 77, 92, 110, 202, 208, 265

Chernyshevsky, Nikolai Gavrilovich (1828-1889)—Russian revolutionary democrat, writer, philo-

sopher, economist, and literary critic—264

Churchill, Winston (1874-1965)—British politician, Conservative. In 1918-21, War Minister and one of the inspirers of the armed intervention against Soviet Russia. During the Second World War, Prime Minister of Great Britain—275-77, 279, 285

Clemenceau, Georges Benjamin (1841-1929)—French politician and statesman. In 1906-09 and 1917-20, Prime Minister of France; conducted the policy of nationalism, chauvinism and brutal repressions against the working class—125, 146

Clynes, John Robert (1869-1949)—English politician, a leader of the Labour Party—271, 272

Cornelissen, Christian—Dutch anarchist, follower of Kropotkin; opposed Marxism—92

Crispien, Arthur (1875-1946)—a leader of the German Social-Democratic Party, journalist—231, 266, 299, 300, 338

D

David, Eduard (1863-1930)—a leader of the Right wing of the German Social-Democratic Party, revisionist. During the First World War (1914-18), a social-chauvinist—11, 47, 110

De Leon, Daniel (1852-1914)—prominent figure in the US labour movement. In the 1890s, leader and ideologist of the Socialist Labour Party. De Leon waged a struggle against the reactionary opportunist leaders of the American trade union movement but at the same time made sectarian and anarcho-syndicalist mistakes—247

Denikin, Anton Ivanovich (1872--1947)—general of the tsarist army. During the Civil War in Russia (1918-21), Commander-in-Chief of the whiteguard armed

- forces in the south of Russia. After their defeat by the Soviet armed forces, emigrated—212, 214, 235, 241, 242, 255
- Düttmann, Wilhelm* (1874-1954)—a leader of the German Social-Democratic Party, journalist. During the First World War (1914-18), a Centrist—338
- Dietzgen, Joseph* (1828-1888)—German worker, tanner, a prominent Social Democrat; philosopher; arrived independently at the basic propositions of dialectical materialism—256
- Dreyfus, Alfred* (1859-1935)—Jewish officer of the French General Staff, sentenced to life imprisonment by a court martial in 1894 on a false charge of high treason. Thanks to the struggle waged by the working class and progressive intellectuals in his defense, was pardoned in 1899 and rehabilitated in 1906—126, 163, 286
- Dubasov, Fyodor Vasilyevich* (1845-1912)—tsarist admiral; from November 1905, Governor-General of Moscow; butcher of the First Russian Revolution 1905-07—325, 332, 334, 335, 336
- Dugoni, Enrico* (1874-1945)—Italian socialist, sided with the Turati-Trèves reformist group—301
- Durnovo, Pyotr Nikolayevich* (1844-1915)—statesman of the tsarist Russia. In October 1905, Minister of the Interior; brutally suppressed the First Russian Revolution of 1905-07—332
- Dühring, Eugen* (1833-1921)—German eclectic philosopher and vulgar economist—23, 26, 335
- E
- Eberlein, Hugo* (Albert, M.) (1887-1944)—German Left-wing Social-Democrat, one of the founders of the Communist Party of Germany; a leader of the Spartacus League—174
- Ebert, Friedrich* (1871-1925)—a leader of the Right wing of the German Social-Democratic Party. During the First World War (1914-18), a social-chauvinist; from February 1918, President of Germany—155
- Engels, Frederick* (1820-1895)—12-14, 16-29, 35, 40, 57-59, 61-80, 84, 90, 92, 95, 97, 99, 101, 102, 115, 119, 121, 123, 124, 131, 132, 134, 136, 139, 145, 148, 156, 161, 231, 238, 247, 260, 261, 264
- Erler, Karl*—see *Laufenberg, Heinrich*
- G
- Gallacher, William* (1881-1965)—prominent figure in the British labour movement, a leader of the Communist Party of Great Britain—271, 273, 279
- Ghe, A. Y.* (d. 1919)—Russian anarchist. After the October Socialist Revolution (1917) supported the Soviet government—92
- Gompers, Samuel* (1850-1924)—prominent figure in the US trade union movement; a founder of the American Federation of Labour (AFL), its permanent President from 1895. Enemy of socialism. During the First World War (1914-18), a social-chauvinist—147, 158, 246, 249, 250
- Graber, Ernest Paul* (b. 1875)—Swiss Social-Democrat, member of the Executive Committee of the Swiss Social-Democratic Party. Took part in founding the Centrist Two-and-a-Half International—142
- Grave, Jean* (1854-1939)—French petty-bourgeois socialist, a theoretician of anarchism—92
- Grimm, Robert* (1881-1958)—a leader of the Swiss Social-Democratic Party. From 1911 onwards, member of the Swiss Parliament. During the First World War (1914-18), a cen-

trist, participant in the Zimmerwald and Kienthal International Socialist Conferences—142

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 French Socialist Party. At the outbreak of the First World War (1914-18) adopted a social-chauvinist position and entered the French bourgeois government—11, 260, 291

H

Haase, Hugo (1863-1919)—a leader of the German Social-Democratic Party, opportunist—143, 148

Hegel, Georg Wilhelm Friedrich (1770-1831)—German philosopher, objective idealist. His historic service to philosophy was comprehensive elaboration of dialectics which became one of the theoretical sources of dialectical materialism—14, 24

Henderson, Arthur (1863-2935)—British politician, a Right-wing leader of the Labour Party, social-chauvinist. From 1915 to 1931 was several times member, of the British government—47, 125, 147, 155, 158, 246, 249, 271, 272, 275-79, 285, 299

Hilferding, Rudolf (1877-1941)—an opportunist leader and theoretician of the German Social-Democratic Party and of the Second International. During the First World War (1914-18), a Centrist. After the war, founder of the opportunist theory of "organised capitalism"—170, 173, 227, 231, 266, 269, 338

Hillquit, Morris (1869-1933)—American socialist, initially adhered to Marxism, later became an opportunist—321

Hornor, K.—see *Pannekoek, Anton*
Höglund, Carl Zeth Constantine (1884-1956)—Swedish Social-

Democrat, leader of the Left wing of the Social-Democratic movement in Sweden—258

Hyndman, Henry Mayers (1842-1921)—English politician, a founder of the Social-Democratic Federation in the 1880s and of the British Socialist Party (1911); member of the International Socialist Bureau from 1900 to 1910. During the First World War (1914-18), a social-chauvinist. In 1916 was expelled from the Party for propaganda in favour of the imperialist war—11, 291

I

Inkpin, Albert (1884-1944)—prominent figure in the British working-class movement. When the Communist Party of Great Britain was founded in 1920, he became its General Secretary—274

J

Jaurès, Jean (1859-1914)—prominent figure in the French and international socialist movement, leader of the Right, reformist wing of the French Socialist Party; fought actively against militarism and war; was assassinated by chauvinists in 1914—98, 110

Jouhaux, Léon (1879-1954)—prominent figure in the French and international trade union movement. During the First World War (1914-18), a social-chauvinist—246, 249, 303

K

Kapp, Wolfgang (1858-1922)—representative of German Junkerdom and imperialist militarism. In March 1920, headed the counter-revolutionary military-monarchist coup—283, 285, 299, 300

- Kautsky, Karl* (1854-1938)—a leader of the German Social-Democratic Party and of the Second International. Initially a Marxist, he later became a renegade from Marxism, ideologist of Centrism (Kautskyism). Author of the reactionary theory of "ultra-imperialism". Opposed the Socialist Revolution and the Soviet State—12, 14, 16, 19, 27, 29, 33, 34, 37, 41, 45, 47, 54, 65, 66, 74, 97-110, 113-27, 129-53, 155-59, 170-73, 194, 196, 202, 205, 207, 208, 211, 220, 221, 231, 233, 247, 264, 265, 266, 268, 269, 291, 292, 297, 299, 300, 316, 321, 322, 326, 338
- Kerensky, Alexander Fyodorovich* (1881-1970)—Socialist-Revolutionary. In 1917 headed the bourgeois Provisional Government; pursued the policy of continuing the imperialist war and retaining power in the hands of the bourgeoisie. After the October Socialist Revolution (1917), a White émigré—20, 72, 143-45, 174, 235, 241, 265, 275, 290
- Kizewetter, Alexander Alexandrovich* (1866-1933)—Russian historian and writer, a leader of the Cadet Party. After the October Socialist Revolution (1917) waged a struggle against Soviet power and was exiled from Soviet Russia in 1922—328-32
- Kolb, Wilhelm* (1870-1918)—German Social-Democrat, opportunist and revisionist. During the First World War (1914-18), a social-chauvinist—110
- Kolchak, Alexander Vasilyevich* (1873-1920)—tsarist admiral, monarchist. Headed the bourgeois-landowner counter-revolution in Siberia in 1919. Henchman of the British, American and French imperialism—212, 235, 255
- Kornilov, Lavr Georgiyevich* (1870-1918)—tsarist general, Supreme Commander-in-Chief of the Russian army from 1917. In August 1917, headed a counter-revolutionary revolt; after its suppression, was imprisoned but escaped and fled to the Don, where he became an organiser and later Commander-in-Chief of the whiteguard "Volunteer Army"—145, 283, 300
- Kropotkin, Pyotr Alexeyevich* (1842-1921)—one of the main leaders and theoreticians of anarchism. In 1872, abroad, joined Bakunin's group; opposed Karl Marx's teaching on the class struggle and the dictatorship of the proletariat. During the First World War (1914-18), a social-chauvinist. Later, acknowledged the historical significance of the October Socialist Revolution (1917) and called on the workers to prevent an armed intervention against Soviet Russia—92, 100
- Krupp*—the dynasty of German munition makers; took an active part in preparing the First World War (1914-18); aided Hitler to take power—125
- Kugelmann, Ludwig* (1830-1902)—German Social-Democrat, participant in the 1848-49 Revolution in Germany, member of the First International—40
- Kuskova, Yekaterina Dmitriyevna* (1869-1958)—Russian public figure, author of the *Credo*, a document expressing the Bernsteinian programme of the working-class movement in which the tasks of the working class were reduced to economic struggle only. In 1906, published the semi-Cadet magazine *Bez Zaglaviya* (Without a Title). After the October Socialist Revolution (1917) was exiled from the Soviet Russia for her anti-Soviet activities—332

L

Lansbury, George (1859-1940)—a leader of the British Labour Party—233, 260

- Lassalle, Ferdinand* (1825-1864)—German socialist, founder of the General German Workers' Union; he adopted an opportunist stand on a number of major political questions—77, 80, 87, 88
- Laufenberg, Heinrich* (Erler, Karl) (1872-1932)—German Social-Democrat. After the November 1918 revolution, joined the Communist Party of Germany, and headed the "Left" opposition spreading anarcho-syndicalist views. In 1919, was expelled from the Party—239, 268
- Ledebour, Georg* (1850-1947)—German Social-Democrat, participant in the International Socialist Congress in Stuttgart at which he spoke against colonialism. Subsequently, an opportunist—231, 266
- Legien, Karl* (1861-1920)—German Right-wing Social-Democrat, a leader of the German trade unions, revisionist. During the First World War (1914-18), a social-chauvinist—11, 47, 49, 110, 230, 242, 246, 249
- Lenin, Vladimir Ilyich* (Lenin, N.) (1870-1924)—197, 264, 306, 323
- Liebknecht, Karl* (1871-1919)—outstanding figure in the German and international working-class movement; waged a struggle against opportunism and militarism. In 1912, a deputy to the Reichstag; during the November 1918 Revolution in Germany headed, together with Rosa Luxemburg, the revolutionary vanguard of the German workers; a founder of the Communist Party of Germany; in January 1919, after the suppression of the Berlin workers' uprising, was assassinated by counter-revolutionaries—165, 251, 258
- Liebknecht, Wilhelm* (1826-1900)—a founder and leader of the German Social-Democratic Party.
- Prominent figure in the First and Second Internationals. Editor of the central organ of the German Social-Democratic Party, the newspaper *Vorwärts*; was several times elected a deputy to the Reichstag—65, 67, 151, 152
- Lloyd George, David* (1863-1945)—British statesman, leader of the Liberal Party. In 1916-22, Prime Minister of Great Britain, an organiser of the military intervention against the Soviet state—273-79, 285
- Lonquet, Jean* (1876-1938)—a leader of the French Socialist Party and of the Second International. During the First World War (1914-18), headed the Centrist minority in the Party. From 1921, member of the Executive Committee of the Vienna (Two-and-a-Half) International; from 1923, a leader of the so-called Socialist Labour International—125, 142, 143, 146-48, 152, 153, 202, 211, 227, 233, 297, 321, 322, 326, 338
- Luxemburg, Rosa* (1871-1919)—outstanding figure in the German, Polish and international working-class movements, one of the Left-wing leaders of the Second International, a founder of the Communist Party of Germany. In January 1919 she was assassinated by counter-revolutionaries—104, 122, 165, 251, 320
- Lüttwitz, Walther* (1859-1942)—German general. In May 1920, one of the leaders of the so-called Kapp putsch, a counter-revolutionary revolt organised by the German military with the aim of restoring monarchy and establishing military dictatorship in Germany—299, 300

M

MacDonald, James Ramsay (1866-1937) — a founder and lead-

- er of the Independent Labour Party and of the Labour Party of Britain, pursued an opportunist policy, preaching the theory of class collaboration and gradual transition of capitalism into socialism. At the outbreak of the First World War (1914-18), a pacifist, later, openly supported the imperialist bourgeoisie—142, 153, 202, 211, 271, 272. 338
- Malinovsky, Roman Vatslavovich* (1876-1918)—deputy to the Fourth Duma, member of its Bolshevik group. Later was exposed as a provocateur, an agent of the tsarist secret police. In 1918 was brought to trial and shot on the verdict of the Supreme Tribunal of the All-Russia Central Executive Commission—241
- Martov L. (Zederbaum, Yuli Osipovich)* (1873-1923)—Russian Social-Democrat, a Menshevik leader. After the defeat of the 1905-07 Revolution, supported liquidators, editor of the newspaper *Golos Sotsial-Demokrata* (Voice of the Social-Democrat). During the First World War (1914-18), a Centrist. After the October Socialist Revolution (1917), came out against Soviet power—137, 138, 141, 142, 202, 208, 264, 265
- Marx, Karl* (1818-1883)—12, 13-16, 21, 22, 24-43, 45-50, 52-57, 59, 60, 62-64, 69, 70, 73, 77-82, 84, 86-89, 92, 93, 96-100, 102, 104-09, 113-24, 129-32, 135-37, 139, 140, 148-51, 156, 157, 159, 161, 162, 164, 166, 168, 180, 193, 207, 208, 213, 214, 223, 231, 238, 239, 247, 259, 260, 264, 323, 324
- Mehring, Franz* (1846-1919)—a leader and theoretician of the Left wing of the German Social-Democratic Party. During the First World War (1914-18), an internationalist; opposed opportunism and revisionism in the Second International. Organiser and leader of the revolutionary Spartacus League, participated in founding of the Communist Party of Germany—38, 323
- Merrheim, Alphonse* (1881-1925)—French trade unionist, syndicalist. At the beginning of the First World War (1914-18), one of the Left-wing leaders of the syndicalist movement in France, opposing social-chauvinism and the war. Later, a social-chauvinist—246, 303
- Mikhailovsky, Nikolai Konstantinovich* (1842-1904)—Russian writer and literary critic, theoretician of Narodism—17
- Millerand, Alexandre Etienne* (1859-1943)—French politician; in the 1890s sided with the socialists. In 1899 entered the reactionary bourgeois government of Valdek-Rousseau, collaborating with General Galliffet, the butcher of the Paris Commune. In 1909-10, 1912-13, and 1914-15, occupied various ministerial posts—98
- Min., Georgi Alexandrovich* (1855-1906)—colonel of the tsarist army; brutally suppressed the December 1905 armed uprising in Moscow. Was assassinated by a Socialist-Revolutionary—332
- Modigliani, Vittorio Emmanuele* (1872-1947)—a veteran member of the Italian Socialist Party, reformist. During the First World War (1914-18), a Centrist—301
- Montesquieu, Charles Louis* (1689-1755)—French sociologist, economist and writer, theoretician of constitutional monarchy—55
- Mülberger, Arthur* (1847-1907)—German petty-bourgeois journalist, follower of Proudhon. Author of several works on the housing question and the history of social thought of France and Germany, criticised Marxism—335

N

- Naine, Charles* (1874-1926)—a leader of the Swiss Social-Democratic Party. During the First World War (1914-18), an internationalist—142
- Napoleon I (Bonaparte)* (1769-1821)—Emperor of the French (1804-14 and 1815)—32, 74
- Napoleon III (Bonaparte, Louis)* (1808-1873)—Emperor of the French (1852-70)—31, 32
- Natanson, Mark Andreyevich* (1850-1919)—representative of Narodnik revolution, later Socialist-Revolutionary. During the First World War (1914-18) adopted an inconsistent internationalist stand, deviating towards Centrist—265
- Nobs, Ernst* (1886-1957)—a leader of the Swiss Social-Democratic Party. In 1917 adopted a Centrist stand—142
- Noske, Gustav* (1868-1946)—an opportunist leader of the German Social-Democratic Party. During the First World War (1914-18), a social-chauvinist. In 1919-1920, War Minister. Organiser of brutal repressions against revolutionary workers of Berlin, and of the assassination of Karl Liebknecht and Rosa Luxemburg—227, 271, 273, 291
- Pankhurst, Sylvia Estella* (1882-1960)—prominent figure in the British labour movement. After the October Socialist Revolution (1917) opposed military intervention of the imperialist states against Soviet Russia. Participant in the Second Congress of the Comintern. In 1921 joined the Communist Party of Great Britain, but was soon expelled for refusal to submit to Party discipline—270, 273-75, 279
- Pannekoek, Anton (Horner, K.)* (1873-1960)—Dutch Social-Democrat. During the First World War (1914-18), an internationalist. In 1918-21, member of the Dutch Communist Party, adopted an ultra-Left sectarian stand. In 1921, withdrew from the Communist Party—104-06, 239, 242, 267
- Platten, Friedrich* (1883-1942)—Swiss Left-wing Social-Democrat, an organiser of the Communist Party of Switzerland. During the First World War (1914-18), participant in the Zimmerwald and Kienthal Conferences, belonged to the Zimmerwald Left—174
- Plekhanov, Georgi Valentinovich* (1856-1918)—prominent figure in the Russian and international working-class movement, first theoretician and propagandist of Marxism in Russia, founder of the Emancipation of Labour group, the first Russian Marxist organisation (1883). After the Second Congress of the R.S.D.L.P. (1903), Menshevik. During the First World War (1914-18) adopted a social-chauvinist stand; adopted a negative attitude towards the October Socialist Revolution (1917)—11, 39, 41, 47, 50, 53, 92, 97, 110, 230, 264, 286, 291, 319, 333
- Pomyalovsky, Nikolai Gerasimovich* (1835-1863)—Russian democratic writer, author of the book *Sketches of Seminary Life*—92

O

- Obolensky*—see *Osinsky, N.*
- Osinsky, N. (Obolensky, Valerian Valerianovich)* (1887-1938)—Russian Social-Democrat, Bolshevik—172

P

- Palchinsky, Pyotr Ioakimovich* (1875-1929)—engineer, Deputy Minister of Trade and Industry in the bourgeois Provisional Government (1917)—20

Potresov, Alexander Nikolayevich (1869-1934)—a Menshevik leader. After the defeat of the 1905-07 Revolution, liquidator. During the First World War, a social-chauvinist. After the October Socialist Revolution of 1917, a White émigré—11, 110, 264

Prokopovich, Sergei Nikolayevich (1871-1955)—Russian economist and publicist, one of the first champions of Bernsteinism in Russia—333

Proudhon, Pierre Joseph (1809-1865)—French writer, economist and sociologist, ideologist of the petty bourgeoisie, a founder of anarchism—52-54, 58, 59, 61, 64, 77

R

Radek, Karl Berngardovich (1885-1939)—took part in the Social-Democratic movement in Galicia, Poland and Germany. During the First World War (1914-18), took an internationalist stand, but deviated towards Centrism—233

Renaudel, Pierre (1871-1935)—a reformist leader of the French Socialist Party. During the First World War (1914-18), a social-chauvinist—11, 47, 125, 147, 153, 204, 233

Renner, Karl (1870-1950)—Austrian politician, leader and theoretician of the Austrian Right-wing Social-Democrats; ideologist of so-called Austro-Marxism and one of the authors of the bourgeois nationalist theory of "cultural-national autonomy". During the First World War (1914-18), a social-chauvinist—155, 157-59, 227, 233

Rodzyanko, Mikhail Vladimirovich (1859-1924)—Russian landowner, monarchist, after the October Socialist Revolution (1917), one of the organisers of the counter-

revolutionary struggle against Soviet Russia—241

Rubanovich, Ilya Adolfovich (1860-1920)—a leader of the Socialist-Revolutionary Party, member of the International Socialist Bureau. During the First World War (1914-18), a social-chauvinist—11

Rusanov, Nikolai Sergeyeovich (b. 1859)—journalist, member of the Narodnaya Volya, later a Socialist-Revolutionary—49

S

Scheidemann, Philipp (1865-1939)—a leader of the extreme Right, opportunist wing of the Social-Democratic Party of Germany. During the First World War (1914-18), a social-chauvinist. In February-June 1919 headed the coalition government of the Weimar Republic; one of the organisers of the bloody suppression of the German working-class movement in 1918-21—11, 47, 49, 110, 125, 142, 147, 151-53, 155-59, 169, 174, 204, 205, 227, 233, 265, 266, 268, 271, 273, 275, 285, 291, 299, 300

Schröder, Karl (1884-1950)—German Left-wing Social-Democrat. After joining the Communist Party of Germany, sided with the "Left" Laufenberg-Wolffheim opposition, became a preacher of anarcho-syndicalist views. In 1919, was expelled from the Party—239

Sembat, Marcel (1862-1922)—a leader of the French Socialist Party, journalist. During the First World War (1914-18), a social-chauvinist—47, 49

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), an interna-

- tionalist. Subsequently a Communist—259
- Skobelev, Matvei Ivanovich* (1885-1939)—Russian Social-Democrat, Menshevik. During the First World War (1914-18), a social-chauvinist. After the February 1917 bourgeois-democratic revolution entered the bourgeois Provisional Government. Subsequently withdrew from the Mensheviks—20, 48
- Snowden, Philip* (1864-1937)—British politician. During the First World War (1914-18), a Centrist. Author of several works on the labour movement—271, 272, 275-79, 299
- Spencer, Herbert* (1820-1903)—English philosopher, psychologist and sociologist, outstanding representative of positivism, a founder of the so-called organic theory of society—17
- Spiridonova, Maria Alexandrovna* (1884-1941)—a leader of the Socialist-Revolutionary Party. In 1906 was condemned to penal servitude for her attempt on the life of Luzhenovsky a Black-Hundred pogrom organiser. After the February 1917 bourgeois-democratic revolution, an organiser of the Left wing of the Socialist-Revolutionary Party. Opposed the conclusion of the Brest-Litovsk Peace Treaty; took part in the counter-revolutionary revolt of the Left Socialist-Revolutionaries in July 1918—330-33
- Stauning, Thorwald* (1873-1942)—Danish statesman, a Right-wing leader of the Danish Social-Democratic Party and of the Second International, journalist. During the First World War (1914-18), a social-chauvinist—47, 110
- Stein (Rubinstein), A.* (1881-1948)—Menshevik. In 1906, emigrated from Russia to Germany. On the outbreak of the First World War (1914-18), together with Kautsky and Bernstein published the weekly *Sozialistische Auslands-politik*—138
- Stirner, Max (Schmidt, Johann Caspar)* (1806-1856)—German philosopher, author of the book *Der Einzige und sein Eigenthum*, an ideologist of bourgeois individualism and anarchism—97
- Struve, Pyotr Berngardovich* (1870-1944)—Russian economist and writer, prominent representative of "legal Marxism" in the 1890s; later, a leader of the Cadet Party—41, 264, 327, 337
- Svyatitsky, N. V.* (b. 1887)—Socialist-Revolutionary, member of the Constituent Assembly; secretary of the counter-revolutionary committee of Constituent Assembly members in Samara in 1918—198-200, 205, 213

T

- Tolstoy, Lev Nikolayevich* (1828-1910)—great Russian writer—146
- Trèves, Claudio* (1863-1933)—reformist leader of the Italian Socialist Party. During the First World War (1914-18), a Centrist—110, 301
- Tsereteli, Irakly Georgiyevich* (1882-1959)—a Menshevik leader. In May 1917 entered the bourgeois Provisional Government—11, 20, 48, 50, 73, 77, 92, 110
- Tugan*—see *Tugan-Baranovsky, Mikhail Ivanovich*
- Tugan-Baranovsky, Mikhail Ivanovich* (1865-1919)—Russian economist, representative of "legal Marxism" in the 1890s; later, prominent figure in the Cadet Party—88
- Turati, Filippo* (1857-1932)—prominent figure in the Italian working-class movement; an organiser of the Italian Socialist Party (1892); conducted a policy of class collaboration between the proletariat

and the bourgeoisie. During the First World War (1914-18), a Centrist—110, 142, 143, 146-48, 227, 301, 302, 316, 322, 338

V

Vaillant, Edouard Marie (1840-1915)—prominent figure in the Paris Commune; later, an organiser and leader of the Socialist Party of France. During the First World War (1914-18), a social-chauvinist—260

Vandervelde, Emile (1866-1938)—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), a social-chauvinist; entered the bourgeois government of Belgium—47, 49, 110, 158

W

Wallace, John (b. 1868)—member of the British Liberal Party—274

Webb, Beatrice (1858-1943) and *Sidney* (1859-1947)—English public figures, authors of several books on the history and theory of the English labour movement. Sidney Webb was a founder of the reformist Fabian Society—108, 125

Wendel, Friedrich (1886-1960)—German Left Social-Democrat. On joining the German Communist Party, adhered to the "Left" opposition headed by Laufenberg and Wolffheim, spreading anarcho-syndicalist views. In 1919 was expelled from the Party—239

Weiting, Wilhelm (1808-1871)—German utopian socialist, prominent figure in the German working-class movement at its initial stage—123

Wilhelm II (Hohenzollern) (1859-1941)—German Emperor and King of Prussia (1888-1918)—146

Weydemeyer, Joseph (1818-1866)—prominent figure in the German and American labour movement, friend and comrade-in-arms of Karl Marx and Frederick Engels—38

Wijnkoop, David (1877-1941)—Dutch Social-Democrat; later a founder of the Communist Party of Holland. During the First World War (1914-18), an internationalist—306

Wolffheim, Fritz—German Left Social-Democrat, journalist; a leader of the anarcho-syndicalist "Left" opposition in the Communist Party of Germany. Was expelled from the Party in 1919—239

Y

Yudenich, Nikolai Nikolayevich (1862-1933)—tsarist general; during the Civil War headed the counter-revolution in the north-west of Russia—242

Z

Zasulich, Vera Ivanovna (1849-1919)—Russian Social-Democrat. Took part in founding the Emancipation of Labour group, the first Russian Marxist organisation. After the Second Congress of the R.S.D.L.P. (1903), a Menshevik—264

Zenzinov, Vladimir Mikhailovich (b. 1881)—a leader of the Socialist-Revolutionary Party and editor of its organ, the newspaper *Dyelo Naroda* (People's Cause)—49

Zubatov, Sergei Vasilyevich (1864-1917)—colonel of the gendarmerie, chief of the Moscow police in 1900. Organiser of so-called Zubatov workers' societies (1901-03), by means of which he sought to divert the workers from the revolutionary struggle and to spread monarchical ideas among them—249

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