

Lenin

*On Socialist
Ideology
and Culture*



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Workers of All Countries, Unite!



V. I. Lenin

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On Socialist Ideology and Culture



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CONTENS

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THE THREE SOURCES AND THREE COMPONENT PARTS OF MARXISM

Throughout the civilised world the teachings of Marx evoke the utmost hostility and hatred of all bourgeois science (both official and liberal), which regards Marxism as a kind of "pernicious sect". And no other attitude is to be expected, for there can be no "impartial" social science in a society based on class struggle. In one way or another, *all* official and liberal science *defends* wage-slavery, whereas Marxism has declared relentless war on that slavery. To expect science to be impartial in a wage-slave society is as foolishly naïve as to expect impartiality from manufacturers on the question of whether workers' wages ought not to be increased by decreasing the profits of capital.

But this is not all. The history of philosophy and the history of social science show with perfect clarity that there is nothing resembling "sectarianism" in Marxism, in the sense of its being a hidebound, petrified doctrine, a doctrine which arose *away from* the high road of the development of world civilisation. On the contrary, the genius of Marx consists precisely in his having furnished answers to questions already raised by the foremost minds of mankind. His doctrine emerged as the direct and immediate *continuation* of the teachings of the greatest representatives of philosophy, political economy and socialism.

The Marxist doctrine is omnipotent because it is true. It is comprehensive and harmonious, and provides men with an integral world outlook irreconcilable with any form of superstition, reaction, or defence of bourgeois oppression. It is the legitimate successor to the best that man produced in the nineteenth century, as represented by German philosophy, English political economy and French socialism.

It is these three sources of Marxism, which are also its component parts, that we shall outline in brief.

I

The philosophy of Marxism is *materialism*. Throughout the modern history of Europe, and especially at the end of the eighteenth century in France, where a resolute struggle was conducted against every kind of medieval rubbish, against serfdom in institutions and ideas, materialism has proved to be the only philosophy that is consistent, true to all the teachings of natural science and hostile to superstition, cant and so forth. The enemies of democracy have, therefore, always exerted all their efforts to "refute", undermine and defame materialism, and have advocated various forms of philosophical idealism, which always, in one way or another, amounts to the defence or support of religion.

Marx and Engels defended philosophical materialism in the most determined manner and repeatedly explained how profoundly erroneous is every deviation from this basis. Their views are most clearly and fully expounded in the works of Engels, *Ludwig Feuerbach* and *Anti-Dühring*,¹ which, like the *Communist Manifesto*, are handbooks for every class-conscious worker.

But Marx did not stop at eighteenth-century materialism: he developed philosophy to a higher level. He enriched it with the achievements of German classical philosophy, especially of Hegel's system, which in its turn had led to the materialism of Feuerbach. The main achievement was *dialectics*, i.e., the doctrine of development

in its fullest, deepest and most comprehensive form, the doctrine of the relativity of the human knowledge that provides us with a reflection of eternally developing matter. The latest discoveries of natural science—radium, electrons, the transmutation of elements—have been a remarkable confirmation of Marx's dialectical materialism despite the teachings of the bourgeois philosophers with their "new" reversions to old and decadent idealism.

Marx deepened and developed philosophical materialism to the full, and extended the cognition of nature to include the cognition of *human society*. His *historical materialism* was a great achievement in scientific thinking. The chaos and arbitrariness that had previously reigned in views on history and politics were replaced by a strikingly integral and harmonious scientific theory, which shows how, in consequence of the growth of productive forces, out of one system of social life another and higher system develops—how capitalism, for instance, grows out of feudalism.

Just as man's knowledge reflects nature (i.e., developing matter), which exists independently of him, so man's *social knowledge* (i.e., his various views and doctrines—philosophical, religious, political and so forth) reflects the *economic system* of society. Political institutions are a superstructure on the economic foundation. We see, for example, that the various political forms of the modern European states serve to strengthen the domination of the bourgeoisie over the proletariat.

Marx's philosophy is a consummate philosophical materialism which has provided mankind, and especially the working class, with powerful instruments of knowledge.

II

Having recognised that the economic system is the foundation on which the political superstructure is erected, Marx devoted his greatest attention to the study of this economic system. Marx's principal work, *Capital*, is

devoted to a study of the economic system of modern, i.e., capitalist, society.

Classical political economy, before Marx, evolved in England, the most developed of the capitalist countries. Adam Smith and David Ricardo, by their investigations of the economic system, laid the foundations of the *labour theory of value*. Marx continued their work; he provided a proof of the theory and developed it consistently. He showed that the value of every commodity is determined by the quantity of socially necessary labour time spent on its production.

Where the bourgeois economists saw a relation between things (the exchange of one commodity for another) Marx revealed a *relation between people*. The exchange of commodities expresses the connection between individual producers through the market. *Money* signifies that the connection is becoming closer and closer, inseparably uniting the entire economic life of the individual producers into one whole. *Capital* signifies a further development of this connection: man's labour-power becomes a commodity. The wage-worker sells his labour-power to the owner of land, factories and instruments of labour. The worker spends one part of the day covering the cost of maintaining himself and his family (wages), while the other part of the day he works without remuneration, creating for the capitalist *surplus-value*, the source of profit, the source of the wealth of the capitalist class.

The doctrine of surplus-value is the corner-stone of Marx's economic theory.

Capital, created by the labour of the worker, crushes the worker, ruining small proprietors and creating an army of unemployed. In industry, the victory of large-scale production is immediately apparent, but the same phenomenon is also to be observed in agriculture, where the superiority of large-scale capitalist agriculture is enhanced, the use of machinery increases and the peasant economy, trapped by money-capital, declines and falls into ruin under the burden of its backward technique. The decline of small-scale production assumes different

forms in agriculture, but the decline itself is an indisputable fact.

By destroying small-scale production, capital leads to an increase in productivity of labour and to the creation of a monopoly position for the associations of big capitalists. Production itself becomes more and more social—hundreds of thousands and millions of workers become bound together in a regular economic organism—but the product of this collective labour is appropriated by a handful of capitalists. Anarchy of production, crises, the furious chase after markets and the insecurity of existence of the mass of the population are intensified.

By increasing the dependence of the workers on capital, the capitalist system creates the great power of united labour.

Marx traced the development of capitalism from embryonic commodity economy, from simple exchange, to its highest forms, to large-scale production.

And the experience of all capitalist countries, old and new, year by year demonstrates clearly the truth of this Marxian doctrine to increasing numbers of workers.

Capitalism has triumphed all over the world, but this triumph is only the prelude to the triumph of labour over capital.

III

When feudalism was overthrown, and "free" capitalist society appeared in the world, it at once became apparent that this freedom meant a new system of oppression and exploitation of the working people. Various socialist doctrines immediately emerged as a reflection of and protest against this oppression. Early socialism, however, was *utopian* socialism. It criticised capitalist society, it condemned and damned it, it dreamed of its destruction, it had visions of a better order and endeavoured to convince the rich of the immorality of exploitation.

But utopian socialism could not indicate the real solution. It could not explain the real nature of wage-slavery

under capitalism, it could not reveal the laws of capitalist development, or show what *social force* is capable of becoming the creator of a new society.

Meanwhile, the stormy revolutions which everywhere in Europe, and especially in France, accompanied the fall of feudalism, of serfdom, more and more clearly revealed the *struggle of classes* as the basis and the driving force of all development.

Not a single victory of political freedom over the feudal class was won except against desperate resistance. Not a single capitalist country evolved on a more or less free and democratic basis except by a life-and-death struggle between the various classes of capitalist society.

The genius of Marx lies in his having been the first to deduce from this the lesson world history teaches and to apply that lesson consistently. The deduction he made is the doctrine of the *class struggle*.

People always have been the foolish victims of deception and self-deception in politics, and they always will be until they have learnt to seek out the *interests* of some class or other behind all moral, religious, political and social phrases, declarations and promises. Champions of reforms and improvements will always be fooled by the defenders of the old order until they realise that every old institution, however barbarous and rotten it may appear to be, is kept going by the forces of certain ruling classes. And there is *only one* way of smashing the resistance of those classes, and that is to find, in the very society which surrounds us, the forces which can—and, owing to their social position, *must*—constitute the power capable of sweeping away the old and creating the new, and to enlighten and organise those forces for the struggle.

Marx's philosophical materialism alone has shown the proletariat the way out of the spiritual slavery in which all oppressed classes have hitherto languished. Marx's economic theory alone has explained the true position of the proletariat in the general system of capitalism.

Independent organisations of the proletariat are multiplying all over the world, from America to Japan and

from Sweden to South Africa. The proletariat is becoming enlightened and educated by waging its class struggle; it is ridding itself of the prejudices of bourgeois society; it is rallying its ranks ever more closely and is learning to gauge the measure of its successes; it is steeling its forces and is growing irresistibly.

Prosveshcheniye No. 3,
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OUR PROGRAMME

International Social-Democracy is at present in a state of ideological wavering. Hitherto the doctrines of Marx and Engels were considered to be the firm foundation of revolutionary theory, but voices are now being raised everywhere to proclaim these doctrines inadequate and obsolete. Whoever declares himself to be a Social-Democrat and intends to publish a Social-Democratic organ must define precisely his attitude to a question that is preoccupying the attention of the German Social-Democrats and not of them alone.

We take our stand entirely on the Marxist theoretical position: Marxism was the first to transform socialism from a utopia into a science, to lay a firm foundation for this science, and to indicate the path that must be followed in further developing and elaborating it in all its parts. It disclosed the nature of modern capitalist economy by explaining how the hire of the labourer, the purchase of labour-power, conceals the enslavement of millions of propertyless people by a handful of capitalists, the owners of the land, factories, mines, and so forth. It showed that all modern capitalist development displays the tendency of large-scale production to eliminate petty production and creates conditions that make a socialist system of society possible and necessary. It taught us how

to discern, beneath the pall of rooted customs, political intrigues, abstruse laws, and intricate doctrines—the *class struggle*, the struggle between the propertied classes in all their variety and the propertyless mass, the *proletariat*, which is at the head of all the propertyless. It made clear the real task of a revolutionary socialist party: not to draw up plans for refashioning society, not to preach to the capitalists and their hangers-on about improving the lot of the workers, not to hatch conspiracies, *but to organise the class struggle of the proletariat and to lead this struggle, the ultimate aim of which is the conquest of political power by the proletariat and the organisation of a socialist society.*

And we now ask: Has anything new been introduced into this theory by its loud-voiced “renovators” who are raising so much noise in our day and have grouped themselves around the German socialist Bernstein? *Absolutely nothing.* Not by a single step have they advanced the science which Marx and Engels enjoined us to develop; they have not taught the proletariat any new methods of struggle; they have only retreated, borrowing fragments of backward theories and preaching to the proletariat, not the theory of struggle, but the theory of concession—concession to the most vicious enemies of the proletariat, the governments and bourgeois parties who never tire of seeking new means of baiting the socialists. Plekhanov, one of the founders and leaders of Russian Social-Democracy, was entirely right in ruthlessly criticising Bernstein’s latest “critique”; the views of Bernstein have now been rejected by the representatives of the German workers as well (at the Hannover Congress).²

We anticipate a flood of accusations for these words; the shouts will rise that we want to convert the socialist party into an order of “true believers” that persecutes “heretics” for deviations from “dogma”, for every independent opinion, and so forth. We know about all these fashionable and trenchant phrases. Only there is not a grain of truth or sense in them. There can be no strong socialist party without a revolutionary theory which unites

all socialists, from which they draw all their convictions, and which they apply in their methods of struggle and means of action. To defend such a theory, which to the best of your knowledge you consider to be true, against unfounded attacks and attempts to corrupt it is not to imply that you are an enemy of *all* criticism. We do not regard Marx's theory as something completed and inviolable; on the contrary, we are convinced that it has only laid the foundation stone of the science which socialists *must* develop in all directions if they wish to keep pace with life. We think that an *independent* elaboration of Marx's theory is especially essential for Russian socialists; for this theory provides only general *guiding* principles, which, *in particular*, are applied in England differently than in France, in France differently than in Germany, and in Germany differently than in Russia. We shall therefore gladly afford space in our paper for articles on theoretical questions and we invite all comrades openly to discuss controversial points.

What are the main questions that arise in the application to Russia of the programme common to all Social-Democrats? We have stated that the essence of this programme is to organise the class struggle of the proletariat and to lead this struggle, the ultimate aim of which is the conquest of political power by the proletariat and the establishment of a socialist society. The class struggle of the proletariat comprises the economic struggle (struggle against individual capitalists or against individual groups of capitalists for the improvement of the workers' condition) and the political struggle (struggle against the government for the broadening of the people's rights, i.e., for democracy, and for the broadening of the political power of the proletariat). Some Russian Social-Democrats (among them apparently those who direct *Rabochaya Mysl*¹³) regard the economic struggle as incomparably the more important and almost go so far as to relegate the political struggle to the more or less distant future. This standpoint is utterly false. All Social-Democrats are agreed that it is necessary to organise the eco-

nomical struggle of the working class, that it is necessary to carry on agitation among the workers on this basis, i.e., to help the workers in their day-to-day struggle against the employers, to draw their attention to every form and every case of oppression and in this way to make clear to them the necessity for association. But to forget the political struggle for the economic would mean to depart from the basic principle of international Social-Democracy, it would mean to forget what the entire history of the labour movement teaches us. The confirmed adherents of the bourgeoisie and of the government which serves it have even made repeated attempts to organise purely economic unions of workers and to divert them in this way from "politics", from socialism. It is quite possible that the Russian Government, too, may undertake something of the kind, as it has always endeavoured to throw some paltry sops or, rather, sham sops, to the people, only to turn their thoughts away from the fact that they are oppressed and without rights. No economic struggle can bring the workers any lasting improvement, or can even be conducted on a large scale, unless the workers have the right freely to organise meetings and unions, to have their own newspapers, and to send their representatives to the national assemblies, as do the workers in Germany and all other European countries (with the exception of Turkey and Russia). But in order to win these rights it is necessary to wage a *political struggle*. In Russia, not only the workers, but all citizens are deprived of political rights. Russia is an absolute and unlimited monarchy. The tsar alone promulgates laws, appoints officials and controls them. For this reason, *it seems* as though in Russia the tsar and the tsarist government are independent of all classes and accord equal treatment to all. But *in reality* all officials are chosen exclusively from the propertied class and all are subject to the influence of the big capitalists, who make the ministers dance to their tune and who achieve whatever they want. The Russian working class is burdened by a double yoke; it is robbed and plundered by the capitalists and

the landlords, and to prevent it from fighting them, the police bind it hand and foot, gag it, and every attempt to defend the rights of the people is persecuted. Every strike against a capitalist results in the military and police being let loose on the workers. Every economic struggle necessarily becomes a political struggle, and Social-Democracy must indissolubly combine the one with the other into a *single class struggle of the proletariat*. The first and chief aim of such a struggle must be the conquest of political rights, *the conquest of political liberty*. If the workers of St. Petersburg alone, with a little help from the socialists, have rapidly succeeded in wringing a concession from the government—the adoption of the law on the reduction of the working day⁴—then the Russian working class as a whole, led by a single Russian Social-Democratic Labour Party, will be able, in persistent struggle, to win incomparably more important concessions.

The Russian working class is able to wage its economic and political struggle alone, even if no other class comes to its aid. But in the political struggle the workers do not stand alone. The people's complete lack of rights and the savage lawlessness of the bashi-bazouk officials rouse the indignation of all honest educated people who cannot reconcile themselves to the persecution of free thought and free speech; they rouse the indignation of the persecuted Poles, Finns, Jews, and Russian religious sects; they rouse the indignation of the small merchants, manufacturers, and peasants, who can nowhere find protection from the persecution of officials and police. All these groups of the population are incapable, separately, of carrying on a persistent political struggle. But when the working class raises the banner of this struggle, it will receive support from all sides. Russian Social-Democracy will place itself at the head of all fighters for the rights of the people, of all fighters for democracy, and it will prove invincible!

These are our fundamental views, and we shall develop them systematically and from every aspect in our pa-

per. We are convinced that in this way we shall tread the path which has been indicated by the Russian Social-Democratic Labour Party in its published *Manifesto*.

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Lenin Miscellany III

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In the very first literary expression of Economism⁵ we observe the exceedingly curious phenomenon—highly characteristic for an understanding of all the differences prevailing among present-day Social-Democrats—that the adherents of the “labour movement pure and simple”, worshippers of the closest “organic” contacts (*Rabocheye Dyelo*'s⁶ term) with the proletarian struggle, opponents of any non-worker intelligentsia (even a socialist intelligentsia), are compelled, in order to defend their positions, to resort to the arguments of the *bourgeois* “pure trade-unionists”. This shows that from the very outset *Rabochaya Mysl* began—unconsciously—to implement the programme of the *Credo*.⁷ This shows (something *Rabocheye Dyelo* cannot grasp) that *all* worship of the spontaneity of the working-class movement, **all belittling of the role of “the conscious element”**, of the role of Social-Democracy, *means, quite independently of whether he who belittles that role desires it or not, a strengthening of the influence of bourgeois ideology upon the workers*. All those who talk about “overrating the importance of ideology”,* about exaggerating the role of the conscious element,** etc., imagine that the labour movement pure and simple can elaborate, and will elaborate, an independent ideo-

* Letter of the “Economists”, in *Iskra* No. 12.

** *Rabocheye Dyelo* No. 10.

logy for itself, if only the workers “wrest their fate from the hands of the leaders”. But this is a profound mistake. To supplement what has been said above, we shall quote the following profoundly true and important words of Karl Kautsky on the new draft programme of the Austrian Social-Democratic Party*:

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

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

spontaneously [*urwüchsig*]. Accordingly, the old Hainfeld programme quite rightly stated that the task of Social-Democracy is to imbue the proletariat [literally: saturate the proletariat] with the *consciousness* of its position and the consciousness of its task. There would be no need for this if consciousness arose of itself from the class struggle. The new draft copied this proposition from the old programme, and attached it to the proposition mentioned above. But this completely broke the line of thought..."

Since there can be no talk of an independent ideology formulated by the working masses themselves in the process of their movement,* the *only* choice is—either bourgeois or socialist ideology. There is no middle course (for mankind has not created a "third" ideology, and, moreover, in a society torn by class antagonisms there can never be a non-class or an above-class ideology). Hence, to belittle the socialist ideology *in any way, to turn aside from it in the slightest degree* means to strengthen bourgeois ideology. There is much talk of spontaneity. But the *spontaneous* development of the working-class movement leads to its subordination to bourgeois ideology, *to its development along the lines of the Credo programme*; for the spontaneous working-class movement is trade-unionism, is *Nur-Gewerkschaftlerei*, and trade-unionism means the ideological enslavement of the workers

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

by the bourgeoisie: Hence, our task, the task of Social-Democracy, is *to combat spontaneity, to divert* the working-class movement from this spontaneous, trade-unionist striving to come under the wing of the bourgeoisie, and to bring it under the wing of revolutionary Social-Democracy. The sentence employed by the authors of the "Economist" letter published in *Iskra*, No. 12,⁸ that the efforts of the most inspired ideologists fail to divert the working-class movement from the path that is determined by the interaction of the material elements and the material environment *is therefore tantamount to renouncing socialism*. If these authors were capable of fearlessly, consistently, and thoroughly considering what they say, as everyone who enters the arena of literary and public activity should be, there would be nothing left for them but to "fold their useless arms over their empty breasts" and—surrender the field of action to the Struves and Prokopoviches, who are dragging the working-class movement "along the line of least resistance", i.e., along the line of bourgeois trade-unionism, or to the Zubatovs, who are dragging it along the line of clerical and gendarme "ideology".

Let us recall the example of Germany. What was the historic service Lassalle rendered to the German working-class movement? It was that he *diverted* that movement from the path of progressionist trade-unionism and cooperativism towards which it had been spontaneously moving (*with the benign assistance of Schulze-Delitzsch and his like*). To fulfil such a task it was necessary to do something quite different from talking of underrating the spontaneous element, of tactics-as-process, of the interaction between elements and environment, etc. A *fierce struggle against spontaneity* was necessary, and only after such a struggle, extending over many years, was it possible, for instance, to convert the working population of Berlin from a bulwark of the progressionist party into one of the finest strongholds of Social-Democracy. This struggle is by no means over even today (as might seem to those who learn the history of the German movement

from Prokopovich, and its philosophy from Struve). Even now the German working class is, so to speak, split up among a number of ideologies. A section of the workers is organised in Catholic and monarchist trade unions; another section is organised in the Hirsch-Duncker unions,⁹ founded by the bourgeois worshippers of English trade-unionism; the third is organised in Social-Democratic trade unions. The last-named group is immeasurably more numerous than the rest, but the Social-Democratic ideology was able to achieve this superiority, and will be able to maintain it, only in an unswerving struggle against all other ideologies.

But why, the reader will ask, does the spontaneous movement, the movement along the line of least resistance, lead to the domination of bourgeois ideology? For the simple reason that bourgeois ideology is far older in origin than socialist ideology, that it is more fully developed, and that it has at its disposal *immeasurably* more means of dissemination.* And the younger the socialist movement in any given country, the more vigorously it must struggle against all attempts to entrench non-socialist ideology, and the more resolutely the workers must be warned against the bad counsellors who shout against "overrating the conscious element", etc. The authors of the Economist letter, in unison with *Rabocheye Dyelo*, inveigh against the intolerance that is characteristic of the infancy of the movement. To this we reply: Yes, our movement is indeed in its infancy, and in order

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

that it may grow up faster, it must become imbued with intolerance against those who retard its growth by their subservience to spontaneity. Nothing is so ridiculous and harmful as pretending that we are "old hands" who have long ago experienced all the decisive stages of the struggle.

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PARTY ORGANISATION AND PARTY LITERATURE

The new conditions for Social-Democratic work in Russia which have arisen since the October revolution¹⁰ have brought the question of party literature to the fore. The distinction between the illegal and the legal press, that melancholy heritage of the epoch of feudal, autocratic Russia, is beginning to disappear. It is not yet dead, by a long way. The hypocritical government of our Prime Minister is still running amuck, so much so that *Izvestia Soveta Rabochikh Deputatov*¹¹ is printed "illegally"; but apart from bringing disgrace on the government, apart from striking further moral blows at it, nothing comes of the stupid attempts to "prohibit" that which the government is powerless to thwart.

So long as there was a distinction between the illegal and the legal press, the question of the party and non-party press was decided extremely simply and in an extremely false and abnormal way. The entire illegal press was a party press, being published by organisations and run by groups which in one way or another were linked with groups of practical party workers. The entire legal press was non-party—since parties were banned—but it "gravitated" towards one party or another. Unnatural alliances, strange "bed-fellows" and false cover-devices were inevitable. The forced reserve of those who wished to express party views merged with the immature thinking or mental cowardice of those who had not

rised to these views and who were not, in effect, party people.

An accursed period of Aesopian language, literary bondage, slavish speech, and ideological serfdom! The proletariat has put an end to this foul atmosphere which stifled everything living and fresh in Russia. But so far the proletariat has won only half freedom for Russia.

The revolution is not yet completed. While tsarism is *no longer* strong enough to defeat the revolution, the revolution is *not yet* strong enough to defeat tsarism. And we are living in times when everywhere and in everything there operates this unnatural combination of open, forthright, direct and consistent party spirit with an underground, covert, "diplomatic" and dodgy "legality". This unnatural combination makes itself felt even in our newspaper: for all Mr. Guchkov's witticisms about Social-Democratic tyranny forbidding the publication of moderate liberal-bourgeois newspapers, the fact remains that *Proletary*, the Central Organ of the Russian Social-Democratic Labour Party, still remains outside the locked doors of *autocratic*, police-ridden Russia.

Be that as it may, the half-way revolution compels all of us to set to work at once organising the whole thing on new lines. Today literature, even that published "legally", can be nine-tenths party literature. It must become party literature. In contradistinction to bourgeois customs, to the profit-making, commercialised bourgeois press, to bourgeois literary careerism and individualism, "aristocratic anarchism" and drive for profit, the socialist proletariat must put forward the principle of *party literature*, must develop this principle and put it into practice as fully and completely as possible.

What is this principle of party literature? It is not simply that, for the socialist proletariat, literature cannot be a means of enriching individuals or groups: it cannot, in fact, be an individual undertaking, independent of the common cause of the proletariat. Down with non-partisan writers! Down with literary supermen! Literature must become *part* of the common cause of the pro-

letariat, "a cog and a screw" of one single great Social-Democratic mechanism set in motion by the entire politically-conscious vanguard of the entire working class. Literature must become a component of organised, planned and integrated Social-Democratic Party work.

"All comparisons are lame," says a German proverb. So is my comparison of literature with a cog, of a living movement with a mechanism. And I daresay there will even be hysterical intellectuals to raise a howl about such a comparison, which degrades, deadens, "bureaucratizes" the free battle of ideas, freedom of criticism, freedom of literary creation, etc., etc. Such outcries, in point of fact, would be nothing more than an expression of bourgeois-intellectual individualism. There is no question that literature is least of all subject to mechanical adjustment or levelling, to the rule of the majority over the minority. There is no question, either, that in this field greater scope must undoubtedly be allowed for personal initiative, individual inclination, thought and fantasy, form and content. All this is undeniable; but all this simply shows that the literary side of the proletarian party cause cannot be mechanically identified with its other sides. This, however, does not in the least refute the proposition, alien and strange to the bourgeoisie and bourgeois democracy, that literature must by all means and necessarily become an element of Social-Democratic Party work, inseparably bound up with the other elements. Newspapers must become the organs of the various party organisations, and their writers must by all means become members of these organisations. Publishing and distributing centres, bookshops and reading-rooms, libraries and similar establishments—must all be under party control. The organised socialist proletariat must keep an eye on all this work, supervise it in its entirety, and, from beginning to end, without any exception, infuse into it the life-stream of the living proletarian cause, thereby cutting the ground from under the old, semi-Oblomov,¹² semi-shopkeeper Russian principle: the writer does the writing, the reader does the reading.

We are not suggesting, of course, that this transformation of literary work, which has been defiled by the Asiatic censorship and the European bourgeoisie, can be accomplished all at once. Far be it from us to advocate any kind of standardised system, or a solution by means of a few decrees. Cut-and-dried schemes are least of all applicable here. What is needed is that the whole of our Party, and the entire politically-conscious Social-Democratic proletariat throughout Russia, should become aware of this new problem, specify it clearly and everywhere set about solving it. Emerging from the captivity of the feudal censorship, we have no desire to become, and shall not become, prisoners of bourgeois-shopkeeper literary relations. **We want to establish, and we shall establish, a free press, free not simply from the police, but also from capital, from careerism, and what is more, free from bourgeois-anarchist individualism.**

These last words may sound paradoxical, or an affront to the reader. What! some intellectual, an ardent champion of liberty, may shout. What, you want to impose collective control on such a delicate, individual matter as literary work! You want workmen to decide questions of science, philosophy, or aesthetics by a majority of votes! You deny the absolute freedom of absolutely individual ideological work!

Calm yourselves, gentlemen! First of all, we are discussing party literature and its subordination to party control. Everyone is free to write and say whatever he likes, without any restrictions. But every voluntary association (including the party) is also free to expel members who use the name of the party to advocate anti-party views. Freedom of speech and the press must be complete. But then freedom of association must be complete too. I am bound to accord you, in the name of free speech, the full right to shout, lie and write to your heart's content. But you are bound to grant me, in the name of freedom of association, the right to enter into, or withdraw from, association with people advocating this or that view. **The party is a voluntary association, which would inevitably**

break up, first ideologically and then physically, if it did not cleanse itself of people advocating anti-party views. And to define the border-line between party and anti-party there is the party programme, the party's resolutions on tactics and its rules and, lastly, the entire experience of international Social-Democracy, the voluntary international associations of the proletariat, which has constantly brought into its parties individual elements and trends not fully consistent, not completely Marxist and not altogether correct and which, on the other hand, has constantly conducted periodical "cleansings" of its ranks. So it will be with us too, supporters of bourgeois "freedom of criticism", *within* the Party. We are now becoming a mass party all at once, changing abruptly to an open organisation, and it is inevitable that we shall be joined by many who are inconsistent (from the Marxist standpoint), perhaps we shall be joined even by some Christian elements, and even by some mystics. We have sound stomachs and we are rock-like Marxists. We shall digest those inconsistent elements. Freedom of thought and freedom of criticism within the Party will never make us forget about the freedom of organising people into those voluntary associations known as parties.

Secondly, we must say to you bourgeois individualists that your talk about absolute freedom is sheer hypocrisy. There can be no real and effective "freedom" in a society based on the power of money, in a society in which the masses of working people live in poverty and the handful of rich live like parasites. Are you free in relation to your bourgeois publisher, Mr. Writer, in relation to your bourgeois public, which demands that you provide it with pornography in frames* and paintings, and prostitution as a "supplement" to "sacred" scenic art? This absolute freedom is a bourgeois or an anarchist phrase (since, as a world outlook, anarchism is bourgeois philosophy turned

* There must be a misprint in the source, which says *ramkakh* (frames), while the context suggests *romanakh* (novels).—Ed.

inside out). One cannot live in society and be free from society. The freedom of the bourgeois writer, artist or actress is simply masked (or hypocritically masked) dependence on the money-bag, on corruption, on prostitution.

And we socialists expose this hypocrisy and rip off the false labels, not in order to arrive at a non-class literature and art (that will be possible only in a socialist extra-class society), but to contrast this hypocritically free literature, which is in reality linked to the bourgeoisie, with a really free one that will be *openly* linked to the proletariat.

It will be a free literature, because the idea of socialism and sympathy with the working people, and not greed or careerism, will bring ever new forces to its ranks. It will be a free literature, because it will serve, not some satiated heroine, not the bored "upper ten thousand" suffering from fatty degeneration, but the millions and tens of millions of working people—the flower of the country, its strength and its future. It will be a free literature, enriching the last word in the revolutionary thought of mankind with the experience and living work of the socialist proletariat, bringing about permanent interaction between the experience of the past (scientific socialism, the completion of the development of socialism from its primitive, utopian forms) and the experience of the present (the present struggle of the worker comrades).

To work, then, comrades! We are faced with a new and difficult task. But it is a noble and grateful one—to organise a broad, multiform and varied literature inseparably linked with the Social-Democratic working-class movement. All Social-Democratic literature must become Party literature. Every newspaper, journal, publishing house, etc., must immediately set about reorganising its work, leading up to a situation in which it will, in one form or another, be integrated into one Party organisation or another. Only then will "Social-Democratic" literature really become worthy of that name, only then

will it be able to fulfil its duty and, even within the framework of bourgeois society, break out of bourgeois slavery and merge with the movement of the really advanced and thoroughly revolutionary class.

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13, 1905

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Vol. 10, pp. 44-49

THE SOCIALIST PARTY AND NON-PARTY REVOLUTIONISM

I

The revolutionary movement in Russia, which is rapidly spreading to ever new sections of the population, is giving rise to a number of non-party organisations. The longer the urge for association has been suppressed and persecuted, the more forcibly it asserts itself. All sorts of organisations, frequently loose in form, and most original in character, are constantly springing up. They have no hard and fast boundaries, as have organisations in Europe. Trade unions assume a political character. The political struggle blends with the economic struggle—as, for instance, in the form of strikes—and this gives rise to temporary, or more or less permanent, organisations of a blended type.

What is the significance of this phenomenon, and what should be the attitude of Social-Democrats towards it?

Strict adherence to the party principle is the corollary and the result of a highly developed class struggle. And, vice versa, the interests of the open and widespread class struggle demand the development of the strict party principle. That is why the party of the class-conscious proletariat, the Social-Democratic Party, has always quite rightly combated the non-party idea, and has worked steadily to establish a closely-knit, socialist workers' party consistent in its principles. The more thoroughly the development of capitalism splits up the entire people into classes, accentuating the contradictions among

them, the greater is the success of this work among the masses.

It is quite natural that the present revolution in Russia should have given rise, and should continue to give rise, to so many non-party organisations. This is a democratic revolution, i.e., one which is bourgeois as regards its social and economic content. This revolution is overthrowing the autocratic semi-feudal system, extricating the bourgeois system from it, and thereby putting into effect the demands of all the classes of bourgeois society—in this sense being a revolution of the whole people. This, of course, does not mean that our revolution is not a class revolution; certainly not. But it is directed against classes and castes which have become or are becoming obsolete from the point of view of bourgeois society, which are alien to that society and hinder its development. And since the entire economic life of the country has already become bourgeois in all its main features, since the overwhelming majority of the population is in fact already living in bourgeois conditions of existence, the anti-revolutionary elements are naturally extremely few in number, constituting truly a mere "handful" as compared with the "people". Hence the class nature of the bourgeois revolution inevitably reveals itself in the "popular", at first glance non-class, nature of the struggle of all classes of a bourgeois society against autocracy and feudalism.

The epoch of the bourgeois revolution in Russia, no less than in other countries, is distinguished by a relatively undeveloped state of the class contradictions peculiar to capitalist society. True, in Russia capitalism is more highly developed at the present time than it was in Germany in 1848, to say nothing of France in 1789; but there is no doubt about the fact that in Russia purely capitalist antagonisms are very very much overshadowed by the antagonisms between "culture" and Asiatic barbarism, Europeanism and Tartarism, capitalism and feudalism; in other words, the demands that are being put first today are those the satisfaction of which will develop capitalism, cleanse it of the slag of feudalism and im-

prove the conditions of life and struggle both for the proletariat and for the bourgeoisie.

Indeed, if we examine the demands, instructions and *doléances*, which are now being drawn up in infinite numbers in every factory, office, regiment, police unit, parish, educational institution, etc., etc., all over Russia, we shall easily see that the overwhelming majority of them contain purely "cultural" demands, if we may call them so. What I mean is that actually they are not specifically class demands, but demands for elementary rights, demands which will not destroy capitalism but, on the contrary, bring it within the framework of Europeanism, and free it of barbarism, savagery, corruption and other "Russian" survivals of serfdom. In essence, even the proletarian demands are limited, in most cases, to reforms of the sort that are fully realisable within the framework of capitalism. What the Russian proletariat is demanding now and immediately is not something that will undermine capitalism, but something that will cleanse it, something that will accelerate and intensify its development.

Naturally, as a result of the special position which the proletariat occupies in capitalist society, the striving of the workers towards socialism, and their alliance with the Socialist Party assert themselves with elemental force at the very earliest stages of the movement. But purely socialist demands are still a matter of the future: the immediate demands of the day are the democratic demands of the workers in the political sphere, and economic demands within the framework of capitalism in the economic sphere. Even the proletariat is making the revolution, as it were, within the limits of the minimum programme and not of the maximum programme. As for the peasantry, the vast and numerically overwhelming mass of the population, this goes without saying. Its "maximum programme", its ultimate aims, do not go beyond the bounds of capitalism, which would grow more extensively and luxuriantly if all the land were transferred to the whole of the peasantry and the whole of the people. Today the peasant revolution is a bourgeois revolution—

however much these words may jar on the sentimental ears of the sentimental knights of our petty-bourgeois socialism.

The character of the revolution now in progress, as outlined above, quite naturally gives rise to non-party organisations. The whole movement, therefore, on the surface inevitably acquires a non-party stamp, a non-party appearance—but only on the surface, of course. The urge for a “human”, civilised life, the urge to organise in defence of human dignity, for one’s right as man and citizen, takes hold of everyone, unites all classes, vastly outgrows all party bounds and shakes up people who as yet are very very far from being able to rise to party allegiance. The vital need of immediate, elementary, essential rights and reforms puts off, as it were, all thought and consideration of anything further. Preoccupation with the struggle in progress, a preoccupation that is quite necessary and legitimate, for without it success in the struggle would be impossible, causes people to idealise these immediate, elementary aims, to depict them in rosy colours and sometimes even to clothe them in fantastic garb. Simple democracy, ordinary bourgeois democracy, is taken as socialism and “registered” as such. Everything seems to be “non-party”; everything seems to fuse into a single movement for “liberation” (actually, a movement liberating the whole of bourgeois society); everything acquires a faint, a very faint tint of “socialism”, owing above all to the leading part played by the socialist proletariat in the democratic struggle.

In these circumstances, the idea of non-partisanship cannot but gain certain temporary successes. The slogan of non-partisanship cannot but become a fashionable slogan, for fashion drags helplessly at the tail of life, and it is the non-party organisation that appears to be the most “common” phenomenon on the surface of political life: non-party democratism, non-party strike-ism, non-party revolutionism.

The question now arises: what *should* be the attitude of the adherents and representatives of the various classes

towards this fact of non-party organisation, towards this idea of non-partisanship? “Should”, that is, not in the subjective sense, but objectively, i.e., not in the sense of what view to take of it, but in the sense of what attitude is inevitably taking shape under the influence of the respective interests and viewpoints of the various classes.

II

As we have already shown, the non-party principle is the product—or, if you will, the expression—of the bourgeois character of our revolution. The bourgeoisie cannot help inclining towards the non-party principle, for the absence of parties among those who are fighting for the liberation of bourgeois society implies that no fresh struggle will arise against this bourgeois society itself. Those who carry on a “non-party” struggle for liberty are not aware of the bourgeois nature of liberty, or they sanctify the bourgeois system, or else they put off the struggle against it, its “perfecting”, to the Greek calends. And, conversely, those who consciously or unconsciously stand for the bourgeois system cannot help feeling attracted by the idea of non-partisanship.

In a society based upon class divisions, the struggle between the hostile classes is bound, at a certain stage of its development, to become a political struggle. The most purposeful, most comprehensive and specific expression of the political struggle of classes is the struggle of parties. The non-party principle means indifference to the struggle of parties. But this indifference is not equivalent to neutrality, to abstention from the struggle, for in the class struggle there can be no neutrals; in capitalist society, it is impossible to “abstain” from taking part in the exchange of commodities or labour-power. And exchange inevitably gives rise to economic and then to political struggle. Hence, in practice, indifference to the struggle does not at all mean standing aloof from the struggle, abstaining from it, or being neutral. Indiffer-

ence is tacit support of the strong, of those who rule. In Russia, those who were indifferent towards the autocracy prior to its fall during the October revolution tacitly supported the autocracy. In present-day Europe, those who are indifferent towards the rule of the bourgeoisie tacitly support the bourgeoisie. Those who are indifferent towards the idea that the struggle for liberty is of a bourgeois nature tacitly support the domination of the bourgeoisie in this struggle, in the free Russia now in the making. Political unconcern is political satiety. A well-fed man is "unconcerned with", "indifferent to" a crust of bread; a hungry man, however, will always take a "partisan" stand on the question of a crust of bread. A person's "unconcern and indifference" with regard to a crust of bread does not mean that he does not need bread, but that he is always sure of his bread, that he is never in want of bread and that he has firmly attached himself to the "party" of the well-fed. The non-party principle in bourgeois society is merely a hypocritical, disguised, passive expression of adherence to the party of the well-fed, of the rulers, of the exploiters.

The non-party idea is a bourgeois idea. The party idea is a socialist idea. This thesis, in general and as a whole, is applicable to all bourgeois society. One must, of course, be able to adapt this general truth to particular questions and particular cases; but to forget this truth at a time when the whole of bourgeois society is rising in revolt against feudalism and autocracy means in practice completely to renounce socialist criticism of bourgeois society.

The Russian revolution, despite the fact that it is still in the early stages of its development, has already provided no little material to confirm the general considerations here outlined. Only the Social-Democratic Party, the party of the class-conscious proletariat, has always insisted, and insists now, upon strict adherence to the party principle. Our liberals, who voice the views of the bourgeoisie, cannot bear the socialist party principle and will not hear of class struggle. One need but recall the

recent speeches of Mr. Rodichev, who for the hundredth time repeated what has been said over and over again by *Osvobozhdeniye*¹³ abroad, as well as by the innumerable vassal organs of Russian liberalism. Finally, the ideology of the intermediate class, the petty bourgeoisie, has found a clear expression in the views of the Russian "radicals" of various shades, from *Nasha Zhizn*¹⁴ and the "radical-democrats"¹⁵ to the "Socialist-Revolutionaries".¹⁶ The latter have demonstrated their confusion of socialism with democracy most clearly over the agrarian question, particularly by their slogan of "socialisation" (of the land without socialising capital). It is likewise well known that being tolerant towards bourgeois radicalism, they are intolerant towards the Social-Democratic Party principle.

An analysis of just how the interests of the various classes are reflected in the programme and tactics of the Russian liberals and radicals of all shades is beyond our subject. We have touched upon this interesting question only in passing, and must now proceed to draw the practical political conclusions with regard to the attitude of our Party towards non-party organisations.

Is it permissible for socialists to participate in non-party organisations? If so, on what conditions? What tactics should be pursued in these organisations?

The answer to the first question cannot be an unconditional and categorical "no". It would be wrong to say that in no case and under no circumstances should socialists participate in non-party (i.e., more or less consciously or unconsciously bourgeois) organisations. In the period of the democratic revolution, a refusal to participate in non-party organisations would in certain circumstances amount to a refusal to participate in the democratic revolution. But undoubtedly socialists should confine these "certain circumstances" to narrow limits, and should permit of such participation only on strictly defined, restrictive conditions. For while non-party organisations, as we have already said, arise as a result of the relatively undeveloped state of the class struggle, strict adherence to the party principle, on the other hand, is

one of the factors that make the class struggle conscious, clear, definite, and principled.

To preserve the ideological and political independence of the party of the proletariat is the constant, immutable and absolute duty of socialists. Whoever fails to fulfil this duty ceases to be a socialist *in fact*, however sincere his "socialist" (in words) convictions may be. Socialists may participate in non-party organisations only by way of exception; and the very purpose, nature, conditions, etc., of this participation must be wholly subordinated to the fundamental task of preparing and organising the socialist proletariat for conscious leadership of the socialist revolution.

Circumstances may compel us to participate in non-party organisations, especially in the period of a democratic revolution, specifically a democratic revolution in which the proletariat plays an outstanding part. Such participation may prove essential, for example, for the purpose of preaching socialism to vaguely democratic audiences, or in the interests of a joint struggle of socialists and revolutionary democrats against the counter-revolution. In the first case, such participation will be a means of securing the acceptance of our ideas; in the second case, it will represent a fighting agreement for the achievement of definite revolutionary aims. In both cases, participation can only be temporary. In both cases, it is permissible only if the independence of the workers' party is fully safeguarded and if the party as a whole controls and guides its members and groups "delegated" to non-party unions or councils.

When the activities of our Party were conducted secretly, the exercise of such control and guidance presented extremely great, and sometimes almost insuperable difficulties. But now that the activities of our Party are becoming more and more open, this control and this guidance can and should be exercised on the largest scale, not only by the higher bodies of the Party, but also by the rank and file, by all the organised workers belonging to our Party. Reports on the activities of Social-Demo-

crats in non-party unions and councils, lectures on the conditions and aims of such activities, resolutions of party organisations of all types about these activities, should become a regular practice in a workers' party. Only by such *real* participation of the Party as a whole, by participation in the *direction* of such activities, can we contrast in practice truly socialist work with general democratic work.

What tactics should we pursue in the non-party unions? First of all, we should use every opportunity to establish independent contacts and to propagate the whole of our socialist programme. Secondly, we should define the immediate political tasks of the day in terms of the fullest and most resolute accomplishment of the democratic revolution; we should put forward the political watchwords of the democratic revolution and advance a "programme" of those reforms which should be carried out by militant revolutionary democrats as distinct from haggling, liberal democrats.

Only if matters are arranged in this way will it be permissible and useful for members of our Party to participate in the non-party revolutionary organisations which are being set up one day by the workers, the next day by the peasants, the day after by the soldiers, etc. Only in that event shall we be in a position to fulfil the twofold task of a workers' party in a bourgeois revolution, namely, to carry the democratic revolution to completion and to extend and strengthen the forces of the socialist proletariat, which needs freedom in order to carry on a ruthless struggle for the overthrow of the rule of capital.

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SOCIALISM AND RELIGION

Present-day society is wholly based on the exploitation of the vast masses of the working class by a tiny minority of the population, the class of the landowners and that of the capitalists. It is a slave society, since the "free" workers, who all their life work for the capitalists, are "entitled" only to such means of subsistence as are essential for the maintenance of slaves who produce profit, for the safeguarding and perpetuation of capitalist slavery.

The economic oppression of the workers inevitably calls forth and engenders every kind of political oppression and social humiliation, the coarsening and darkening of the spiritual and moral life of the masses. The workers may secure a greater or lesser degree of political liberty to fight for their economic emancipation, but no amount of liberty will rid them of poverty, unemployment, and oppression until the power of capital is overthrown. Religion is one of the forms of spiritual oppression which everywhere weighs down heavily upon the masses of the people, overburdened by their perpetual work for others, by want and isolation. Impotence of the exploited classes in their struggle against the exploiters just as inevitably gives rise to the belief in a better life after death as impotence of the savage in his battle with nature gives rise to belief in gods, devils, miracles, and the like. Those who toil and live in want all their lives are taught by reli-

gion to be submissive and patient while here on earth, and to take comfort in the hope of a heavenly reward. But those who live by the labour of others are taught by religion to practise charity while on earth, thus offering them a very cheap way of justifying their entire existence as exploiters and selling them at a moderate price tickets to well-being in heaven. Religion is opium for the people. Religion is a sort of spiritual booze, in which the slaves of capital drown their human image, their demand for a life more or less worthy of man.

But a slave who has become conscious of his slavery and has risen to struggle for his emancipation has already half ceased to be a slave. The modern class-conscious worker, reared by large-scale factory industry and enlightened by urban life, contemptuously casts aside religious prejudices, leaves heaven to the priests and bourgeois bigots, and tries to win a better life for himself here on earth. The proletariat of today takes the side of socialism, which enlists science in the battle against the fog of religion, and frees the workers from their belief in life after death by welding them together to fight in the present for a better life on earth.

Religion must be declared a private affair. In these words socialists usually express their attitude towards religion. But the meaning of these words should be accurately defined to prevent any misunderstanding. We demand that religion be held a private affair so far as the state is concerned. But by no means can we consider religion a private affair so far as our Party is concerned. Religion must be of no concern to the state, and religious societies must have no connection with governmental authority. Everyone must be absolutely free to profess any religion he pleases, or no religion whatever, i.e., to be an atheist, which every socialist is, as a rule. Discrimination among citizens on account of their religious convictions is wholly intolerable. Even the bare mention of a citizen's religion in official documents should unquestionably be eliminated. No subsidies should be granted to the established church nor state allowances made to

ecclesiastical and religious societies. These should become absolutely free associations of like-minded citizens, associations independent of the state. Only the complete fulfilment of these demands can put an end to the shameful and accursed past when the church lived in feudal dependence on the state, and Russian citizens lived in feudal dependence on the established church, when medieval, inquisitorial laws (to this day remaining in our criminal codes and on our statute-books) were in existence and were applied, persecuting men for their belief or disbelief, violating men's consciences, and linking cosy government jobs and government-derived incomes with the dispensation of this or that dope by the established church. Complete separation of Church and State is what the socialist proletariat demands of the modern state and the modern church.

The Russian revolution must put this demand into effect as a necessary component of political freedom. In this respect, the Russian revolution is in a particularly favourable position, since the revolting officialism of the police-ridden feudal autocracy has called forth discontent, unrest and indignation even among the clergy. However abject, however ignorant Russian Orthodox clergymen may have been, even they have now been awakened by the thunder of the downfall of the old, medieval order in Russia. Even they are joining in the demand for freedom, are protesting against bureaucratic practices and officialism, against the spying for the police imposed on the "servants of God". We socialists must lend this movement our support, carrying the demands of honest and sincere members of the clergy to their conclusion, making them stick to their words about freedom, demanding that they should resolutely break all ties between religion and the police. Either you are sincere, in which case you must stand for the complete separation of Church and State and of School and Church, for religion to be declared wholly and absolutely a private affair. Or you do not accept these consistent demands for freedom, in which case you evidently are still held captive by the traditions

of the inquisition, in which case you evidently still cling to your cosy government jobs and government-derived incomes, in which case you evidently do not believe in the spiritual power of your weapon and continue to take bribes from the state. And in that case the class-conscious workers of all Russia declare merciless war on you.

So far as the party of the socialist proletariat is concerned, religion is not a private affair. Our Party is an association of class-conscious, advanced fighters for the emancipation of the working class. Such an association cannot and must not be indifferent to lack of class-consciousness, ignorance or obscurantism in the shape of religious beliefs. We demand complete disestablishment of the Church so as to be able to combat the religious fog with purely ideological and solely ideological weapons, by means of our press and by word of mouth. But we founded our association, the Russian Social-Democratic Labour Party, precisely for such a struggle against every religious bamboozling of the workers. And to us the ideological struggle is not a private affair, but the affair of the whole Party, of the whole proletariat.

If that is so, why do we not declare in our Programme that we are atheists? Why do we not forbid Christians and other believers in God to join our Party?

The answer to this question will serve to explain the very important difference in the way the question of religion is presented by the bourgeois democrats and the Social-Democrats.

Our Programme is based entirely on the scientific, and moreover the materialist, world outlook. An explanation of our Programme, therefore, necessarily includes an explanation of the true historical and economic roots of the religious fog. Our propaganda necessarily includes the propaganda of atheism; the publication of the appropriate scientific literature, which the autocratic feudal government has hitherto strictly forbidden and persecuted, must now form one of the fields of our Party work. We shall now probably have to follow the advice Engels

once gave to the German Socialists: to translate and widely disseminate the literature of the eighteenth-century French Enlighteners and atheists.¹⁷

But under no circumstances ought we to fall into the error of posing the religious question in an abstract, idealistic fashion, as an "intellectual" question unconnected with the class struggle, as is not infrequently done by the radical-democrats from among the bourgeoisie. It would be stupid to think that, in a society based on the endless oppression and coarsening of the worker masses, religious prejudices could be dispelled by purely propaganda methods. It would be bourgeois narrow-mindedness to forget that the yoke of religion that weighs upon mankind is merely a product and reflection of the economic yoke within society. No number of pamphlets and no amount of preaching can enlighten the proletariat, if it is not enlightened by its own struggle against the dark forces of capitalism. Unity in this really revolutionary struggle of the oppressed class for the creation of a paradise on earth is more important to us than unity of proletarian opinion on paradise in heaven.

That is the reason why we do not and should not set forth our atheism in our Programme; that is why we do not and should not prohibit proletarians who still retain vestiges of their old prejudices from associating themselves with our Party. We shall always preach the scientific world outlook, and it is essential for us to combat the inconsistency of various "Christians". But that does not mean in the least that the religious question ought to be advanced to first place, where it does not belong at all; nor does it mean that we should allow the forces of the really revolutionary economic and political struggle to be split up on account of third-rate opinions or senseless ideas, rapidly losing all political importance, rapidly being swept out as rubbish by the very course of economic development.

Everywhere the reactionary bourgeoisie has concerned itself, and is now beginning to concern itself in Russia, with the fomenting of religious strife—in order thereby to

divert the attention of the masses from the really important and fundamental economic and political problems, now being solved in practice by the all-Russia proletariat uniting in revolutionary struggle. This reactionary policy of splitting up the proletarian forces, which today manifests itself mainly in Black-Hundred pogroms, may tomorrow conceive some more subtle forms. We, at any rate, shall oppose it by calmly, consistently and patiently preaching proletarian solidarity and the scientific world outlook—a preaching alien to any stirring up of secondary differences.

The revolutionary proletariat will succeed in making religion a really private affair, so far as the state is concerned. And in this political system, cleansed of medieval mildew, the proletariat will wage a broad and open struggle for the elimination of economic slavery, the true source of the religious humbugging of mankind.

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MARXISM AND REVISIONISM

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

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

But even among doctrines connected with the struggle of the working class, and current mainly among the proletariat, Marxism by no means consolidated its position all at once. In the first half-century of its existence (from the 1840s on) Marxism was engaged in combating theories fundamentally hostile to it. In the early forties Marx and Engels settled accounts with the radical Young Hegelians whose viewpoint was that of philosophical idealism. At the end of the forties the struggle began in the field of economic doctrine, against Proudhonism.¹⁸ The fifties saw the completion of this struggle in criticism of the parties and doctrines which manifested themselves in the stormy year of 1848. In the sixties the struggle shifted from the field of general theory to one closer to the direct labour movement: the ejection of Bakuninism from the International.¹⁹ In the early seventies the stage in Germany was occupied for a short while by the Proudhonist Mühlberger, and in the late seventies by the positivist Dühring. But the influence of both on the proletariat was already absolutely insignificant. Marxism was already gaining an unquestionable victory over all other ideologies in the labour movement.

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

Bernstein, a one-time orthodox Marxist, gave his name to this trend by coming forward with the most noise and

with the most purposeful expression of amendments to Marx, revision of Marx, revisionism. Even in Russia where—owing to the economic backwardness of the country and the preponderance of a peasant population weighed down by the relics of serfdom—non-Marxist socialism has naturally held its ground longest of all, it is plainly passing into revisionism before our very eyes. Both in the agrarian question (the programme of the municipalisation of all land) and in general questions of programme and tactics, our Social-Narodniks²⁰ are more and more substituting “amendments” to Marx for the moribund and obsolescent remnants of their old system, which in its own way was integral and fundamentally hostile to Marxism.

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

In the sphere of philosophy revisionism followed in the wake of bourgeois professorial “science”. The professors went “back to Kant”—and revisionism dragged along after the neo-Kantians.²¹ The professors repeated the platitudes that priests have uttered a thousand times against philosophical materialism—and the revisionists, smiling indulgently, mumbled (word for word after the latest *Handbuch*) that materialism had been “refuted” long ago. The professors treated Hegel as a “dead dog”,²² and while themselves preaching idealism, only an idealism a thousand times more petty and banal than Hegel’s, contemptuously shrugged their shoulders at dialectics—and the revisionists floundered after them into the swamp of philosophical vulgarisation of science, replacing “artful” (and revolutionary) dialectics by “simple” (and tranquil) “evolution”. The professors earned their official salaries by adjusting both their idealist and their “critical” systems to the dominant medieval “philosophy” (i.e., to theology)—and the revisionists drew close to them, trying to make religion a “private affair”, not in relation to the

modern state, but in relation to the party of the advanced class.

What such “amendments” to Marx really meant in class terms need not be stated: it is self-evident. We shall simply note that the only Marxist in the international Social-Democratic movement to criticise the incredible platitudes of the revisionists from the standpoint of consistent dialectical materialism was Plekhanov. This must be stressed all the more emphatically since profoundly mistaken attempts are being made at the present time to smuggle in old and reactionary philosophical rubbish disguised as a criticism of Plekhanov’s tactical opportunism.*

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

The fight against the revisionists on these questions resulted in as fruitful a revival of the theoretical thought

* See *Studies in the Philosophy of Marxism* by Bogdanov, Bazarov and others. This is not the place to discuss the book, and I must at present confine myself to stating that in the very near future I shall prove in a series of articles, or in a separate pamphlet, that *everything* I have said in the text about neo-Kantian revisionists essentially applies also to these “new” neo-Humist and neo-Berkeleyan revisionists (see V. I. Lenin, *Collected Works*, Vol. 14.—Ed.).

in international socialism as did Engels's controversy with Dühring twenty years earlier. The arguments of the revisionists were analysed with the help of facts and figures. It was proved that the revisionists were systematically painting a rose-coloured picture of modern small-scale production. The technical and commercial superiority of large-scale *production* over small-scale production not only in industry, but also in agriculture, is proved by irrefutable facts. But commodity production is far less developed in agriculture, and modern statisticians and economists are, as a rule, not very skilful in picking out the special branches (sometimes even the operations) in agriculture which indicate that agriculture is being progressively drawn into the process of *exchange* in world economy. Small-scale production maintains itself on the ruins of natural economy by constant worsening of diet, by chronic starvation, by lengthening of the working day, by deterioration in the quality and the care of cattle, in a word, by the very methods whereby handicraft production maintained itself against capitalist manufacture. Every advance in science and technology inevitably and relentlessly undermines the foundations of small-scale production in capitalist society; and it is the task of socialist political economy to investigate this process in all its forms, often complicated and intricate, and to demonstrate to the small producer the impossibility of his holding his own under capitalism, the hopelessness of peasant farming under capitalism, and the necessity for the peasant to adopt the standpoint of the proletarian. On this question the revisionists sinned, in the scientific sense, by superficial generalisations based on facts selected one-sidedly and without reference to the system of capitalism as a whole. From the political point of view, they sinned by the fact that they inevitably, whether they wanted to or not, invited or urged the peasant to adopt the attitude of a small proprietor (i.e., the attitude of the bourgeoisie) instead of urging him to adopt the point of view of the revolutionary proletarian.

The position of revisionism was even worse as regards the theory of crises and the theory of collapse. Only for a very short time could people, and then only the most short-sighted, think of refashioning the foundations of Marx's theory under the influence of a few years of industrial boom and prosperity. Realities very soon made it clear to the revisionists that crises were not a thing of the past: prosperity was followed by a crisis. The forms, the sequence, the picture of particular crises changed, but crises remained an inevitable component of the capitalist system. While uniting production, the cartels and trusts at the same time, and in a way that was obvious to all, aggravated the anarchy of production, the insecurity of existence of the proletariat and the oppression of capital, thereby intensifying class antagonisms to an unprecedented degree. That capitalism is heading for a breakdown—in the sense both of individual political and economic crises and of the complete collapse of the entire capitalist system—has been made particularly clear, and on a particularly large scale, precisely by the new giant trusts. The recent financial crisis in America and the appalling increase of unemployment all over Europe, to say nothing of the impending industrial crisis to which many symptoms are pointing—all this has resulted in the recent "theories" of the revisionists having been forgotten by everybody, including, apparently, many of the revisionists themselves. But the lessons which this instability of the intellectuals had given the working class must not be forgotten.

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

In the sphere of politics, revisionism did really try to revise the foundation of Marxism, namely, the doctrine of the class struggle. Political freedom, democracy and universal suffrage remove the ground for the class struggle—we were told—and render untrue the old proposition

of the *Communist Manifesto* that the working men have no country. For, they said, since the "will of the majority" prevails in a democracy, one must neither regard the state as an organ of class rule, nor reject alliances with the progressive, social-reform bourgeoisie against the reactionaries.

It cannot be disputed that these arguments of the revisionists amounted to a fairly well-balanced system of views, namely, the old and well-known liberal-bourgeois views. The liberals have always said that bourgeois parliamentarism destroys classes and class divisions, since the right to vote and the right to participate in the government of the country are shared by all citizens without distinction. The whole history of Europe in the second half of the nineteenth century, and the whole history of the Russian revolution in the early twentieth, clearly show how absurd such views are. Economic distinctions are not mitigated but aggravated and intensified under the freedom of "democratic" capitalism. Parliamentarism does not eliminate, but lays bare the innate character even of the most democratic bourgeois republics as organs of class oppression. By helping to enlighten and to organise immeasurably wider masses of the population than those which previously took an active part in political events, parliamentarism does not make for the elimination of crises and political revolutions, but for the maximum intensification of civil war during such revolutions. The events in Paris in the spring of 1871 and the events in Russia in the winter of 1905²³ showed as clearly as could be how inevitably this intensification comes about. The French bourgeoisie without a moment's hesitation made a deal with the enemy of the whole nation, with the foreign army which had ruined its country, in order to crush the proletarian movement. Whoever does not understand the inevitable inner dialectics of parliamentarism and bourgeois democracy—which leads to an even sharper decision of the argument by mass violence than formerly—will never be able on the basis of this parliamentarism to conduct propaganda and agitation consis-

tent in principle, really preparing the working-class masses for victorious participation in such "arguments". The experience of alliances, agreements and blocs with the social-reform liberals in the West and with the liberal reformists (Cadets²⁴) in the Russian revolution, has convincingly shown that these agreements only blunt the consciousness of the masses, that they do not enhance but weaken the actual significance of their struggle, by linking fighters with elements who are least capable of fighting and most vacillating and treacherous. Millerandism²⁵ in France—the biggest experiment in applying revisionist political tactics on a wide, a really national scale—has provided a practical appraisal of revisionism that will never be forgotten by the proletariat all over the world.

A natural complement to the economic and political tendencies of revisionism was its attitude to the ultimate aim of the socialist movement. "The movement is everything, the ultimate aim is nothing"—this catch-phrase of Bernstein's expresses the substance of revisionism better than many long disquisitions. To determine its conduct from case to case, to adapt itself to the events of the day and to the chopping and changing of petty politics, to forget the primary interests of the proletariat and the basic features of the whole capitalist system, of all capitalist evolution, to sacrifice these primary interests for the real or assumed advantages of the moment—such is the policy of revisionism. And it patently follows from the very nature of this policy that it may assume an infinite variety of forms, and that every more or less "new" question, every more or less unexpected and unforeseen turn of events, even though it changes the basic line of development only to an insignificant degree and only for the briefest period, will always inevitably give rise to one variety of revisionism or another.

The inevitability of revisionism is determined by its class roots in modern society. Revisionism is an international phenomenon. No thinking socialist who is in the least informed can have the slightest doubt that the relation between the orthodox²⁶ and the Bernsteinians in Ger-

many, the Guesdists and the Jauresists²⁷ (and now particularly the Broussists²⁸) in France, the Social Democratic Federation and the Independent Labour Party in Great Britain,²⁹ Brouckère and Vandervelde in Belgium, the Integralists and the Reformists in Italy,³⁰ the Bolsheviks and the Mensheviks in Russia, is everywhere essentially similar, notwithstanding the immense variety of national conditions and historical factors in the present state of all these countries. In reality, the "division" within the present international socialist movement is now proceeding along the *same* lines in all the various countries of the world, which testifies to a tremendous advance compared with thirty or forty years ago, when heterogeneous trends in the various countries were struggling with the one international socialist movement. And that "revisionism from the left" which has taken shape in the Latin countries as "revolutionary syndicalism",³¹ is also adapting itself to Marxism, "amending" it: Labriola in Italy and Lagardelle in France frequently appeal from Marx who is understood wrongly to Marx who is understood rightly.

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

Wherein lies its inevitability in capitalist society? Why is it more profound than the differences of national peculiarities and of degrees of capitalist development? Because in every capitalist country, side by side with the proletariat, there are always broad strata of the petty bourgeoisie, small proprietors. Capitalism arose and is constantly arising out of small production. A number of new "middle strata" are inevitably brought into existence again and again by capitalism (appendages to the factory, work at home, small workshops scattered all over the country to meet the requirements of big industries,

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

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

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The well-known symposium *Vekhi*, compiled from contributions by the most influential Constitutional-Democratic publicists, which has run through several editions in a short time and has been rapturously received by the whole reactionary press, is a real sign of the times. However much the Cadet newspapers do to "rectify" particular passages in *Vekhi* that are excessively nauseating, however much it is repudiated by some Cadets who are quite powerless to influence the policy of the Constitutional-Democratic Party as a whole or are aiming to deceive the masses as to the true significance of this policy, it is an unquestionable fact that "*Vekhi*" has expressed the unmistakable essence of modern Cadetism. The party of the Cadets is the party of *Vekhi*.

Prizing above everything the development of the political and class consciousness of the masses, working-class democrats should welcome *Vekhi* as a magnificent exposure of the essence of the political trend of the Cadets by their ideological leaders. The gentlemen who have written *Vekhi* are: Berdayev, Bulgakov, Herschensohn, Kistyakovsky, Struve, Frank and Izgoyev. The very names of these well-known deputies, well-known renegades and well-known Cadets, are eloquent enough. The authors of *Vekhi* speak as real ideological leaders of a whole social trend. They give us in concise outline a complete encyclopaedia on questions of philosophy, religion, politics,

publicist literature, and appraisals of the whole liberation movement and the whole history of Russian democracy. By giving *Vekhi* the subtitle "A Collection of Articles on the Russian Intelligentsia" the authors understate the actual subject-matter of their publication, for, with them, the "intelligentsia" in fact appears as the spiritual leader, inspirer and mouthpiece of the whole Russian democracy and the whole Russian liberation movement. *Vekhi* is a most significant landmark on the road of Russian Cadetism and Russian liberalism in general towards a *complete break* with the Russian liberation movement, with all its main aims and fundamental traditions.

I

This *encyclopaedia of liberal renegacy* embraces three main subjects: 1) the struggle against the ideological principles of the whole world outlook of Russian (and international) democracy; 2) repudiation and vilification of the liberation movement of recent years; 3) an open proclamation of its "flunkey" sentiments (and a corresponding "flunkey" policy) in relation to the Octobrist³³ bourgeoisie, the old regime and the entire old Russia in general.

The authors of *Vekhi* start from the philosophical bases of the "intellectualist" world outlook. The book is permeated through and through with bitter opposition to materialism, which is qualified as nothing but dogmatism, metaphysics, "the most elementary and lowest form of philosophising" (p. 4—references are to the first edition of *Vekhi*). Positivism is condemned because "for us" (i.e., the Russian "intelligentsia" that *Vekhi* annihilates) it was "identified with materialist metaphysics" or was interpreted "exclusively in the spirit of materialism" (15), while "no mystic, no believer, can deny scientific positivism in science" (11). Don't laugh! "Hostility to idealist and religious mystical tendencies" (6)—such is the charge with which *Vekhi* attacks the "intelligentsia".

"Yurkevich, at any rate, was a real philosopher in comparison with Chernyshevsky" (4).

Holding this point of view, *Vekhi* very naturally thunders incessantly against the atheism of the "intelligentsia" and strives with might and main to re-establish the religious world outlook in its entirety. Having demolished Chernyshevsky as a philosopher, it is quite natural that *Vekhi* demolishes Belinsky as a publicist. Belinsky, Dobrolyubov and Chernyshevsky were the leaders of the "intellectuals" (134, 56, 32, 17 and elsewhere). Chaadayev, Vladimir Solovyov, Dostoyevsky were "not intellectuals at all". The former were the leaders of a trend against which *Vekhi* is fighting to the death. The latter "tirelessly maintained" the very same things that *Vekhi* stands for today, but "they were unheeded, the intelligentsia passed them by", declares the preface to *Vekhi*.

The reader can already see from this that it is not the "intelligentsia" that *Vekhi* is attacking. This is only an artificial and misleading manner of expression. The attack is being pursued all along the line against democracy, against the democratic world outlook. And since it is inconvenient for the ideological leaders of a party that advertises itself as "constitutional" and "democratic" to call things by their true names, they have borrowed their terminology from the *Moskovskiye Vedomosti*.³⁴ They are not renouncing democracy (what a scandalous libel!) but only "intellectualism".

Belinsky's letter to Gogol, declares *Vekhi*, is a "lurid and classical expression of intellectualist sentiment" (56). "The history of our publicist literature, after Belinsky, in the sense of an understanding of life, is a sheer nightmare" (82).

Well, well. The serf peasants' hostility to serfdom is obviously an "intellectualist" sentiment. The history of the protest and struggle of the broadest masses of the population from 1861 to 1905 against the survivals of feudalism throughout the whole system of Russian life is evidently a "sheer nightmare". Or, perhaps, in the opinion of our wise and educated authors, Belinsky's senti-

ments in the letter to Gogol did not depend on the feelings of the serf peasants? The history of our publicist literature did not depend on the indignation of the popular masses against the survivals of feudal oppression?

Moskovskiye Vedomosti has always tried to prove that Russian democracy, beginning with Belinsky at least, in no way expresses the interests of the broadest masses of the population in the struggle for the elementary rights of the people, violated by feudal institutions, but expresses only "intellectualist sentiments".

Vekhi has the same programme as *Moskovskiye Vedomosti* both in philosophy and in publicist matters. In philosophy, however, the liberal renegades decided to tell the whole truth, to reveal *all* their programme (war on materialism and the materialist interpretation of positivism, restoration of mysticism and the mystical world outlook), whereas on publicist subjects they prevaricate and hedge and Jesuitise. They have broken with the most fundamental ideas of democracy, the most elementary democratic tendencies, but pretend that they are breaking only with "intellectualism". The liberal bourgeoisie has decisively turned away from defence of popular rights to defence of institutions hostile to the people. But the liberal politicians want to retain the title of "democrats".

The same trick that was performed with Belinsky's letter to Gogol and the history of Russian publicist literature is being applied to the history of the recent movement.

II

As a matter of fact *Vekhi* attacks only the intelligentsia that was a voice of the democratic movement and only for that which showed it to be a real participant in this movement. *Vekhi* furiously attacks the intelligentsia precisely because this "little underground sect came out into the broad light of day, gained a multitude of disciples and for a time became ideologically influential and even actually powerful" (176). The liberals sympathised with the "intelligentsia" and sometimes supported it secretly as

long as it remained merely a little underground sect, until it gained a multitude of disciples and became actually powerful; that is to say, the liberals sympathised with democracy as long as it did not set in motion the real masses, for, as long as the masses were not drawn in, it only served the self-seeking aims of liberalism, it only helped the upper section of the liberal bourgeoisie to climb a little nearer to power. The liberal turned his back on democracy when it drew in the masses, who began to realise their *own* aims and uphold their *own* interests. Under the cover of outcries against the democratic "intelligentsia" *the war of the Cadets is in fact being waged against the democratic movement of the masses*. One of the innumerable and obvious revelations of this in *Vekhi* is its declaration that the great social movement of the end of the eighteenth century in France was "an example of a sufficiently prolonged intellectualist revolution, displaying all its spiritual potentialities" (57).

Good, is it not? The French movement of the end of the eighteenth century, please note, was not an example of the democratic movement of the masses in its profoundest and broadest form, but an example of "intellectualist" revolution! Since democratic aims have never anywhere in the world been achieved without a movement of a *homogeneous* type it is perfectly obvious that the ideological leaders of liberalism are breaking with democracy.

The feature of the Russian intelligentsia that *Vekhi* inveighs against is the *necessary* accompaniment and expression of *any* democratic movement. "The admixture of the political radicalism of intellectualist ideas to the social radicalism of popular instincts* was achieved with amazing rapidity" (141)—and this was "not simply a political mistake, not simply an error of tactics. The mistake here was a moral one". Where there are no martyred popular masses, there can be no democratic movement.

* "Of the martyred popular masses" is the phrase used on the same page, two lines down.

And what distinguishes a democratic movement from a mere "riot" is that it proceeds under the banner of certain radical political ideas. Democratic movements and democratic ideas are not only politically erroneous, are not only out of place tactically but are morally sinful—such in essence is the real opinion of *Vekhi*, which does not differ one iota from the real opinions of Pobedonostsev. Pobedonostsev only said more honestly and candidly what Struve, Izgoyev, Frank and Co. are saying.

When *Vekhi* proceeds to define more precisely the substance of the hateful "intellectualist" ideas, it naturally speaks about "Left" ideas in general and Narodnik and Marxist ideas in particular. The Narodniks are accused of "spurious love for the peasantry" and the Marxists "for the proletariat" (9). Both are blasted to smithereens for "idolisation of the people" (59, 59-60). To the odious "intellectual" "god is the people, the sole aim is the happiness of the majority" (159). "The stormy oratory of the atheistic Left bloc" (29)—this is what impressed itself most on the memory of the Cadet Bulgakov in the Second Duma³⁵ and particularly aroused his indignation. And there is not the slightest doubt that Bulgakov has expressed here, somewhat more conspicuously than others, the general Cadet psychology, he has voiced the cherished thoughts of the whole Cadet Party.

That for a liberal the distinction between Narodism and Marxism is obliterated is not accidental, but inevitable. It is not the "trick" of the writer (who is perfectly aware of the distinction) but a logical expression of the present nature of liberalism. At the *present* time what the liberal bourgeoisie in Russia dreads and abominates is not so much the socialist movement of the working class in Russia as the democratic movement both of the workers and the peasants, i.e., it dreads and abominates what Narodism and Marxism have in common, their defence of democracy by appealing to the masses. It is characteristic of the present period that liberalism in Russia has decisively turned against democracy; quite naturally it is not concerned either with the distinctions within democ-

racy or with the further aims, vistas and prospects which will be unfolded when democracy is achieved.

Vekhi simply teems with catchwords like "idolisation of the people". This is not surprising, for the liberal bourgeoisie, which has become frightened of the people, has no alternative but to shout about the democrats' "idolisation of the people". The retreat cannot but be covered by an extra loud roll of the drums. In point of fact, it is impossible to deny outright that it was in the shape of the workers' and peasants' deputies that the first two Dumas expressed the real interests, demands and views of the mass of the workers and peasants. Yet it was just these "intellectualist"* deputies who infected the Cadets with their abysmal *hatred of the "Letts"* because of the exposure of the Cadets' everlasting retreats from democracy. In point of fact, it is impossible to deny outright the justice of the "four-point electoral system" demand³⁶; yet no political leader who is at all honest has the slightest doubt that in contemporary Russia elections on the "four-point" system, really democratic elections, would give an overwhelming majority to the Trudovik³⁷ deputies together with the deputies of the workers' party.

Nothing remains for the back-sliding liberal bourgeoisie but to conceal its break with democracy by means of catchwords from the vocabulary of *Moskovskiye Vedomosti* and *Novoye Vremya*³⁸; the whole symposium *Vekhi* positively teems with them.

Vekhi is a veritable torrent of reactionary mud poured on the head of democracy. Of course the publicists of *Novoye Vremya*—Rozanov, Menshikov and A. Stolypin—have hastened to salute *Vekhi* with their kisses. Of course

* *Vekhi's* distortion of the ordinary meaning of the word "intellectual" is really laughable. We have only to look through the list of deputies in the first two Dumas to see at once the overwhelming majority of peasants among the Trudoviks, the predominance of workers among the Social-Democrats and the concentration of the mass of the bourgeois intelligentsia among the Cadets.

Anthony, Bishop of Volhynia, is enraptured with this publication of the leaders of liberalism.

"When the intellectual," says *Vekhi*, "reflected upon his duty to the people, he never arrived at the thought that the idea of personal responsibility expressed in the principle of duty must be applied not only to him, the intellectual, but to the people as well" (139). The democrat reflected on the extension of the rights and liberty of the people, clothing this thought in words about the "duty" of the upper classes to the people. The democrat could never and will never arrive at the thought that in a country prior to the reform or in a country with a June 3 constitution³⁹ there could be any question of "responsibility" of the people to the ruling classes. To arrive at this thought the democrat, or so-called democrat, must be completely converted into a counter-revolutionary liberal.

"Egoism, self-assertion is a great power," we read in *Vekhi*, "this is what makes the Western bourgeoisie a mighty unconscious instrument of God's will on earth" (95). This is nothing more than a paraphrase flavoured with incense of the celebrated "Enrichissez-vous!—enrich yourselves!"—or of our Russian motto: "We put our stake on the strong!"⁴⁰ When the bourgeoisie were helping the people to fight for freedom they declared this struggle to be a divine cause. When they became frightened of the people and turned to supporting all kinds of medi-evalism against the people, they declared as a divine cause "egoism", self-enrichment, a chauvinistic foreign policy, etc. Such was the case all over Europe. It is being repeated in Russia.

"The revolution should virtually and formally have culminated with the edict of October 17" (136). This is the alpha and omega of Octobristism, i.e., of the programme of the counter-revolutionary bourgeoisie. The Octobrists have always said this and acted openly in accordance with it. The Cadets acted *surreptitiously* in the same way (beginning from October 17), but at the same time wanted to keep up the pretence of being democrats. If the cause of democracy is to be successful, a complete, clear and

open demarcation between the democrats and the renegades is the most effective and necessary thing. *Vekhi* must be utilised for this necessary act. "We must have the courage to confess at last," writes the renegade Izgoyev, "that in our State Dumas the vast majority of the deputies, with the exception of three or four dozen Cadets and Octobrists, have not displayed knowledge required for the government and reformation of Russia" (208). Well, of course, how could clod-hopping Trudovik deputies or some sort of working men undertake such a task? It needs a majority of Cadets and Octobrists and that needs a Third Duma. . . .

And so that the people and their idolators should realise their "responsibility" to the bosses in the Third Duma and Third Duma Russia the people must be taught—with the assistance of Anthony, Bishop of Volhynia—"repentance" (*Vekhi*, 26), "humility" (49), opposition to "the pride of the intellectual" (52), "obedience" (55), "the plain, coarse food of old Moses' Ten Commandments" (51), struggle against "the legion of devils who have entered the gigantic body of Russia" (68). If the peasants elect Trudoviks and the workers elect Social-Democrats, this of course is just such devil's work, for by their true nature the people, as Katkov and Pobedonostsev discovered long ago, entertain "hatred for the intelligentsia" (87; read: for democracy).

Therefore, *Vekhi* teaches us, Russian citizens must "bless this government which alone with its bayonets and prisons still protects us ["the intellectuals"] from popular fury" (88).

This tirade is good because it is frank; it is useful because it reveals the truth about the real essence of the policy of the whole Constitutional-Democratic Party throughout the period 1905-09. This tirade is good because it reveals concisely and vividly the whole spirit of *Vekhi*. And *Vekhi* is good because it discloses the whole spirit of the *real* policy of the Russian liberals and of the Russian Cadets included among them. That is why the Cadet polemic with *Vekhi* and the Cadet renunciation of

Vekhi are nothing but hypocrisy, sheer idle talk, for in reality the Cadets collectively, as a party, as a social force, have pursued and are pursuing the policy of *Vekhi* and *no other*. The calls to take part in the elections to the Bulygin Duma⁴¹ in August and September 1905, the betrayal of the cause of democracy at the end of the same year, their persistent fear of the people and the popular movement and systematic opposition to the deputies of the workers and peasants in the first two Dumas, the voting for the budget, the speeches of Karaulov on religion and Berezovsky on the agrarian question in the Third Duma, the visit to London—these are only a few of the innumerable *landmarks* of just *that* policy which has been ideologically proclaimed in *Vekhi*.

Russian democracy cannot make a single step forward until it understands the essence of this policy and the class roots of it.

Novy Dyen No. 15, December
13, 1909

Collected Works,
Vol. 16, pp. 123-31

L. N. TOLSTOY

Leo Tolstoy is dead. His universal significance as an artist and his universal fame as a thinker and preacher reflect, each in its own way, the universal significance of the Russian revolution.

L. N. Tolstoy emerged as a great artist when serfdom still held sway in the land. In a series of great works, which he produced during the more than half a century of his literary activity, he depicted mainly the old, pre-revolutionary Russia which remained in a state of semi-serfdom even after 1861⁴²—rural Russia of the landlord and the peasant. In depicting this period in Russia's history, Tolstoy succeeded in raising so many great problems and succeeded in rising to such heights of artistic power that his works rank among the greatest in world literature. The epoch of preparation for revolution in one of the countries under the heel of the serf-owners became, thanks to its brilliant illumination by Tolstoy, a step forward in the artistic development of humanity as a whole.

Tolstoy the artist is known to an infinitesimal minority even in Russia. If his great works are really to be made the possession of *all*, a struggle must be waged against the system of society which condemns millions and scores of millions to ignorance, benightedness, drudgery and poverty—a socialist revolution must be accomplished.

Tolstoy not only produced artistic works which will always be appreciated and read by the masses, once they

have created human conditions of life for themselves after overthrowing the yoke of the landlords and capitalists; he succeeded in conveying with remarkable force the moods of the large masses that are oppressed by the present system, in depicting their condition and expressing their spontaneous feelings of protest and anger. Belonging, as he did, primarily to the era of 1861-1904, Tolstoy in his works—both as an artist and as a thinker and preacher—embodied in amazingly bold relief the specific historical features of the entire first Russian revolution, its strength and its weakness.

One of the principal distinguishing features of our revolution is that it was a *peasant* bourgeois revolution in the era of the very advanced development of capitalism throughout the world and of its comparatively advanced development in Russia. It was a bourgeois revolution because its immediate aim was to overthrow the tsarist autocracy, the tsarist monarchy, and to abolish landlordism, but not to overthrow the domination of the bourgeoisie. The peasantry in particular was not aware of the latter aim, it was not aware of the distinction between this aim and the closer and more immediate aims of the struggle. It was a peasant bourgeois revolution because the objective conditions put in the forefront the problem of changing the basic conditions of life for the peasantry, of breaking up the old, medieval system of landownership, of "clearing the ground" for capitalism; the objective conditions were responsible for the appearance of the peasant masses on the arena of more or less independent historic action.

Tolstoy's works express both the strength and the weakness, the might and the limitations, precisely of the peasant mass movement. His heated, passionate, and often ruthlessly sharp protest against the state and the official church that was in alliance with the police conveys the sentiments of the primitive peasant democratic masses, among whom centuries of serfdom, of official tyranny and robbery, and of church Jesuitism, deception and chicanery had piled up mountains of anger and hatred.

His unbending opposition to private property in land conveys the psychology of the peasant masses during that historical period in which the old, medieval landownership, both in the form of landed estates and in the form of state "allotments",⁴³ definitely became an intolerable obstacle to the further development of the country, and when this old landownership was inevitably bound to be destroyed most summarily and ruthlessly. His unremitting accusations against capitalism—accusations permeated with most profound emotion and most ardent indignation—convey all the horror felt by the patriarchal peasant at the advent of the new, invisible, incomprehensible enemy coming from somewhere in the cities, or from somewhere abroad, destroying all the "pillars" of rural life, bringing in its train unprecedented ruin, poverty, starvation, savagery, prostitution, syphilis—all the calamities attending the "epoch of primitive accumulation", aggravated a hundredfold by the transplantation into Russian soil of the most modern methods of plunder elaborated by the all powerful Monsieur Coupon.⁴⁴

But the vehement protestant, the passionate accuser, the great critic at the same time manifested in his works a failure to understand the causes of the crisis threatening Russia, and the means of escape from it, that was characteristic only of a patriarchal, naïve peasant, but not of a writer with a European education. His struggle against the feudal police state, against the monarchy turned into a repudiation of politics, led to the doctrine of "non-resistance to evil", and to complete aloofness from the revolutionary struggle of the masses in 1905-07. The fight against the official church was combined with the preaching of a new, purified religion, that is to say, of a new, refined, subtle poison for the oppressed masses. The opposition to private property in land did not lead to concentrating the struggle against the real enemy—landlordism and its political instrument of power, i.e., the monarchy—but led to dreamy diffuse and impotent lamentations. The exposure of capitalism and of the calamities it inflicts on the masses was combined with a

wholly apathetic attitude to the world-wide struggle for emancipation waged by the international socialist proletariat.

The contradictions in Tolstoy's views are not contradictions inherent in his personal views alone, but are a reflection of the extremely complex, contradictory conditions, social influences and historical traditions which determined the psychology of various classes and various sections of Russian society in the *post-Reform*, but *pre-revolutionary* era.

That is why a correct appraisal of Tolstoy can be made only from the viewpoint of the class which has proved, by its political role and its struggle during the first denouement of these contradictions, at a time of revolution, that it is destined to be the leader in the struggle for the people's liberty and for the emancipation of the masses from exploitation—the class which has proved its selfless devotion to the cause of democracy and its ability to fight against the limitations and inconsistency of bourgeois (including peasant) democracy; such an appraisal is possible only from the viewpoint of the Social-Democratic proletariat.

Look at the estimate of Tolstoy in the government newspapers. They shed crocodile tears, professing their respect for "the great writer" and at the same time defending the "Holy" Synod.⁴⁵ As for the holy fathers, they have just perpetrated a particularly vile iniquity; they sent priests to the dying man in order to hoodwink the people and say that Tolstoy had "repented". The Holy Synod excommunicated Tolstoy. So much the better. It will be reminded of this exploit when the hour comes for the people to settle accounts with the officials in cassocks, the gendarmes in Christ, the sinister inquisitors who supported anti-Jewish pogroms and other exploits of the Black-Hundred tsarist gang.

Look at the estimate of Tolstoy in the liberal newspapers. They confine themselves to those hollow, official-liberal, hackneyed professorial phrases about the "voice of civilised mankind", "the unanimous response of the

world", the "ideas of truth, good", etc., for which Tolstoy so castigated—and justly castigated—bourgeois science. They *cannot* voice plainly and clearly their opinion of Tolstoy's views on the state, the church, private property in land, capitalism—not because they are prevented by the censorship; on the contrary, the censorship is helping them out of an embarrassing position!—but because each proposition in Tolstoy's criticism is a slap in the face of bourgeois liberalism; because the very way in which Tolstoy fearlessly, frankly and ruthlessly *poses* the sorest and most vexatious problems of our day is a *rebuff* to the commonplace phrases, trite quirks and evasive, "civilised" falsehoods of our liberal (and liberal-Narodnik) publicists. The liberals are all for Tolstoy, they are all against the Synod—and, at the same time, they are for . . . the Vekhists, with whom "it is possible to disagree", but with whom it is "necessary" to live in harmony in one party, with whom it is "necessary" to work together in literature and politics. And yet the Vekhists are greeted with kisses by Anthony, Bishop of Volhynia.

The liberals put in the forefront that Tolstoy is "the great conscience". Is not this a hollow phrase which is repeated in a thousand variations both by *Novoye Vremya* and by all such newspapers? Is this not an evasion of the *concrete* problems of democracy and socialism which Tolstoy *posed*? Is this not to put in the forefront the feature that expresses Tolstoy's prejudice, not his intellect, the part of him that belongs to the past and not to the future, his repudiation of politics and his preaching of moral self-perfection, but not his vehement protest against all class domination?

Tolstoy is dead, and the pre-revolutionary Russia whose weakness and impotence found their expression in the philosophy and are depicted in the works of the great artist, has become a thing of the past. But the heritage which he has left includes that which has not become a thing of the past, but belongs to the future. This heritage is accepted and is being worked upon by the Russian proletariat. The Russian proletariat will explain to the masses

of the toilers and the exploited the meaning of Tolstoy's criticism of the state, the church, private property in land—not in order that the masses should confine themselves to self-perfection and yearning for a godly life, but in order that they should rise to strike a new blow at the tsarist monarchy and landlordism, which were but slightly damaged in 1905, and which must be destroyed. The Russian proletariat will explain to the masses Tolstoy's criticism of capitalism—not in order that the masses should confine themselves to hurling imprecations at capital and the rule of money, but in order that they should learn to utilise at every step in their life and in their struggle the technical and social achievements of capitalism, that they should learn to weld themselves into a united army of millions of socialist fighters who will overthrow capitalism and create a new society in which the people will not be doomed to poverty, in which there will be no exploitation of man by man.

Sotsial-Demokrat No. 18,
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Collected Works,
Vol. 16, pp. 323-27

CERTAIN FEATURES OF THE HISTORICAL DEVELOPMENT OF MARXISM

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

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

classes of Russian society, has not changed during, say, the last six years.

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

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

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

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

The difference between the two periods is that in the first the question of exactly what form the above-mentioned rapid and uneven changes would take was the dominant, history-making issue. The content of these changes was bound to be bourgeois owing to the capitalist character of Russia's evolution; but there are different kinds of bourgeoisie. The middle and big bourgeoisie, which professes a more or less moderate liberalism, was, owing to its very class position, afraid of abrupt changes and strove for the retention of large remnants of the old institutions both in the agrarian system and in the political "superstructure". The rural petty bourgeoisie, interwoven as it is with the peasants who live "solely by the labour of their hands", was bound to strive for bourgeois reforms of a *different* kind, reforms that would leave far less room for medieval survivals. The wage-workers, inasmuch as they consciously realised what was going on around them, were bound to work out for themselves a definite attitude towards this clash of two distinct tendencies. Both tendencies remained within the framework of the bourgeois system, determining entirely different forms of that system, entirely different rates of its development, different degrees of its progressive influence.

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

In the second period the clash between the different

tendencies of bourgeois development in Russia was *not* on the order of the day, because *both* these tendencies had been crushed by the "diehards",⁴⁶ forced back, driven inwards and, for the time being, stifled. The medieval diehards not only occupied the foreground but also inspired the broadest sections of bourgeois society with the sentiments propagated by *Vekhi*, with a spirit of dejection and recantation. It was not the collision between two methods of reforming the old order that appeared on the surface, but a loss of faith in reforms of any kind, a spirit of "meekness" and "repentance", an enthusiasm for anti-social doctrines, a vogue of mysticism, and so on.

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

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

It is precisely because Marxism is not a lifeless dogma, not a completed, ready-made, immutable doctrine,

but a living guide to action, that it was bound to reflect the astonishingly abrupt change in the conditions of social life. That change was reflected in profound disintegration and disunity, in every manner of vacillation, in short, in a very serious *internal* crisis of Marxism. Resolute resistance to this disintegration, a resolute and persistent struggle to uphold the *fundamentals* of Marxism, was again placed on the order of the day. In the preceding period, extremely wide sections of the classes that cannot avoid Marxism in formulating their aims had assimilated that doctrine in an extremely one-sided and mutilated fashion. They had learnt by rote certain "slogans", certain answers to tactical questions, *without having understood* the Marxist criteria for these answers. The "reevaluation of all values" in the various spheres of social life led to a "revision" of the most abstract and general philosophical fundamentals of Marxism. The influence of bourgeois philosophy in its diverse idealist shades found expression in the Machist⁴⁷ epidemic that broke out among the Marxists. The repetition of "slogans" learnt by rote but not understood and not thought out led to the widespread prevalence of empty phrase-mongering. The practical expression of this were such absolutely un-Marxist, petty-bourgeois trends as frank or shamefaced "otzovism",⁴⁸ or the recognition of otzovism as a "legal shade" of Marxism.

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

The purpose of this article is not to examine these arguments. A mere reference to them is sufficient to illustrate what has been said above regarding the depth of the crisis through which Marxism is passing and its con-

nection with the whole social and economic situation in the present period. The questions raised by this crisis cannot be brushed aside. Nothing can be more pernicious or unprincipled than attempts to dismiss them by phrase-mongering. Nothing is more important than to rally *all* Marxists who have realised the profundity of the crisis and the necessity of combating it, for defence of the theoretical basis of Marxism and its fundamental propositions, that are being distorted from diametrically opposite sides by the spread of bourgeois influence to the various "fellow-travellers" of Marxism.

The first three years awakened wide sections to a conscious participation in social life, sections that in many cases are now for the first time beginning to acquaint themselves with Marxism in real earnest. The bourgeois press is creating far more fallacious ideas on this score than ever before, and is spreading them more widely. Under these circumstances disintegration in the Marxist ranks is particularly dangerous. Therefore, to understand the reasons for the inevitability of this disintegration at the present time and to close their ranks for consistent struggle against this disintegration is, in the most direct and precise meaning of the term, the task of the day for Marxists.

Zvezda No. 2, December 23,
1910

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

LEO TOLSTOY AND HIS EPOCH

The epoch to which Leo Tolstoy belongs and which is reflected in such bold relief both in his brilliant literary works and in his teachings began after 1861 and lasted until 1905. True, Tolstoy commenced his literary career earlier and it ended later, but it was during this period, whose transitional nature gave rise to *all* the distinguishing features of Tolstoy's works and of Tolstoyism, that he fully matured both as an artist and as a thinker.

Through Levin, a character in *Anna Karenina*, Tolstoy very vividly expressed the nature of the turn in Russia's history that took place during this half-century.

"Talk about the harvest, hiring labourers, and so forth, which, as Levin knew, it was the custom to regard as something very low, ... now seemed to Levin to be the only important thing. 'This, perhaps, was unimportant under serfdom, or is unimportant in England. In both cases the conditions are definite; but here today, when everything has been turned upside down and is only just taking shape again, the question of how these conditions will shape is the only important question in Russia,' mused Levin." (*Collected Works*, Vol. X, p. 137.)

"Here in Russia everything has now been turned upside down and is only just taking shape",—it is difficult to imagine a more apt characterisation of the period 1861-1905. What "was turned upside down" is familiar, or at least well known, to every Russian. It was serfdom, and the whole of the "old order" that went with it. What "is just taking shape" is totally unknown, alien and incomprehensible to the broad masses of the population. Tolstoy

conceived this bourgeois order which was "only just taking shape" vaguely, in the form of a bogey—England. Truly, a bogey, because Tolstoy rejects, on principle, so to speak, any attempt to investigate the features of the social system in this "England", the connection between this system and the domination of capital, the role played by money, the rise and development of exchange. Like the Narodniks, he refuses to see, he shuts his eyes to, and dismisses the thought that what is "taking shape" in Russia is none other than the bourgeois system.

It is true that, if not the "only important" question, then certainly one of the most important from the standpoint of the immediate tasks of all social and political activities in Russia in the period of 1861-1905 (and in our times, too), was that of "what shape" this system would take, this bourgeois system that had assumed extremely varied forms in "England", Germany, America, France, and so forth. But such a definite, concretely historical presentation of the question was something absolutely foreign to Tolstoy. He reasons in the abstract, he recognises only the standpoint of the "eternal" principles of morality, the eternal truths of religion, failing to realise that this standpoint is merely the ideological reflection of the old ("turned upside down") order, the feudal order, the way of the life of the Oriental peoples.

In *Lucerne* (written in 1857), Tolstoy declares that to regard "civilisation" as a boon is an "imaginary concept" which "destroys in human nature the instinctive, most blissful primitive need for good". "We have only one infallible guide," exclaims Tolstoy, "the Universal Spirit that permeates us." (*Collected Works*, II, p. 125.)

In *The Slavery of Our Times* (written in 1900), Tolstoy, repeating still more zealously these appeals to the Universal Spirit, declares that political economy is a "pseudo science" because it takes as the "pattern" "little England, where conditions are most exceptional", instead of taking as a pattern "the conditions of men in the whole world throughout the whole of history". What this "whole world" is like is revealed to us in the article "Progress and the

Definition of Education" (1862). Tolstoy counters the opinion of the "historians" that progress is "a general law for mankind" by referring to "the whole of what is known as the Orient" (IV, 162). "There is no general law of human progress," says Tolstoy, "and this is proved by the quiescence of the Oriental peoples."

Tolstoyism, in its real historical content, is an ideology of an Oriental, an Asiatic order. Hence the asceticism, the non-resistance to evil, the profound notes of pessimism, the conviction that "everything is nothing, everything is a material nothing" ("The Meaning of Life", p. 52), and faith in the "Spirit", in "the beginning of everything", and that man, in his relation to this beginning, is merely a "labourer . . . allotted the task of saving his own soul", etc. Tolstoy is true to this ideology in his *Kreutzer Sonata* too when he says: "the emancipation of woman lies not in colleges and not in parliaments, but in the bedroom", and in the article written in 1862, in which he says that universities train only "irritable, debilitated liberals" for whom "the people have no use at all", who are "uselessly torn from their former environment", "find no place in life", and so forth (IV, 136-37).

Pessimism, non-resistance, appeals to the "Spirit" constitute an ideology inevitable in an epoch when the whole of the old order "has been turned upside down", and when the masses, who have been brought up under this old order, who imbibed with their mother's milk the principles, the habits, the traditions and beliefs of this order, do not and cannot see *what kind* of a new order is "taking shape", *what* social forces are "shaping" it and how, what social forces are *capable* of bringing release from the incalculable and exceptionally acute distress that is characteristic of epochs of "upheaval".

The period of 1862-1904 was just such a period of upheaval in Russia, a period in which, before everyone's eyes, the old order collapsed, never to be restored, in which the new system was only just taking shape; the social forces shaping the new system first manifested themselves on a broad, nation-wide scale, in mass public ac-

tion in the most varied fields only in 1905. And the 1905 events in Russia were followed by analogous events in a number of countries in that very "Orient" to the "quiescence" of which Tolstoy referred in 1852. The year 1905 marked the beginning of the end of "Oriental" quiescence. Precisely for this reason that year marked the historical end of Tolstoyism, the end of an epoch that could give rise to Tolstoy's teachings and in which they were inevitable, not as something individual, not as a caprice or a fad, but as the ideology of the conditions of life under which millions and millions actually found themselves for a certain period of time.

Tolstoy's doctrine is certainly utopian and in content is reactionary in the most precise and most profound sense of the word. But that certainly does not mean that the doctrine was not socialistic or that it did not contain critical elements capable of providing valuable material for the enlightenment of the advanced classes.

There are various kinds of socialism. In all countries where the capitalist mode of production prevails there is the socialism which expresses the ideology of the class that is going to take the place of the bourgeoisie; and there is the socialism that expresses the ideology of the classes that are going to be replaced by the bourgeoisie. Feudal socialism, for example, is socialism of the latter type, and the nature of *this* socialism was appraised long ago, over sixty years ago, by Marx, simultaneously with his appraisal of other types of socialism.

Furthermore, critical elements are inherent in Tolstoy's utopian doctrine, just as they are inherent in many utopian systems. But we must not forget Marx's profound observation to the effect that the value of critical elements in utopian socialism "bears an inverse relation to historical development". The more the activities of the social forces which are "shaping" the new Russia and bringing release from present-day social evils develop and assume a definite character, the more rapidly is critical-utopian socialism "losing all practical value and all theoretical justification".

A quarter of a century ago, the critical elements in Tolstoy's doctrine might at times have been of practical value for some sections of the population *in spite of* its reactionary and utopian features. This could not have been the case during, say, the last decade, because historical development had made considerable progress between the eighties and the end of the last century. In our days, since the series of events mentioned above has put an end to "Oriental" quiescence, in our days, when the consciously reactionary ideas of *Vekhi* (reactionary in the narrow-class, selfishly-class sense) have become so enormously widespread among the liberal bourgeoisie and when these ideas have infected even a section of those who were almost Marxists and have created a liquidationist trend⁴⁹—in our days, the most direct and most profound harm is caused by every attempt to idealise Tolstoy's doctrine, to justify or to mitigate his "non-resistance", his appeals to the "Spirit", his exhortations for "moral self-perfection", his doctrine of "conscience" and universal "love", his preaching of asceticism and quietism,⁵⁰ and so forth.

Zvezda No. 6, January 22, 1911

Collected Works,
Vol. 17, pp. 49-53

ON THE NATIONAL PRIDE OF THE GREAT RUSSIANS

What a lot of talk, argument and vociferation there is nowadays about nationality and the fatherland! Liberal and radical cabinet ministers in Britain, a host of "forward-looking" journalists in France (who have proved in full agreement with their reactionary colleagues), and a swarm of official Cadet and progressive scribblers in Russia (including several Narodniks and "Marxists")—all have effusive praise for the liberty and independence of their respective countries, the grandeur of the principle of national independence. Here one cannot tell where the venal eulogist of the butcher Nicholas Romanov or of the brutal oppressors of Negroes and Indians ends, and where the common philistine, who from sheer stupidity or spinelessness drifts with the stream, begins. Nor is that distinction important. We see before us an extensive and very deep ideological trend, whose origins are closely interwoven with the interests of the landowners and the capitalists of the dominant nations. Scores and hundreds of millions are being spent every year for the propaganda of ideas advantageous to those classes: it is a pretty big mill-race that takes its waters from all sources—from Menshikov, a chauvinist by conviction, to chauvinists for reason of opportunism or spinelessness, such as Plekhanov and Maslov, Rubanovich and Smirnov, Kropotkin and Burtsev.

Let us, Great-Russian Social-Democrats, also try to define our attitude to this ideological trend. It would be

unseemly for us, representatives of a dominant nation in the far east of Europe and a goodly part of Asia, to forget the immense significance of the national question—especially in a country which has been rightly called the “prison of the peoples”, and particularly at a time when, in the far east of Europe and in Asia, capitalism is awakening to life and self-consciousness a number of “new” nations, large and small; at a moment when the tsarist monarchy has called up millions of Great Russians and non-Russians, so as to “solve” a number of national problems in accordance with the interests of the Council of the United Nobility⁵¹ and of the Guchkovs, Krestovnikovs, Dolgorukovs, Kutlers and Rodichevs.

Is a sense of national pride alien to us, Great-Russian class-conscious proletarians? Certainly not! We love our language and our country, and we are doing our very utmost to raise *her* toiling masses (i.e., nine-tenths of *her* population) to the level of a democratic and socialist consciousness. To us it is most painful to see and feel the outrages, the oppression and the humiliation our fair country suffers at the hands of the tsar’s butchers, the nobles and the capitalists. We take pride in the resistance to these outrages put up from our midst, from the Great Russians; in *that* midst having produced Radishchev, the Decembrists⁵² and the revolutionary commoners⁵³ of the seventies; in the Great-Russian working class having created, in 1905, a mighty revolutionary party of the masses; and in the Great-Russian peasantry having begun to turn towards democracy and set about overthrowing the clergy and the landed proprietors.

We remember that Chernyshevsky, the Great-Russian democrat, who dedicated his life to the cause of revolution, said half a century ago: “A wretched nation, a nation of slaves, from top to bottom—all slaves.”⁵⁴ The overt and covert Great-Russian slaves (slaves with regard to the tsarist monarchy) do not like to recall these words. Yet, in our opinion, these were words of genuine love for our country, a love distressed by the absence of a revolutionary spirit in the masses of the Great-Russian people. There

was none of that spirit at the time. There is little of it now, but it already exists. We are full of national pride because the Great-Russian nation, *too*, has created a revolutionary class, because it, *too*, has proved capable of providing mankind with great models of the struggle for freedom and socialism, and not only with great pogroms, rows of gallows, dungeons, great famines and great servility to priests, tsars, landowners and capitalists.

We are full of a sense of national pride, and for that very reason we *particularly* hate *our* slavish past (when the landed nobility led the peasants into war to stifle the freedom of Hungary, Poland, Persia and China), and our slavish present, when these selfsame landed proprietors, aided by the capitalists, are leading us into a war in order to throttle Poland and the Ukraine, crush the democratic movement in Persia and China, and strengthen the gang of Romanovs, Bobrinskys and Purishkeviches, who are a disgrace to our Great-Russian national dignity. Nobody is to be blamed for being born a slave; but a slave who not only eschews a striving for freedom but justifies and eulogises his slavery (e.g., calls the throttling of Poland and the Ukraine, etc., a “defence of the fatherland” of the Great Russians)—such a slave is a lickspittle and a boor, who arouses a legitimate feeling of indignation, contempt, and loathing.

“No nation can be free if it oppresses other nations,”⁵⁵ said Marx and Engels, the greatest representatives of consistent nineteenth-century democracy, who became the teachers of the revolutionary proletariat. And, full of a sense of national pride, we Great-Russian workers want, come what may, a free and independent, a democratic, republican and proud Great Russia, one that will base its relations with its neighbours on the human principle of equality, and not on the feudal principle of privilege, which is so degrading to a great nation. Just because we want that, we say: it is impossible, in the twentieth century and in Europe (even in the far east of Europe), to “defend the fatherland” otherwise than by using every revolutionary means to combat the monarchy, the landown-

ers and the capitalists of one's *own* fatherland, i.e., the *worst* enemies of our country. We say that the Great Russians cannot "defend the fatherland" otherwise than by desiring the defeat of tsarism in any war, this as the lesser evil to nine-tenths of the inhabitants of Great Russia. For tsarism not only oppresses those nine-tenths economically and politically, but also demoralises, degrades, dishonours and prostitutes them by teaching them to oppress other nations and to cover up this shame with hypocritical and quasi-patriotic phrases.

The objection may be advanced that, besides tsarism and under its wing, another historical force has arisen and become strong, viz., Great-Russian capitalism, which is carrying on progressive work by economically centralising and welding together vast regions. This objection, however, does not excuse, but on the contrary still more condemns our socialists-chauvinists, who should be called tsarist-Purishkevich socialists (just as Marx called the Lassalleans Royal-Prussian socialists).⁵⁶ Let us even assume that history will decide in favour of Great-Russian dominant-nation capitalism, and against the hundred and one small nations. That is not impossible, for the entire history of capital is one of violence and plunder, blood and corruption. We do not advocate preserving small nations at all costs; *other conditions being equal*, we are decidedly for centralisation and are opposed to the petty-bourgeois ideal of federal relationships. Even if our assumption were true, however, it is, firstly, not our business, or that of democrats (let alone of socialists), to help Romanov-Bobrinisky-Purishkevich throttle the Ukraine, etc. In his own Junker fashion, Bismarck accomplished a progressive historical task, but he would be a fine "Marxist" indeed who, on such grounds, thought of justifying socialist support for Bismarck! Moreover, Bismarck promoted economic development by bringing together the disunited Germans, who were being oppressed by other nations. The economic prosperity and rapid development of Great Russia, however, require that the country be liberated from Great-Russian oppression of other nations—that is the difference that our

admirers of the true-Russian would-be Bismarcks overlook.

Secondly, if history were to decide in favour of Great-Russian dominant-nation capitalism, it follows hence that the *socialist* role of the Great-Russian proletariat, as the principal driving force of the communist revolution engendered by capitalism, will be all the greater. The proletarian revolution calls for a prolonged education of the workers in the spirit of the *fullest* national equality and brotherhood. Consequently, the interests of the Great-Russian proletariat require that the masses be systematically educated to champion—most resolutely, consistently, boldly and in a revolutionary manner—complete equality and the right to self-determination for all the nations oppressed by the Great Russians. The interests of the Great Russians' national pride (understood, not in the slavish sense) coincide with the *socialist* interests of the Great-Russian (and all other) proletarians. Our model will always be Marx, who, after living in Britain for decades and becoming half-English, demanded freedom and national independence for Ireland in the interests of the socialist movement of the British workers.

In the second hypothetical case we have considered, our home-grown socialist chauvinists, Plekhanov, etc., etc., will prove traitors, not only to their own country—a free and democratic Great Russia, but also to the proletarian brotherhood of all the nations of Russia, i.e., to the cause of socialism.

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IMPERIALISM AND THE SPLIT IN SOCIALISM

Is there any connection between imperialism and the monstrous and disgusting victory opportunism (in the form of social-chauvinism) has gained over the labour movement in Europe?

This is the fundamental question of modern socialism. And having in our Party literature fully established, first, the imperialist character of our era and of the present war, and, second, the inseparable historical connection between social-chauvinism and opportunism, as well as the intrinsic similarity of their political ideology, we can and must proceed to analyse this fundamental question.

We have to begin with as precise and full a definition of imperialism as possible. Imperialism is a specific historical stage of capitalism. Its specific character is threefold: imperialism is (1) monopoly capitalism; (2) parasitic, or decaying capitalism; (3) moribund capitalism. The supplanting of free competition by monopoly is the fundamental economic feature, the *quintessence* of imperialism. Monopoly manifests itself in five principal forms: (1) cartels, syndicates and trusts—the concentration of production has reached a degree which gives rise to these monopolistic associations of capitalists; (2) the monopolistic position of the big banks—three, four or five giant banks manipulate the whole economic life of America, France, Germany; (3) seizure of the sources of *raw material* by the trusts and the financial oligarchy (finance capital is monopoly industrial

capital merged with bank capital); (4) the (economic) partition of the world by the international cartels *has begun*. There are already over *one hundred* such international cartels, which command the *entire* world market and divide it “amicably” among themselves—until war *redivides* it. The export of capital, as distinct from the export of commodities under non-monopoly capitalism, is a highly characteristic phenomenon and is closely linked with the economic and territorial-political partition of the world; (5) the territorial partition of the world (colonies) *is completed*.

Imperialism, as the highest stage of capitalism in America and Europe, and later in Asia, took final shape in the period 1898-1914. The Spanish-American War (1898), the Anglo-Boer War (1899-1902), the Russo-Japanese War (1904-05) and the economic crisis in Europe in 1900 are the chief historical landmarks in the new era of world history.

The fact that imperialism is parasitic or decaying capitalism is manifested first of all in the tendency to decay, which is characteristic of *every* monopoly under the system of private ownership of the means of production. The difference between the democratic-republican and the reactionary-monarchist imperialist bourgeoisie is obliterated precisely because they are both rotting alive (which by no means precludes an extraordinarily rapid development of capitalism in individual branches of industry, in individual countries, and in individual periods). Secondly, the decay of capitalism is manifested in the creation of a huge stratum of *rentiers*, capitalists who live by “clipping coupons”. In each of the four leading imperialist countries—England, U.S.A., France and Germany—capital in securities amounts to 100,000 or 150,000 *million* francs, from which each country derives an annual income of no less than five to eight thousand million. Thirdly, export of capital is parasitism raised to a high pitch. Fourthly, “finance capital strives for domination, not freedom”. Political reaction *all along* the line is a characteristic feature of imperialism. Corruption, bribery on a huge scale and all kinds of fraud. Fifthly, the exploitation of oppressed nations—which is inseparably con-

nected with annexations—and especially the exploitation of colonies by a handful of “Great” Powers, increasingly transforms the “civilised” world into a parasite on the body of hundreds of millions in the uncivilised nations. The Roman proletarian lived at the expense of society. Modern society lives at the expense of the modern proletarian. Marx specially stressed this profound observation of Sismondi. Imperialism somewhat changes the situation. A privileged upper stratum of the proletariat in the imperialist countries lives partly at the expense of hundreds of millions in the uncivilised nations.

It is clear why imperialism is *moribund* capitalism, capitalism in *transition* to socialism: monopoly, which grows *out of* capitalism, is *already* dying capitalism, the beginning of its transition to socialism. The tremendous *socialisation* of labour by imperialism (what its apologists—the bourgeois economists—call “interlocking”) produces the same result.

Advancing this definition of imperialism brings us into complete contradiction to K. Kautsky, who refuses to regard imperialism as a “phase of capitalism” and defines it as a *policy* “preferred” by finance capital, a tendency of “industrial” countries to annex “agrarian” countries.* Kautsky’s definition is thoroughly false from the theoretical standpoint. What distinguishes imperialism is the rule *not* of industrial capital, but of finance capital, the striving to annex *not* agrarian countries, particularly, but *every kind* of country. Kautsky *divorces* imperialist politics from imperialist economics, he divorces monopoly in politics from monopoly in economics in order to pave the way for his vulgar bourgeois reformism, such as “disarmament”, “ultra-imperialism” and similar nonsense. The whole purpose and significance of this theoretical falsity is to obscure the *most profound* contradictions of imperialism and

* “Imperialism is a product of highly developed industrial capitalism. It consists in the striving of every industrial capitalist nation to subjugate and annex ever larger *agrarian* territories, irrespective of the nations that inhabit them” (Kautsky in *Die Neue Zeit*, September 11, 1914).

thus justify the theory of “unity” with the apologists of imperialism, the outright social-chauvinists and opportunists.

We have dealt at sufficient length with Kautsky’s break with Marxism on this point in *Sotsial-Demokrat* and *Kommunist*.⁵⁷ Our Russian Kautskyites, the supporters of the Organising Committee (O.C.),⁵⁸ headed by Axelrod and Spectator, including even Martov, and to a large degree Trotsky, preferred to maintain a discreet silence on the question of Kautskyism as a trend. They did not dare defend Kautsky’s war-time writings, confining themselves simply to praising Kautsky (Axelrod in his German pamphlet, which the Organising Committee *has promised* to publish in Russian) or to quoting Kautsky’s private letters (Spectator), in which he says he belongs to the opposition and jesuitically tries to nullify his chauvinist declarations.

It should be noted that Kautsky’s “conception” of imperialism—which is tantamount to embellishing imperialism—is a retrogression not only compared with Hilferding’s *Finance Capital* (no matter how assiduously Hilferding now defends Kautsky and “unity” with the social-chauvinists!) but also compared with the *social-liberal* J. A. Hobson. This English economist, who in no way claims to be a Marxist, defines imperialism, and reveals its contradictions, much more profoundly in a book published in 1902.* This is what Hobson (in whose book may be found nearly all Kautsky’s pacifist and “conciliatory” banalities) wrote on the highly important question of the parasitic nature of imperialism:

Two sets of circumstances, in Hobson’s opinion, weakened the power of the old empires: (1) “economic parasitism”, and (2) formation of armies from dependent peoples. “There is first the habit of economic parasitism, by which the ruling state has used its provinces, colonies, and dependencies in order to enrich its ruling class and to bribe its lower classes into acquiescence.” Concerning the second circumstance, Hobson writes:

* J. A. Hobson, *Imperialism*, London, 1902.

"One of the strangest symptoms of the blindness of imperialism [this song about the "blindness" of imperialists comes more appropriately from the social-liberal Hobson than from the "Marxist" Kautsky] is the reckless indifference with which Great Britain, France, and other imperial nations are embarking on this perilous dependence. Great Britain has gone farthest. Most of the fighting by which we have won our Indian Empire has been done by natives; in India, as more recently in Egypt, great standing armies are placed under British commanders; almost all the fighting associated with our African dominions, except in the southern part, has been done for us by natives."

The prospect of partitioning China elicited from Hobson the following economic appraisal:

"The greater part of Western Europe might then assume the appearance and character already exhibited by tracts of country in the South of England, in the Riviera, and in the tourist-ridden or residential parts of Italy and Switzerland, little clusters of wealthy aristocrats drawing dividends and pensions from the Far East, with a somewhat larger group of professional retainers and tradesmen and a larger body of personal servants and workers in the transport trade and in the final stages of production of the more perishable goods: all the main arterial industries would have disappeared, the staple foods and semi-manufactures flowing in as tribute from Asia and Africa... We have foreshadowed the possibility of even a larger alliance of Western states, a European federation of Great Powers which, so far from forwarding the cause of world civilisation, might introduce the gigantic peril of a Western parasitism, a group of advanced industrial nations, whose upper classes drew vast tribute from Asia and Africa, with which they supported great tame masses of retainers, no longer engaged in the staple industries of agriculture and manufacture, but kept in the performance of personal or minor industrial services under the control of a new financial aristocracy. Let those who would scout such a theory [he should have said: prospect] as undeserving of consideration examine the economic and social condition of districts in Southern England today which are already reduced to this condition, and reflect upon the vast extension of such a system which might be rendered feasible by the subjection of China to the economic control of similar groups of financiers, investors [rentiers] and political and business officials, draining the greatest potential reservoir of profit the world has ever known, in order to consume it in Europe. The situation is far too complex, the play of world forces far too incalculable, to render this or any other single interpretation of the future very probable; but the influences which govern the imperialism of Western Europe today are moving in this direction, and, unless counteracted or diverted, make towards such a consummation."

Hobson, the social-liberal, fails to see that this "counteraction" can be offered *only* by the revolutionary proletariat and *only* in the form of a social revolution. But then he is a social-liberal! Nevertheless, as early as 1902 he had an excellent insight into the meaning and significance of a "United States of Europe" (be it said for the benefit of Trotsky the Kautskyite!) and of all that is now being glossed over by the *hypocritical Kautskyites* of various countries, namely, that the *opportunists* (social-chauvinists) are working hand in glove with the imperialist bourgeoisie *precisely* towards creating an imperialist Europe on the backs of Asia and Africa, and that objectively the *opportunists* are a section of the petty bourgeoisie and of certain strata of the working class who *have been bribed* out of imperialist superprofits and converted into *watchdogs* of capitalism and *corrupters* of the labour movement.

Both in articles and in the resolutions of our Party, we have repeatedly pointed to this most profound connection, the economic connection, between the imperialist bourgeoisie and the opportunism which has triumphed (for long?) in the labour movement. And from this, incidentally, we concluded that a split with the social-chauvinists was inevitable. Our Kautskyites preferred to evade the question! Martov, for instance, uttered in his lectures a sophistry which in the *Bulletin of the Organising Committee, Secretariat Abroad*⁵⁹ (No. 4, April 10, 1916) is expressed as follows:

"... The cause of revolutionary Social-Democracy would be in a sad, indeed hopeless, plight if those groups of workers who in mental development approach most closely to the 'intelligentsia' and who are the most highly skilled fatally drifted away from it towards opportunism..."

By means of the silly word "fatally" and a certain sleight-of-hand, the *fact is evaded* that *certain* groups of workers *have already drifted away* to opportunism and to the imperialist bourgeoisie! And that is the very fact the sophists of the O.C. want to *evade*! They confine themselves to the "official optimism" the Kautskyite Hilferding and many

others now flaunt: objective conditions guarantee the unity of the proletariat and the victory of the revolutionary trend! We, forsooth, are "optimists" with regard to the proletariat!

But in reality all these Kautskyites—Hilferding, the O.C. supporters, Martov and Co.—are *optimists* . . . with regard to *opportunism*. That is the whole point!

The proletariat is the child of capitalism—of world capitalism, and not only of European capitalism, or of imperialist capitalism. On a world scale, fifty years sooner or fifty years later—measured on a *world* scale this is a minor point—the "proletariat" of course "will be" united, and revolutionary Social-Democracy will "inevitably" be victorious within it. But that is not the point, Messrs. Kautskyites. The point is that at the present time, in the imperialist countries of Europe, *you are tawning* on the opportunists, who are *alien* to the proletariat as a class, who are the servants, the agents of the bourgeoisie and the vehicles of its influence, and *unless* the labour movement *rids* itself of them, it will remain a *bourgeois labour movement*. By advocating "unity" with the opportunists, with the Legiens and Davids, the Plekhanovs, the Chkhenkelis and Potresovs, etc., you are, objectively, defending the *enslavement* of the workers by the imperialist bourgeoisie with the aid of its best agents in the labour movement. The victory of revolutionary Social-Democracy on a world scale is absolutely inevitable, only it is moving and will move, is proceeding and will proceed, *against* you, it will be a victory *over* you.

These two trends, one might even say *two* parties, in the present-day labour movement, which in 1914-16 so obviously parted ways all over the world, were *traced* by *Engels and Marx in England* throughout the course of *decades*, roughly from 1858 to 1892.

Neither Marx nor Engels lived to see the imperialist epoch of world capitalism, which began not earlier than 1898-1900. But it has been a peculiar feature of England that even in the middle of the nineteenth century she already revealed at least *two* major distinguishing features

of imperialism: (1) vast colonies, and (2) monopoly profit (due to her monopoly position in the world market). In both respects England at that time was an exception among capitalist countries, and Engels and Marx, analysing this exception, quite clearly and definitely indicated its *connection* with the (temporary) victory of opportunism in the English labour movement.

In a letter to Marx, dated October 7, 1858, Engels wrote: ". . . The English proletariat is actually becoming more and more bourgeois, so that this most bourgeois of all nations is apparently aiming ultimately at the possession of a bourgeois aristocracy and a bourgeois proletariat *alongside* the bourgeoisie. For a nation which exploits the whole world this is of course to a certain extent justifiable." In a letter to Sorge, dated September 21, 1872, Engels informs him that Hales kicked up a big row in the Federal Council of the International and secured a vote of censure on Marx for saying that "the English labour leaders had sold themselves". Marx wrote to Sorge on August 4, 1874: "As to the urban workers here [in England], it is a pity that the whole pack of leaders did not get into Parliament. This would be the surest way of getting rid of the whole lot." In a letter to Marx, dated August 11, 1881, Engels speaks about "those very worst English trade unions which allow themselves to be led by men sold to, or at least paid by, the bourgeoisie". In a letter to Kautsky, dated September 12, 1882, Engels wrote: "You ask me what the English workers think about colonial policy. Well, exactly the same as they think about politics in general. There is no workers' party here, there are only Conservatives and Liberal-Radicals, and the workers gaily share the feast of England's monopoly of the world market and the colonies."

On December 7, 1889, Engels wrote to Sorge: "The most repulsive thing here [in England] is the bourgeois 'respectability', which has grown deep into the bones of the workers. . . . Even Tom Mann, whom I regard as the best of the lot, is fond of mentioning that he will be lunching with the Lord Mayor. If one compares this with the French, one realises what a revolution is good for, after all." In a let-

ter, dated April 19, 1890: "But *under* the surface the movement [of the working class in England] is going on, is embracing ever wider sections and mostly just among the hitherto stagnant *lowest* [Engels's italics] strata. The day is no longer far off when this mass *will* suddenly *find itself*, when it will dawn upon it that it itself is this colossal mass in motion." On March 4, 1891: "The failure of the collapsed Dockers' Union; the 'old' conservative trade unions, *rich* and therefore cowardly, remain lone on the field. . . ." September 14, 1891: at the Newcastle Trade Union Congress the old unionists, opponents of the eight-hour day, were defeated "and the bourgeois papers recognise the defeat of the *bourgeois labour party*" (Engels's italics throughout). . . .

That these ideas, which were repeated by Engels over the course of decades, were also expressed by him publicly, in the press, is proved by his preface to the second edition of *The Condition of the Working Class in England*, 1892. Here he speaks of an "aristocracy among the working class", of a "privileged minority of the workers", in contradistinction to the "great mass of working people". "A small, privileged, protected minority" of the working class alone was "permanently benefited" by the privileged position of England in 1848-68, whereas "the great bulk of them experienced at best but a temporary improvement". . . . "With the break-down of that [England's industrial] monopoly, the English working class will lose that privileged position. . . ." The members of the "new" unions, the unions of the unskilled workers, "had this immense advantage, that their minds were virgin soil, entirely free from the inherited 'respectable' bourgeois prejudices which hampered the brains of the better situated 'old unionists'". . . . "The so-called workers' representatives" in England are people "who are forgiven their being members of the working class because they themselves would like to drown their quality of being workers in the ocean of their liberalism". . . .

We have deliberately quoted the direct statements of Marx and Engels at rather great length in order that the

reader may study them *as a whole*. And they should be studied, they are worth carefully pondering over. For they are the *pivot* of the tactics in the labour movement that are dictated by the objective conditions of the imperialist era.

Here, too, Kautsky has tried to "befog the issue" and substitute for Marxism sentimental conciliation with the opportunists. Arguing against the avowed and naive social-imperialists (men like Lensch) who justify Germany's participation in the war as a means of destroying England's monopoly, Kautsky "*corrects*" this obvious falsehood by another equally obvious falsehood. Instead of a cynical falsehood he employs a suave falsehood! The *industrial* monopoly of England, he says, has long ago been broken, has long ago been destroyed, and there is nothing left to destroy.

Why is this argument false?

Because, firstly, it overlooks England's *colonial* monopoly. Yet Engels, as we have seen, pointed to this very clearly as early as 1882, thirty-four years ago! Although England's industrial monopoly may have been destroyed, her colonial monopoly not only remains, but has become extremely accentuated, for the whole world is already divided up! By means of this suave lie Kautsky smuggles in the bourgeois-pacifist and opportunist-philistine idea that "there is nothing to fight about". On the contrary, not only have the *capitalists* something to fight about now, but they *cannot help* fighting if they want to preserve capitalism, for without a forcible redivision of colonies the *new* imperialist countries cannot obtain the privileges enjoyed by the older (*and weaker*) imperialist powers.

Secondly, why does England's monopoly explain the (temporary) victory of opportunism in England? Because monopoly yields *superprofits*, i.e., a surplus of profits over and above the capitalist profits that are normal and customary all over the world. The capitalists *can* devote a part (and not a small one, at that!) of these superprofits to bribe *their own* workers, to create something like an alliance (recall the celebrated "alliances" described by the Webbs

of English trade unions and employers) between the workers of the given nation and their capitalists *against* the other countries. England's industrial monopoly was already destroyed by the end of the nineteenth century. That is beyond dispute. But *how* did this destruction take place? Did *all* monopoly disappear?

If that were so, Kautsky's "theory" of conciliation (with the opportunists) would to a certain extent be justified. But it is *not* so, and that is just the point. Imperialism is monopoly capitalism. Every cartel, trust, syndicate, every giant bank is a monopoly. Superprofits have not disappeared; they still remain. The exploitation of *all* other countries by one privileged, financially wealthy country remains and has become more intense. A handful of wealthy countries—there are only four of them, if we mean independent, really gigantic, "modern" wealth: England, France, the United States and Germany—have developed monopoly to vast proportions, they obtain *superprofits* running into hundreds, if not thousands, of millions, they "ride on the backs" of hundreds and hundreds of millions of people in other countries and fight among themselves for the division of the particularly rich, particularly fat and particularly easy spoils.

This, in fact, is the economic and political essence of imperialism, the profound contradictions of which Kautsky glosses over instead of exposing.

The bourgeoisie of an imperialist "Great" Power *can economically* bribe the upper strata of "its" workers by spending on this a hundred million or so francs a year, for its *superprofits* most likely amount to about a thousand million. And how this little sop is divided among the labour ministers, "labour representatives" (remember Engels's splendid analysis of the term), labour members of war industries committees,⁶⁰ labour officials, workers belonging to the narrow craft unions, office employees, etc., etc., is a secondary question.

Between 1848 and 1868, and to a certain extent even later, only England enjoyed a monopoly: *that is why* opportunism could prevail there for decades. No other coun-

tries possessed either very rich colonies or an industrial monopoly.

The last third of the nineteenth century saw the transition to the new, imperialist era. Finance capital *not* of one, but of several, though very few, Great Powers enjoys a monopoly. (In Japan and Russia the monopoly of military power, vast territories, or special facilities for robbing minority nationalities, China, etc., partly supplements, partly takes the place of, the monopoly of modern, up-to-date finance capital.) This difference explains why England's monopoly position *could* remain *unchallenged* for decades. The monopoly of modern finance capital is being frantically challenged; the era of imperialist wars has begun. It was possible in those days to bribe and corrupt the working class of *one* country for decades. This is now improbable, if not impossible. But on the other hand, *every* imperialist "Great" Power can and does bribe *smaller* strata (than in England in 1848-68) of the "labour aristocracy". Formerly a "*bourgeois labour party*", to use Engels's remarkably profound expression, could arise only in one country, because it alone enjoyed a monopoly, but, on the other hand, it could exist for a long time. Now a "*bourgeois labour party*" is *inevitable* and typical in *all* imperialist countries; but in view of the desperate struggle they are waging for the division of spoils, it is improbable that such a party can prevail for long in a number of countries. For the trusts, the financial oligarchy, high prices, etc., while *enabling* the bribery of a handful in the top layers, are increasingly oppressing, crushing, ruining and torturing the *mass* of the proletariat and the semi-proletariat.

On the one hand, there is the tendency of the bourgeoisie and the opportunists to convert a handful of very rich and privileged nations into "eternal" parasites on the body of the rest of mankind, to "rest on the laurels" of the exploitation of Negroes, Indians, etc., keeping them in subjection with the aid of the excellent weapons of extermination provided by modern militarism. On the other hand, there is the tendency of the *masses*, who are more oppressed than before and who bear the whole brunt of imperialist

wars, to cast off this yoke and to overthrow the bourgeoisie. It is in the struggle between these two tendencies that the history of the labour movement will now inevitably develop. For the first tendency is not accidental; it is "substantiated" economically. In *all* countries the bourgeoisie has already begotten, fostered and secured for itself "bourgeois labour parties" of social-chauvinists. The difference between a definitely formed party, like Bissolati's in Italy, for example, which is fully social-imperialist, and, say, the semi-formed near-party of the Potresovs, Gvozdyovs, Bulkins, Chkheidzes, Skobelevs and Co., is an immaterial difference. The important thing is that, economically, the desertion of a stratum of the labour aristocracy to the bourgeoisie has matured and become an accomplished fact; and this economic fact, this shift in class relations, will find political form, in one shape or another, without any particular "difficulty".

On the economic basis referred to above, the political institutions of modern capitalism—press, parliament, associations, congresses, etc.—have created *political* privileges and sops for the respectful, meek, reformist and patriotic office employees and workers, corresponding to the economic privileges and sops. Lucrative and soft jobs in the government or on the war industries committees, in parliament and on diverse committees, on the editorial staffs of "respectable", legally published newspapers or on the management councils of no less respectable and "bourgeois law-abiding" trade unions—this is the bait by which the imperialist bourgeoisie attracts and rewards the representatives and supporters of the "bourgeois labour parties".

The mechanics of political democracy works in the same direction. Nothing in our times can be done without elections; nothing can be done without the masses. And in this era of printing and parliamentarism it is *impossible* to gain the following of the masses without a widely ramified, systematically managed, well-equipped system of flattery, lies, fraud, juggling with fashionable and popular catchwords, and promising all manner of reforms and bles-

sings to the workers right and left—as long as they renounce the revolutionary struggle for the overthrow of the bourgeoisie. I would call this system Lloyd-Georgism, after the English Minister Lloyd George, one of the foremost and most dexterous representatives of this system in the classic land of the "bourgeois labour party". A first-class bourgeois manipulator, an astute politician, a popular orator who will deliver any speeches you like, even r-r-revolutionary ones, to a labour audience, and a man who is capable of obtaining sizable sops for docile workers in the shape of social reforms (insurance, etc.), Lloyd George serves the bourgeoisie splendidly,* and serves it precisely *among* the workers, brings its influence *precisely* to the proletariat, to where the bourgeoisie needs it most and where it finds it most difficult to subject the masses morally.

And is there such a great difference between Lloyd George and the Scheidemanns, Legiens, Hendersons and Hyndmans, Plekhanovs, Renaudels and Co.? Of the latter, it may be objected, some will return to the revolutionary socialism of Marx. This is possible, but it is an insignificant difference in degree, if the question is regarded from its political, i.e., its mass aspect. Certain individuals among the present social-chauvinist leaders may return to the proletariat. But the social-chauvinist or (what is the same thing) opportunist *trend* can neither disappear nor "return to the revolutionary proletariat. Wherever Marxism is popular among the workers, this political trend, this "bourgeois labour party", will swear by the name of Marx. It cannot be prohibited from doing this, just as a trading firm cannot be prohibited from using any particular label, sign or advertisement. It has always been the case in history that after the death of revolutionary leaders who were popular among the oppressed classes, their enemies have at-

* I recently read an article in an English magazine by a Tory, a political opponent of Lloyd George, entitled "Lloyd George from the Standpoint of a Tory". The war opened the eyes of this opponent and made him realise what an excellent servant of the bourgeoisie this Lloyd George is! The Tories have made peace with him!

tempted to appropriate their names so as to deceive the oppressed classes.

The fact is that "bourgeois labour parties", as a political phenomenon, have already been formed in *all* the foremost capitalist countries, and that unless a determined and relentless struggle is waged all along the line against these parties—or groups, trends, etc., it is all the same—there can be no question of a struggle against imperialism, or of Marxism, or of a socialist labour movement. The Chkheidze faction,⁶¹ *Nashe Dyelo* and *Golos Truda*⁶² in Russia, and the O.C. supporters abroad are nothing but varieties of one *such* party. There is not the slightest reason for thinking that these parties will disappear *before* the social revolution. On the contrary, the nearer the revolution approaches, the more strongly it flares up and the more sudden and violent the transitions and leaps in its progress, the greater will be the part the struggle of the revolutionary mass stream against the opportunist petty-bourgeois stream will play in the labour movement. Kautskyism is not an independent trend, because it has no roots either in the masses or in the privileged stratum which has deserted to the bourgeoisie. But the danger of Kautskyism lies in the fact that, utilising the ideology of the past, it endeavours to reconcile the proletariat with the "bourgeois labour party", to preserve the unity of the proletariat with that party and thereby enhance the latter's prestige. The masses no longer follow the avowed social-chauvinists: Lloyd George has been hissed down at workers' meetings in England; Hyndman has left the party; the Renaudels and Scheidemanns, the Potresovs and Gvozdyovs are protected by the police. The Kautskyites' masked defence of the social-chauvinists is much more dangerous.

One of the most common sophistries of Kautskyism is its reference to the "masses". We do not want, they say, to break away from the masses and mass organisations! But just think how Engels put the question. In the nineteenth century the "mass organisations" of the English trade unions were on the side of the bourgeois labour party. Marx and Engels did not reconcile themselves to it on this

ground; they exposed it. They did not forget, firstly, that the trade union organisations directly embraced a *minority of the proletariat*. In England then, as in Germany now, not more than one-fifth of the proletariat was organised. No one can seriously think it possible to organise the majority of the proletariat under capitalism. Secondly—and this is the main point—it is not so much a question of the size of an organisation, as of the real, objective significance of its policy: does its policy represent the masses, does it serve them, i.e., does it aim at their liberation from capitalism, or does it represent the interests of the minority, the minority's reconciliation with capitalism? The latter was true of England in the nineteenth century, and it is true of Germany, etc., now.

Engels draws a distinction between the "bourgeois labour party" of the *old* trade unions—the privileged minority—and the "*lowest mass*", the real majority, and appeals to the latter, who are *not* infected by "bourgeois respectability". This is the essence of Marxist tactics!

Neither we nor anyone else can calculate precisely what portion of the proletariat is following and will follow the social-chauvinists and opportunists. This will be revealed only by the struggle, it will be definitely decided only by the socialist revolution. But we know for certain that the "defenders of the fatherland" in the imperialist war *represent* only a minority. And it is therefore our duty, if we wish to remain socialists, to go down *lower* and *deeper*, to the real masses; this is the whole meaning and the whole purport of the struggle against opportunism. By exposing the fact that the opportunists and social-chauvinists are in reality betraying and selling the interests of the masses, that they are defending the temporary privileges of a minority of the workers, that they are the vehicles of bourgeois ideas and influences, that they are really allies and agents of the bourgeoisie, we teach the masses to appreciate their true political interests, to fight for socialism and for the revolution through all the long and painful vicissitudes of imperialist wars and imperialist armistices.

The only Marxist line in the world labour movement is

to explain to the masses the inevitability and necessity of breaking with opportunism, to educate them for revolution by waging a relentless struggle against opportunism, to utilise the experiences of the war to expose, not conceal, the utter vileness of national-liberal labour politics.

In the next article, we shall try to sum up the principal features that distinguish this line from Kautskyism.

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December 1916

Collected Works,
Vol. 23, pp. 105-20

LETTER TO THE PRESIDUM OF THE CONFERENCE OF PROLETARIAN CULTURAL AND EDUCATIONAL ORGANISATIONS

17.9.18

Dear Comrades,

Many thanks for your good wishes, and the very best of luck in your work.⁶³

One of the chief conditions for the socialist revolution's victory is that the working class must realise it has to *rule* and that its rule should be carried through during the transition period from capitalism to socialism. The *rule* of the proletariat, the vanguard of all the working and exploited people, is essential in this transition period if classes are to be completely abolished, if the resistance of the exploiters is to be suppressed, and if the entire mass of the working and exploited people—crushed, downtrodden and disunited by capitalism—are to be *united* around the urban workers and brought in close alliance with them.

All our successes have been due to the workers grasping this and *governing* the state through their Soviets.

But the workers have not yet grasped this *sufficiently* and are often too *timid* in promoting *workers to governing* the state.

Fight for this, comrades! Let the proletarian cultural and educational organisations help in this. That will be a pledge of further success and the final victory of the socialist revolution.

Greetings,
V. Ulyanov (Lenin)

Pravda No. 201,
September 19, 1918

Collected Works,
Vol. 28, p. 94

**SPEECH AT THE SECOND ALL-RUSSIA
CONGRESS OF INTERNATIONALIST TEACHERS
JANUARY 18, 1919**

(Stormy applause passing into ovation.) Comrades, greetings to your Congress on behalf of the Council of People's Commissars. The teachers are now faced with tasks of the highest importance. I hope that after the year we have just been through, after a year of struggle, after what has taken place in international affairs, the struggle that has been going on among the teachers—between those who took their stand from the very first with the Soviet government to work for the socialist revolution, and those who have so far stood by the old system, by the old prejudices that teaching can continue to be based on the old system—must come to an end, and is in fact coming to an end. There can be no doubt that the vast majority of teachers, who stand close to the working class and the working peasants, are now convinced that the socialist revolution is deeply rooted and is inevitably spreading all over the world. And I think that now the vast majority of teachers will quite sincerely come over to the side of the government of working and exploited people in the struggle for the socialist revolution and against those teachers who still stand by the old bourgeois prejudices, the old system and hypocrisies, and imagine that some part of that system can be salvaged.

One of these bourgeois hypocrisies is the belief that the school can stand aloof from politics. You know very well how false this belief is. The bourgeoisie themselves, who

advocated this principle, made their own bourgeois politics the corner-stone of the school system, and tried to reduce schooling to the training of docile and efficient servants of the bourgeoisie, to reduce even universal education from top to bottom to the training of docile and efficient servants of the bourgeoisie, of slaves and tools of capital. They never gave a thought to making the school a means of developing the human personality. And now it is clear to all that this can be done only by socialist schools, which have inseparable bonds with all the working and exploited people and wholeheartedly support Soviet policy.

Of course, the reconstruction of education is no easy matter. And, naturally, mistakes have been and still are being made, as are attempts to misinterpret the principle of the ties between education and politics and to give it a crude and distorted meaning. Awkward attempts are being made to put politics into the minds of the younger generation when they have not been prepared enough for it. Undoubtedly, we shall always have to combat such crude applications of this basic principle. But today the chief task of those members of the teaching profession who have sided with the International and the Soviet government is to work for the creation of a wider and, as nearly as possible, an all-embracing teachers' union.

There is no place in your union, the union of internationalists, for the old teachers' union, which clung to bourgeois prejudices and revealed a lack of understanding. It has been fighting longest of all to uphold these privileges, longer even than other top unions, which were formed at the very beginning of the 1917 revolution and which we combated in all spheres of life. In my opinion, your internationalist union may very well become a single school-teachers' trade union, siding, like all the other trade unions—as has been very clearly shown by the Second All-Russia Trade Union Congress—with Soviet government policy. The task facing the teachers is immense. They have to combat the survivals of the slackness and disunity left by the last revolution.

Next, as regards propaganda and agitation. It is only natural that disunity should still prevail in every sphere of propaganda and education when we consider the lack of confidence in the teachers caused by the sabotage and prejudices of the bourgeois section of the teaching body, who are accustomed to thinking that only the rich are entitled to real education, while the majority of the working people need only be trained to be good servants and good workers, but not real masters of life. This condemns a section of the teachers to a narrow sphere, the sphere of pseudo-education, and has prevented us from properly creating a single apparatus in which all scholastic forces would merge and collaborate with us. We shall only succeed when we discard the old bourgeois prejudices. This is where it is your union's task to draw the broad mass of teachers into your family, to educate the most backward sections of the teaching profession, to bring them under general proletarian policy, and weld them together into one common organisation.

In trade union organisations, the teachers have a big job on their hands with our country in its present predicament, when all the issues of the Civil War are becoming quite clear, and when the petty-bourgeois democratic people are being compelled by the logic of events to come over to the Soviet government. For they have seen for themselves that any other course will, whether they like it or not, drive them towards defending the whiteguards and international imperialism. Now that the whole world is faced with one cardinal task, the issue is: either extreme reaction, military dictatorship and shootings—of which we have had striking illustrations from Berlin—either this vicious reaction from the capitalist brutes who feel they will not go unpunished for these four years of war, and are therefore prepared to go to any lengths, to go on drenching the earth in the blood of the working people, or the complete victory of the working people in a socialist revolution. Today there can be no middle course. Hence, those teachers who sided with the International from the very first, and who now clearly perceive that their oppo-

nents among the teachers of the other camp cannot put up any serious resistance, must launch into far wider activities. Your union should now become a broad teachers' trade union embracing vast numbers of teachers, a union which will resolutely stand by Soviet policy and the struggle for socialism through the dictatorship of the proletariat.

This is the formula adopted by the Second Trade Union Congress now in session. The Congress demands that everyone engaged in a given trade, in a given sphere of activity, should join a single union. At the same time it declares that the trade union movement cannot hold aloof from the fundamental tasks of the struggle for the emancipation of labour from capital. And, consequently, only those unions which recognise the revolutionary class struggle for socialism by the dictatorship of the proletariat can be full and equal members of the trade unions. Your union is a union of this kind. If you stand by that position, you will be sure of success in winning over the greater bulk of the teachers and in working to make knowledge and science no longer something for the privileged, no longer a medium for reinforcing the position of the rich and exploiters, but a weapon for the emancipation of the working and exploited people. Allow me to wish you every success in this endeavour.

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Vol. XX, part II

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A GREAT BEGINNING

HEROISM OF THE WORKERS IN THE REAR.
"COMMUNIST SUBBOTNIKS"

The press reports many instances of the heroism of the Red Army men. In the fight against Kolchak, Denikin and other forces of the landowners and capitalists, the workers and peasants very often display miracles of bravery and endurance, defending the gains of the socialist revolution. The guerrilla spirit, weariness and indiscipline are being overcome; it is a slow and difficult process, but it is making headway in spite of everything. The heroism of the working people making voluntary sacrifices for the victory of socialism—this is the foundation of the new, comradesly discipline in the Red Army, the foundation on which that army is regenerating, gaining strength and growing.

The heroism of the workers in the rear is no less worthy of attention. In this connection, the *communist subbotniks* organised by the workers on their own initiative are really of enormous significance. Evidently, this is only a beginning, but it is a beginning of exceptionally great importance. It is the beginning of a revolution that is more difficult, more tangible, more radical and more decisive than the overthrow of the bourgeoisie, for it is a victory over our own conservatism, indiscipline, petty-bourgeois egoism, a victory over the habits left as a heritage to the worker and peasant by accursed capitalism. Only when *this* victory is consolidated will the new social discipline, socialist discipline, be created; then and only then will a reversion to capitalism become impossible, will communism become really invincible.

Pravda in its issue of May 17 published an article by A. J. entitled: "Work in a Revolutionary Way. A Communist Saturday". This article is so important that we reproduce it here in full.

"WORK IN A REVOLUTIONARY WAY "A COMMUNIST SATURDAY"

"The letter of the Russian Communist Party's Central Committee on working in a *revolutionary way* was a powerful stimulus to communist organisations and to Communists. The general wave of enthusiasm carried many communist railway workers to the front, but the majority of them could not leave their responsible posts or find new forms of working in a revolutionary way. Reports from the localities about the tardiness with which the work of mobilisation was proceeding and the prevalence of red tape compelled the Moscow-Kazan Railway district to turn its attention to the way the railway was functioning. It turned out that, owing to the shortage of labour and low productivity of labour, urgent orders and repairs to locomotives were being held up. At a general meeting of Communists and sympathisers of the Moscow-Kazan Railway district held on May 7, the question was raised of passing from words to deeds in helping to achieve victory over Kolchak. The following resolution was moved:

"In view of the grave domestic and foreign situation, Communists and sympathisers, in order to gain the upper hand over the class enemy, must spur themselves on again and deduct an extra hour from their rest, i.e., lengthen their working day by one hour, accumulate these extra hours and put in six extra hours of manual labour on Saturday for the purpose of creating real values of immediate worth. Since Communists must not grudge their health and life for the gains of the revolution, this work should be performed without pay. *Communist Saturdays* are to be introduced throughout the district and to continue until complete victory over Kolchak has been achieved."

"After some hesitation, the resolution was adopted unanimously.

"On Saturday, May 10, at 6 p.m., the Communists and sympathisers turned up to work like soldiers, formed ranks, and without fuss or bustle were taken by the foremen to the various jobs.

"The results of working in a *revolutionary way* are evident. The accompanying table gives the places of work and the character of the work performed.

"The total value of the work performed at ordinary rates of pay is five million rubles; calculated at overtime rates it would be fifty per cent higher.

Place of work	Character of work	Number employed		Hours worked	Work performed
		Per person	Total		
Moscow. Main locomotive shops	Loading materials for the line, devices for repairing locomotives and carriage parts for Perovo, Murom, Alaty and Syzran	48	5	240	Loaded 7,500 poods Unloaded 1,800 poods
		21	3	63	
		5	4	20	
Moscow. Passenger depot	Complex current repairs to locomotives	26	5	130	Repairs done on 1½ locomotives
Moscow. Shunting yards	Current repairs to locomotives	24	6	144	2 locomotives completed and parts to be repaired dismantled on 4
Moscow. Carriage department	Current repairs to passenger carriages	12	6	72	2 third-class carriages
Perovo. Main carriage workshops	Carriage repairs and minor repairs on Saturday and Sunday	46	5	230	12 box carriages and two flat carriages
		23	5	115	
<i>Total</i>		205	—	1,014	4 locomotives and 16 carriages turned out and 9,300 poods unloaded and loaded

"The productivity of labour in loading waggons was 270 per cent higher than that of regular workers. The productivity of labour on other jobs was approximately the same.

"Jobs (urgent) were done which had been held up for periods ranging from seven days to three months owing to the shortage of labour and to red tape.

"The work was done in spite of the state of disrepair (easily remedied) of implements, as a result of which certain groups were held up from thirty to forty minutes.

"The administration left in charge of the work could hardly keep pace with the men in finding new jobs for them, and perhaps it was only a slight exaggeration when an old foreman said that as much work was done at this *Communist Saturday* as would have been done in a week by non-class-conscious and slack workers.

"In view of the fact that many non-Communists, sincere supporters of the Soviet government, took part in the work, and that many more are expected on future Saturdays, and also in view of the fact that many other districts desire to follow the example of the communist railway workers of the Moscow-Kazan Railway, I shall deal in greater detail with the organisational side of the matter as seen from reports received from the localities.

"Of those taking part in the work, some ten per cent were Communists permanently employed in the localities. The rest were persons occupying responsible and elective posts, from the commissar of the railway to commissars of individual enterprises, representatives of the trade union, and employees of the head office and of the Commissariat of Railways.

"The enthusiasm and team spirit displayed during work were extraordinary. When the workers, clerks and head office employees, without even an oath or argument, caught hold of the forty-pood wheel tire of a passenger locomotive and, like industrious ants, rolled it into place, one's heart was filled with fervent joy at the sight of this collective effort, and one's conviction was strengthened that the victory of the working class was unshakable. The international bandits will not crush the victorious workers; the internal saboteurs will not live to see Kolchak.

"When the work was finished those present witnessed an unprecedented scene: a hundred Communists, weary, but with the light of joy in their eyes, greeted their success with the solemn strains of the *Internationale*. And it seemed as if the triumphant strains of the triumphant anthem would sweep over the walls through the whole of working-class Moscow and that like the waves caused by a stone thrown into a pool they would spread through the whole of working-class Russia and shake up the weary and the slack.

"A. J."

Appraising this remarkable "example worthy of emulation", Comrade N. R. in an article in *Pravda* of May 20, under that heading, wrote:

"Cases of Communists working like this are not rare. I know of similar cases at an electric power station, and on various railways. On the Nikolayevskaya Railway, the Communists worked overtime several nights to lift a locomotive that had fallen into the turn-table pit. In the winter, all the Communists and sympathisers on the Northern Railway worked several Sundays clearing the track of snow; and the communist cells at many goods stations patrol the stations at night to prevent stealing. But all this work was casual and unsystematic. The comrades on the Moscow-Kazan line are making this work systematic and permanent, and this is new. They say in their resolution, 'until complete victory over Kolchak has been achieved', and therein lies the significance of their work. They are lengthening the working day of every Communist and sympathiser by one hour for the duration of the state of war; simultaneously, their productivity of labour is exemplary.

"This example has called forth, and is bound to call forth, further emulation. A general meeting of the Communists and sympathisers on the Alexandrovskaya Railway, after discussing the military situation and the resolution adopted by the comrades on the Moscow-Kazan Railway, resolved: (1) to introduce 'subbotniks' for the Communists and sympathisers on the Alexandrovskaya Railway, the first subbotnik to take place on May 17; (2) to organise the Communists and sympathisers in exemplary, model teams which must show the workers how to work and what can really be done with the present materials and tools, and in the present food situation.

"The Moscow-Kazan comrades say that their example has made a great impression and that they expect a large number of *non-Party* workers to turn up next Saturday. At the time these lines are being written, the Communists have not yet started working overtime in the Alexandrovskaya Railway workshops, but as soon as the rumour spread that they were to do so the mass of non-Party workers stirred themselves. 'We did not know yesterday, otherwise we would have worked as well!' 'I will certainly come next Saturday,' can be heard on all sides. The impression created by work of this sort is very great.

"The example set by the Moscow-Kazan comrades should be emulated by all the communist cells in the rear; not only the communist cells at Moscow Junction, but the whole Party organisation in Russia. In the rural districts too, the communist cells should in the first place set to work to till the fields of Red Army men and thus help their families.

"The comrades on the Moscow-Kazan line finished their first communist subbotnik by singing the *Internationale*. If the com-

munist organisations throughout Russia follow this example and consistently apply it, the Russian Soviet Republic will successfully weather the coming severe months to the mighty strains of the *Internationale* sung by all the working people of the Republic...

"To work, communist comrades!"

On May 23, 1919, *Pravda* reported the following:

"The first communist 'subbotnik' on the Alexandrovskaya Railway took place on May 17. In accordance with the resolution adopted by their general meeting, ninety-eight Communists and sympathisers worked five hours overtime without pay, receiving in return only the right to purchase a second dinner, and, as manual labourers, half a pound of bread to go with their dinner."

Although the work was poorly prepared and organised the *productivity of labour* was nevertheless from two to three times higher than usual.

Here are a few examples.

Five turners turned eighty spindles in four hours. The productivity is 213 per cent of the usual level.

Twenty unskilled workers in four hours collected scrap materials of a total weight of 600 poods, and seventy laminated carriage springs, each weighing 3½ poods, making a total of 850 poods. Productivity, 300 per cent of the usual level.

"The comrades explain this by the fact that ordinarily their work is boring and tiresome, whereas here they worked with a will and with enthusiasm. Now, however, they will be ashamed to turn out less in regular working hours than they did at the communist subbotnik.

"Now many non-Party workers say that they would like to take part in the subbotniks. The locomotive crews volunteer to take locomotives from the 'cemetery', during a subbotnik, repair them and set them going.

"It is reported that similar subbotniks are to be organised on the Vyazma line."

How the work is done at these communist subbotniks is described by Comrade A. Dyachenko in an article in *Pravda* of June 7, entitled "Notes of a Subbotnik Worker". We quote the main passages from this article.

"A comrade and I were very pleased to go and do our 'bit' in the subbotnik arranged by a decision of the railway district committee of the Party; for a time, for a few hours, I would give my head a rest and my muscles a bit of exercise. . . . We were detailed off to the railway carpentry shop. We got there, found a number of our people, exchanged greetings, engaged in banter for a bit, counted up our forces and found that there were thirty of us. . . . And in front of us lay a 'monster', a steam boiler weighing no less than six or seven hundred poods; our job was to 'shift' it, i.e., move it over a distance of a quarter or a third of a verst, to its base. We began to have our doubts. . . . However, we started on the job. Some comrades placed wooden rollers under the boiler, attached two ropes to it, and we began to tug away. . . . The boiler gave way reluctantly, but at length it budged. We were delighted. After all, there were so few of us. . . . For nearly two weeks this boiler had resisted the efforts of thrice our number of non-communist workers and nothing could make it budge until we tackled it. . . . We worked for an hour, strenuously, rhythmically, to the command of our 'foreman'—'one, two, three', and the boiler kept on rolling. Suddenly there was confusion, and a number of our comrades went tumbling on to the ground in the funniest fashion. The rope 'let them down'. . . . A moment's delay and a thicker rope was made fast. . . . Evening. It was getting dark, but we had yet to negotiate a small hillock, and then our job would soon be done. Our arms ached, our palms burned, we were hot and pulled for all we were worth—and were making headway. The 'management' stood round and somewhat shamed by our success, clutched at a rope. 'Lend a hand, it's time you did!' A Red Army man was watching our labours; in his hands he held an accordion. What was he thinking? Who were these people? Why should they work on Saturday when everybody was at home? I solved his riddle and said to him: 'Comrade, play us a jolly tune. We are not raw hands, we are real Communists. Don't you see how fast the work is going under our hands? We are not lazy, we are pulling for all we are worth!' In response, the Red Army man carefully put his accordion on the ground and hastened to grab at a rope end. . . .

"Suddenly Comrade U. struck up the workers' song 'Dubinushka', '*anglichanin mudrets*', he sang in an excellent tenor voice, and we all joined in the refrain of this labour shanty: '*Eh, dubinushka, ukhnem, podyornem, podyornem. . .*'

"We were unaccustomed to the work, our muscles were weary, our shoulders, our backs ached. . . . but the next day would be a free day, our day of rest, and we would be able to get all the sleep we wanted. The goal was near, and after a little hesitation our 'monster' rolled almost right up to the base. 'Put some boards under raise it on the base, and let the boiler do the work that has long been expected of it.' We went off in a crowd to the 'club room' of

the local Party cell. The room was brightly lit; the walls decorated with posters; rifles stacked around the room. After lustily singing the *Internationale* we enjoyed a glass of tea and 'rum', and even bread. This treat, given us by the local comrades, was very welcome after our arduous toil. We took a brotherly farewell of our comrades and lined up. The strains of revolutionary songs echoed through the slumbering streets in the silence of the night and our measured tread kept time with the music. We sang 'Comrades, the Bugles Are Sounding', 'Arise Ye Starvelings from Your Slumbers', songs of the International and of labour.

"A week passed. Our arms and shoulders were back to normal and we were going to another 'subbotnik', nine versts away this time, to repair railway waggons. Our destination was Perovo. The comrades climbed on the roof of an 'American' box waggon and sang the *Internationale* well and with gusto. The people on the train listened to the singing, evidently in surprise. The wheels knocked a measured beat, and those of us who failed to get on to the roof clung to the steps, pretending to be 'devil-may-care' passengers. The train pulled in. We had reached our destination. We passed through a long yard and were warmly greeted by the commissar, Comrade G.

"There is plenty of work, but few to do it! Only thirty of us, and in six hours we have to do average repairs to a baker's dozen of waggons! Here are twin-wheels already marked. We have not only empty waggons, but also a filled cistern. . . . But that's nothing, we'll 'make a job of it', comrades!"

"Work went with a swing. Five comrades and I were working with hoists. Under pressure of our shoulders and two hoists, and directed by our 'foreman', these twin-wheels, weighing from sixty to seventy poods apiece, skipped from one track to another in the liveliest possible manner. One pair disappeared, another rolled into place. At last all were in their assigned places, and swiftly we shifted the old worn-out junk into a shed. . . . One, two, three—and, raised by a revolving iron hoist, they were dislodged from the rails in a trice. Over there, in the dark, we heard the rapid strokes of hammers; the comrades, like worker bees, were busy on their 'sick' cars. Some were carpentering, others painting, still others were covering roofs, to the joy of the comrade commissar and our own. The smiths also asked for our aid. In a portable smithy a rod with a coupling hook was gleaming white-hot; it had been bent by careless shunting. It was laid on the anvil, scattering white sparks, and, under the experienced direction of the smith, our trusty hammers beat it back into its proper shape. Still red-hot and spitting sparks, we rushed it on our shoulders to where it had to go. We pushed it into its socket. A few hammer strokes and it was fixed. We crawled under the waggon. The coupling system is not as simple as it looks; there are all sorts of contraptions with rivets and springs. . . .

"Work was in full swing. Night was falling. The torches seemed to burn brighter than before. Soon it would be time to knock off. Some of the comrades were taking a 'rest' against some tires and 'sipping' hot tea. The May night was cool, and the new moon shone beautifully like a gleaming sickle in the sky. People were laughing and joking.

"'Knock off, Comrade G., thirteen waggons are enough!'

"But Comrade G. was not satisfied.

"We finished our tea, broke into our songs of triumph, and marched to the door..."

The movement of "communist subbotniks" is not confined to Moscow. *Pravda* of June 6 reported the following:

"The first communist subbotnik in Tver took place on May 31. One hundred and twenty-eight Communists worked on the railway. In three and a half hours they loaded and unloaded fourteen waggons, repaired three locomotives, cut up ten sages of firewood and performed other work. The productivity of labour of the skilled communist workers was thirteen times above normal."

Again, on June 8 we read in *Pravda*:

"COMMUNIST SUBBOTNIKS

"Saratov, June 5. In response to the appeal of their Moscow comrades, the communist railway workers here at a general Party meeting resolved: to work five hours overtime on Saturdays without pay in order to support the national economy."

* * *

I have given the fullest and most detailed information about the communist subbotniks because in this we undoubtedly observe one of the most important aspects of communist construction, to which our press pays insufficient attention, and which all of us have as yet failed properly to appreciate.

Less political fireworks and more attention to the simplest but living facts of communist construction, taken from and tested by actual life—this is the slogan which

all of us, our writers, agitators, propagandists, organisers, etc., should repeat unceasingly.

It was natural and inevitable in the first period after the proletarian revolution that we should be engaged primarily on the main and fundamental task of overcoming the resistance of the bourgeoisie, of vanquishing the exploiters, of crushing their conspiracy (like the "slave-owners' conspiracy" to surrender Petrograd,⁶⁴ in which all from the Black Hundreds⁶⁵ and Cadets to the Mensheviks⁶⁶ and Socialist-Revolutionaries were involved). But simultaneously with this task, another task comes to the forefront just as inevitably and ever more imperatively as time goes on, namely, the more important task of positive communist construction, the creation of new economic relations, of a new society.

As I have had occasion to point out more than once, among other occasions in the speech I delivered at a session of the Petrograd Soviet on March 12, the dictatorship of the proletariat is not only the use of force against the exploiters, and not even mainly the use of force. The economic foundation of this use of revolutionary force, the guarantee of its effectiveness and success is the fact that the proletariat represents and creates a higher type of social organisation of labour compared with capitalism. This is what is important, this is the source of the strength and the guarantee that the final triumph of communism is inevitable.

The feudal organisation of social labour rested on the discipline of the bludgeon, while the working people, robbed and tyrannised by a handful of landowners, were utterly ignorant and downtrodden. The capitalist organisation of social labour rested on the discipline of hunger, and, notwithstanding all the progress of bourgeois culture and bourgeois democracy, the vast mass of the working people in the most advanced, civilised and democratic republics remained an ignorant and downtrodden mass of wage-slaves or oppressed peasants, robbed and tyrannised by a handful of capitalists. The communist organisation of social labour, the first step towards which is so-

cialism, rests, and will do so more and more as time goes on, on the free and conscious discipline of the working people themselves who have thrown off the yoke both of the landowners and capitalists.

This new discipline does not drop from the skies, nor is it born from pious wishes; it grows out of the material conditions of large-scale capitalist production, and out of them alone. Without them it is impossible. And the repository, or the vehicle, of these material conditions is a definite historical class, created, organised, united, trained, educated and hardened by large-scale capitalism. This class is the proletariat.

If we translate the Latin, scientific, historico-philosophical term "dictatorship of the proletariat" into simpler language, it means just the following:

Only a definite class, namely, the urban workers and the factory, industrial workers in general, is able to lead the whole mass of the working and exploited people in the struggle to throw off the yoke of capital, in actually carrying it out, in the struggle to maintain and consolidate the victory, in the work of creating the new, socialist social system and in the entire struggle for the complete abolition of classes. (Let us observe in parenthesis that the only scientific distinction between socialism and communism is that the first term implies the first stage of the new society arising out of capitalism, while the second implies the next and higher stage.)

The mistake the "Berne" yellow International⁶⁷ makes is that its leaders accept the class struggle and the leading role of the proletariat only in word and are afraid to think it out to its logical conclusion. They are afraid of that inevitable conclusion which particularly terrifies the bourgeoisie, and which is absolutely unacceptable to them. They are afraid to admit that the dictatorship of the proletariat is *also* a period of class struggle, which is inevitable as long as classes have not been abolished, and which changes in form, being particularly fierce and particularly peculiar in the period immediately following the overthrow of capital. The proletariat does not cease the

class struggle after it has captured political power, but continues it until classes are abolished—of course, under different circumstances, in different form and by different means.

And what does the "abolition of classes" mean? All those who call themselves socialists recognise this as the ultimate goal of socialism, but by no means all give thought to its significance. Classes are large groups of people differing from each other by the place they occupy in a historically determined system of social production, by their relation (in most cases fixed and formulated in law) to the means of production, by their role in the social organisation of labour, and, consequently, by the dimensions of the share of social wealth of which they dispose and the mode of acquiring it. Classes are groups of people one of which can appropriate the labour of another owing to the different places they occupy in a definite system of social economy.

Clearly, in order to abolish classes completely, it is not enough to overthrow the exploiters, the landowners and capitalists, not enough to abolish *their* rights of ownership; it is necessary also to abolish *all* private ownership of the means of production, it is necessary to abolish the distinction between town and country, as well as the distinction between manual workers and brain workers. This requires a very long period of time. In order to achieve this an enormous step forward must be taken in developing the productive forces; it is necessary to overcome the resistance (frequently passive, which is particularly stubborn and particularly difficult to overcome) of the numerous survivals of small-scale production; it is necessary to overcome the enormous force of habit and conservatism which are connected with these survivals.

The assumption that all "working people" are equally capable of doing this work would be an empty phrase, or the illusion of an antediluvian, pre-Marxist socialist; for this ability does not come of itself, but grows historically, and grows *only* out of the material conditions of large-scale capitalist production. This ability, at the beginning

of the road from capitalism to socialism, is possessed by the proletariat *alone*. It is capable of fulfilling the gigantic task that confronts it, first, because it is the strongest and most advanced class in civilised societies; secondly, because in the most developed countries it constitutes the majority of the population, and thirdly, because in backward capitalist countries, like Russia, the majority of the population consists of semi-proletarians, i.e., of people who regularly live in a proletarian way part of the year, who regularly earn a part of their means of subsistence as wage-workers in capitalist enterprises.

Those who try to solve the problems involved in the transition from capitalism to socialism on the basis of general talk about liberty, equality, democracy in general, equality of labour democracy, etc. (as Kautsky, Martov and other heroes of the Berne yellow International do), thereby only reveal their petty-bourgeois, philistine nature and ideologically slavishly follow in the wake of the bourgeoisie. The correct solution of this problem can be found only in a concrete study of the specific relations between the specific class which has conquered political power, namely the proletariat, and the whole non-proletarian, and also semi-proletarian, mass of the working population—relations which do not take shape in fantastically harmonious, "ideal" conditions, but in the real conditions of the frantic resistance of the bourgeoisie which assumes many and diverse forms.

The vast majority of the population—and all the more so of the working population—of any capitalist country, including Russia, have thousands of times experienced, themselves and through their kith and kin, the oppression of capital, the plunder and every sort of tyranny it perpetrates. The imperialist war, i.e., the slaughter of ten million people in order to decide whether British or German capital was to have supremacy in plundering the whole world, has greatly intensified these ordeals, has increased and deepened them, and has made the people realise their meaning. Hence the inevitable sympathy displayed by the vast majority of the population, particular-

ly the working people, for the proletariat, because it is with heroic courage and revolutionary ruthlessness throwing off the yoke of capital, overthrowing the exploiters, suppressing their resistance, and shedding its blood to pave the road for the creation of the new society, in which there will be no room for exploiters.

Great and inevitable as may be their petty-bourgeois vacillations and their tendency to go back to bourgeois "order", under the "wing" of the bourgeoisie, the non-proletarian and semi-proletarian mass of the working population cannot but recognise the moral and political authority of the proletariat, who are not only overthrowing the exploiters and suppressing their resistance, but are building a new and higher social bond, a social discipline, the discipline of class-conscious and united working people, who know no yoke and no authority except the authority of their own unity, of their own, more class-conscious, bold, solid, revolutionary and steadfast vanguard.

In order to achieve victory, in order to build and consolidate socialism, the proletariat must fulfil a twofold or dual task: first, it must, by its supreme heroism in the revolutionary struggle against capital, win over the entire mass of the working and exploited people; it must win them over, organise them and lead them in the struggle to overthrow the bourgeoisie and utterly suppress their resistance. Secondly, it must lead the whole mass of the working and exploited people, as well as all the petty-bourgeois groups, on to the road of new economic development, towards the creation of a new social bond, a new labour discipline, a new organisation of labour, which will combine the last word in science and capitalist technology with the mass association of class-conscious workers creating large-scale socialist industry.

The second task is more difficult than the first, for it cannot possibly be fulfilled by single acts of heroic fervour; it requires the most prolonged, most persistent and most difficult mass heroism in *plain, everyday* work. But this task is more essential than the first, because, in the last analysis, the deepest source of strength for victories

over the bourgeoisie and the sole guarantee of the durability and permanence of these victories can only be a new and higher mode of social production, the substitution of large-scale socialist production for capitalist and petty-bourgeois production.

* * *

"Communist subbotniks" are of such enormous historical significance precisely because they demonstrate the conscious and voluntary initiative of the workers in developing the productivity of labour, in adopting a new labour discipline, in creating socialist conditions of economy and life.

J. Jacoby, one of the few, in fact it would be more correct to say one of the exceptionally rare, German bourgeois democrats who, after the lessons of 1870-71, went over not to chauvinism or national-liberalism, but to socialism, once said that the formation of a single trade union was of greater historical importance than the battle of Sadowa.⁶⁸ This is true. The battle of Sadowa decided the supremacy of one of two bourgeois monarchies, the Austrian or the Prussian, in creating a German national capitalist state. The formation of one trade union was a small step towards the world victory of the proletariat over the bourgeoisie. And we may similarly say that the first communist subbotnik, organised by the workers of the Moscow-Kazan Railway in Moscow on May 10, 1919, was of greater historical significance than any of the victories of Hindenburg, or of Foch and the British, in the 1914-18 imperialist war. The victories of the imperialists mean the slaughter of millions of workers for the sake of the profits of the Anglo-American and French multimillionaires, they are the atrocities of doomed capitalism, bloated with overeating and rotting alive. The communist subbotnik organised by the workers of the Moscow-Kazan Railway is one of the cells of the new, socialist society, which brings to all the peoples of the earth emancipation from the yoke of capital and from wars.

The bourgeois gentlemen and their hangers-on, including the Mensheviks and Socialist-Revolutionaries, who are wont to regard themselves as the representatives of "public opinion", naturally jeer at the hopes of the Communists, call those hopes "a baobab tree in a mignonette pot", sneer at the insignificance of the number of subbotniks compared with the vast number of cases of thieving, idleness, lower productivity, spoilage of raw materials and finished goods, etc. Our reply to these gentlemen is that if the bourgeois intellectuals had dedicated their knowledge to assisting the working people instead of giving it to the Russian and foreign capitalists in order to restore their power, the revolution would have proceeded more rapidly and more peacefully. But this is utopian, for the issue is decided by the class struggle, and the majority of the intellectuals gravitate towards the bourgeoisie. Not with the assistance of the intellectuals will the proletariat achieve victory, but in spite of their opposition (at least in the majority of cases), removing those of them who are incorrigibly bourgeois, reforming, re-educating and subordinating the waverers, and gradually winning ever larger sections of them to its side. Gloating over the difficulties and setbacks of the revolution, sowing panic, preaching a return to the past—these are all weapons and methods of class struggle of the bourgeois intellectuals. The proletariat will not allow itself to be deceived by them.

If we get down to brass tacks, however, has it ever happened in history that a new mode of production has taken root immediately, without a long succession of setbacks, blunders and relapses? Half a century after the abolition of serfdom there were still quite a number of survivals of serfdom in the Russian countryside. Half a century after the abolition of slavery in America the position of the Negroes was still very often one of semi-slavery. The bourgeois intellectuals, including the Mensheviks and Socialist-Revolutionaries, are true to themselves in serving capital and in continuing to use absolutely false arguments—before the proletarian revolution they accused us of being utopian; after the revolution they demand

that we wipe out all traces of the past with fantastic rapidity!

We are not utopians, however, and we know the real value of bourgeois "arguments"; we also know that for some time after the revolution traces of the old ethics will inevitably predominate over the young shoots of the new. When the new has just been born the old always remains stronger than it for some time; this is always the case in nature and in social life. Jeering at the feebleness of the young shoots of the new order, cheap scepticism of the intellectuals and the like—these are, essentially, methods of bourgeois class struggle against the proletariat, a defence of capitalism against socialism. We must carefully study the feeble new shoots, we must devote the greatest attention to them, do everything to promote their growth and "nurse" them. Some of them will inevitably perish. We cannot vouch that precisely the "communist subbotniks" will play a particularly important role. But that is not the point. The point is to foster each and every shoot of the new; and life will select the most viable. If the Japanese scientist, in order to help mankind vanquish syphilis, had the patience to test six hundred and five preparations before he developed six hundred and sixth which met definite requirements, then those who want to solve a more difficult problem, namely, to vanquish capitalism, must have the perseverance to try hundreds and thousands of new methods, means and weapons of struggle in order to elaborate the most suitable of them.

The "communist subbotniks" are so important because they were initiated by workers who were by no means placed in exceptionally good conditions, by workers of various specialities, and some with no speciality at all, just unskilled labourers, who are living under *ordinary*, i.e., *exceedingly hard*, conditions. We all know very well the main cause of the decline in the productivity of labour that is to be observed not only in Russia, but all over the world; it is ruin and impoverishment, embitterment and weariness caused by the imperialist war, sickness and malnutrition. The latter is first in importance. Starvation

—that is the cause. And in order to do away with starvation, productivity of labour must be raised in agriculture, in transport and in industry. So, we get a sort of vicious circle: in order to raise productivity of labour we must save ourselves from starvation, and in order to save ourselves from starvation we must raise productivity of labour.

We know that in practice such contradictions are solved by breaking the vicious circle, by bringing about a radical change in the temper of the people, by the heroic initiative of the individual groups which often plays a decisive role against the background of such a radical change. The unskilled labourers and railway workers of Moscow (of course, we have in mind the majority of them, and not a handful of profiteers, officials and other whiteguards) are working people who are living in desperately hard conditions. They are constantly underfed, and now, before the new harvest is gathered, with the general worsening of the food situation, they are actually starving. And yet these starving workers, surrounded by the malicious counter-revolutionary agitation of the bourgeoisie, the Mensheviks and the Socialist-Revolutionaries, are organising "communist subbotniks", working overtime *without any pay*, and achieving *an enormous increase in the productivity of labour* in spite of the fact that they are weary, tormented, and exhausted by malnutrition. Is this not supreme heroism? Is this not the beginning of a change of momentous significance?

In the last analysis, productivity of labour is the most important, the principal thing for the victory of the new social system. Capitalism created a productivity of labour unknown under serfdom. Capitalism can be utterly vanquished, and will be utterly vanquished by socialism creating a new and much higher productivity of labour. This is a very difficult matter and must take a long time; but *it has been started*, and that is the main thing. If in starving Moscow, in the summer of 1919, the starving workers who had gone through four trying years of imperialist war and another year and a half of still more trying

civil war could start this great work, how will things develop later when we triumph in the civil war and win peace?

Communism is the higher productivity of labour—compared with that existing under capitalism—of voluntary, class-conscious and united workers employing advanced techniques. Communist subbotniks are extraordinarily valuable as the *actual* beginning of *communism*; and this is a very rare thing, because we are in a stage when “only the *first steps* in the transition from capitalism to communism are being taken” (as our Party Programme quite rightly says).

Communism begins when the *rank-and-file workers* display an enthusiastic concern that is undaunted by arduous toil to increase the productivity of labour, husband every *pood of grain, coal, iron* and other products, which do not accrue to the workers personally or to their “close” kith and kin, but to their “distant” kith and kin, i.e., to society as a whole, to tens and hundreds of millions of people united first in one socialist state, and then in a union of Soviet republics.

In *Capital*, Karl Marx ridicules the pompous and grandiloquent bourgeois-democratic great charter of liberty and the rights of man, ridicules all this phrase-mongering about liberty, equality and fraternity *in general*, which dazzles the petty bourgeois and philistines of all countries, including the present despicable heroes of the despicable Berne International. Marx contrasts these pompous declarations of rights to the plain, modest, practical, simple manner in which the question is presented by the proletariat—the legislative enactment of a shorter working day is a typical example of such treatment. The aptness and profundity of Marx’s observation become the clearer and more obvious to us the more the content of the proletarian revolution unfolds. The “formulas” of genuine communism differ from the pompous, intricate, and solemn phraseology of the Kautskys, the Mensheviks and the Socialist-Revolutionaries and their beloved “brethren” of Berne in that they reduce everything to the *conditions of labour*.

Less chatter about “labour democracy”, about “liberty, equality and fraternity”, about “government by the people”, and all such stuff; the class-conscious workers and peasants of our day see through these pompous phrases of the bourgeois intellectual and discern the trickery as easily as a person of ordinary common sense and experience, when glancing at the irreproachably “polished” features and immaculate appearance of the “fain fellow, dontcher know”, immediately and unerringly puts him down as “in all probability, a scoundrel”.

Fewer pompous phrases, more plain, *everyday* work, concern for the pood of grain and the pood of coal! More concern about providing this pood of grain and pood of coal needed by the hungry workers and ragged and bare-foot peasants *not by haggling*, not in a capitalist manner, but by the conscious, voluntary, boundlessly heroic labour of plain working men like the unskilled labourers and railwaymen of the Moscow-Kazan line.

We must all admit that vestiges of the bourgeois-intellectual phrase-mongering approach to questions of the revolution are in evidence at every step, everywhere, even in our own ranks. Our press, for example, does little to fight these rotten survivals of the rotten bourgeois-democratic past; it does little to foster the simple, modest, ordinary but viable shoots of genuine communism.

Take the position of women. In this field, not a single democratic party in the world, not even in the most advanced bourgeois republic, has done in decades so much as a hundredth part of what we did in our very first year in power. We really razed to the ground the infamous laws placing women in a position of inequality, restricting divorce and surrounding it with disgusting formalities, denying recognition to children born out of wedlock, enforcing a search for their fathers, etc., laws numerous survivals of which, to the shame of the bourgeoisie and of capitalism, are to be found in all civilised countries. We have a thousand times the right to be proud of what we have done in this field. But the more *thoroughly* we have cleared the ground of the lumber of the old, bourgeois laws and in-

stitutions, the clearer it is to us that we have only cleared the ground to build on but are not yet building.

Notwithstanding all the laws emancipating woman, she continues to be a *domestic slave*, because *petty housework* crushes, strangles, stultifies and degrades her, chains her to the kitchen and the nursery, and she wastes her labour on barbarously unproductive, petty, nerve-racking, stultifying and crushing drudgery. The real *emancipation of women*, real communism, will begin only where and when an all-out struggle begins (led by the proletariat wielding the state power) against this petty housekeeping, or rather when its *wholesale transformation* into a large-scale socialist economy begins.

Do we in practice pay sufficient attention to this question, which in theory every Communist considers indisputable? Of course not. Do we take proper care of the *shoots* of communism which already exist in this sphere? Again the answer is *no*. Public catering establishments, nurseries, kindergartens—here we have examples of these shoots, here we have the simple, everyday means, involving nothing pompous, grandiloquent or ceremonial, which can *really emancipate women*, really lessen and abolish their inequality with men as regards their role in social production and public life. These means are not new, they (like all the material prerequisites for socialism) were created by large-scale capitalism. But under capitalism, they remained, first, a rarity, and secondly—which is particularly important—either *profit-making* enterprises, with all the worst features of speculation, profiteering, cheating and fraud, or “acrobatics of bourgeois charity”, which the best workers rightly hated and despised.

There is no doubt that the number of these institutions in our country has increased enormously and that they are *beginning* to change in character. There is no doubt that we have far more *organising talent* among the working and peasant women than we are aware of, that we have far more people than we know of who can organise practical work, with the co-operation of large numbers of workers and of still larger numbers of consumers, with-

out that abundance of talk, fuss, squabbling and chatter about plans, systems, etc., with which our big-headed “intellectuals” or half-baked “Communists” are “affected”. But we *do not nurse* these shoots of the new as we should.

Look at the bourgeoisie. How very well they know how to advertise what *they* need! See how millions of copies of *their* newspapers extol what the capitalists regard as “model” enterprises, and how “model” bourgeois institutions are made an object of national pride! Our press does not take the trouble, or hardly ever, to describe the best catering establishments or nurseries, in order, by daily insistence, to get some of them turned into models of their kind. It does not give them enough publicity, does not describe in detail the saving in human labour, the conveniences for the consumer, the economy of products, the emancipation of women from domestic slavery, the improvement in sanitary conditions, that can be achieved with *exemplary communist work* and extended to the whole of society, to all working people.

Exemplary production, exemplary communist subbotniks, exemplary care and conscientiousness in procuring and distributing every pood of grain, exemplary catering establishments, exemplary cleanliness in such-and-such a workers’ house, and such-and-such a block, should all receive ten times more attention and care from our press, as well as from *every* workers’ and peasants’ organisation, than they receive now. All these are shoots of communism, and it is our common and primary duty to nurse them. Difficult as our food and production situation is, in the year and a half of Bolshevik rule there has been undoubted progress *all along the line*: grain procurements have increased from 30 million poods (from August 1, 1917 to August 1, 1918) to 100 million poods (from August 1, 1918 to May 1, 1919); vegetable gardening has expanded, the margin of unsown land has diminished, railway transport has begun to improve despite the enormous fuel difficulties, and so on. Against this general background, and with the support of the proletarian state pow-

er, the shoots of communism will not wither; they will grow and blossom into complete communism.

* * *

We must give very great thought to the significance of the "communist subbotniks", in order that we may draw all the very important practical lessons that follow from this great beginning.

The first and main lesson is that this beginning must be given every assistance. The word "commune" is being handled much too freely. Any kind of enterprises started by Communists or with their participation is very often at once declared to be a "commune", it being not infrequently forgotten that this *very honourable title* must be *won* by prolonged and persistent effort, by *practical* achievement in genuine communist development.

That is why, in my opinion, the decision that has matured in the minds of the majority of the members of the Central Executive Committee to *repeal* the decree of the Council of People's Commissars, as far as it pertains to the title "consumers' communes",⁶⁹ is quite right. Let the title be simpler—and, incidentally, the defects and shortcomings of the *initial* stages of the new organisational work will not be blamed on the "communes", but (as in all fairness they should be) on *bad* Communists. It would be a good thing to eliminate the word "commune" from *common* use, to prohibit every Tom, Dick and Harry from grabbing at it, or to *allow this title to be borne only* by genuine communes, which have really demonstrated in practice (and have proved by the unanimous recognition of the whole of the surrounding population) that they are capable of organising their work in a communist manner. First show that you are capable of working without remuneration in the interests of society, in the interests of all the working people, show that you are capable of "working in a revolutionary way", that you are capable of raising productivity of labour, of organising the work in an exemplary manner, and then hold out your hand for the honourable title "commune"!

In this respect, the "communist subbotniks" are a most valuable exception; for the unskilled labourers and railwaymen of the Moscow-Kazan Railway *first* demonstrated *by deeds* that they are capable of working like *Communists*, and then adopted the title of "communist subbotniks" for their undertaking. We must see to it and make sure that in future anyone who calls his enterprise, institution or undertaking a commune *without having proved* this by hard work and practical *success in prolonged effort*, by exemplary and truly communist organisation, is mercilessly ridiculed and pilloried as a charlatan or a windbag.

That great beginning, the "communist subbotniks", must also be utilised for another purpose, namely, to *purge* the Party. In the early period following the revolution, when the mass of "honest" and philistine-minded people was particularly timorous, and when the bourgeois intellectuals to a man, including, of course, the Mensheviks and Socialist-Revolutionaries, played the lackey to the bourgeoisie and carried on sabotage, it was absolutely inevitable that adventurers and other pernicious elements should hitch themselves to the ruling party. There never has been, and there never can be, a revolution without that. The whole point is that the ruling party should be able, relying on a sound and strong advanced class, to purge its ranks.

We started this work long ago. It must be continued steadily and untiringly. The mobilisation of Communists for the war helped us in this respect: the cowards and scoundrels fled from the Party's ranks. Good riddance! *Such* a reduction in the Party's membership means an *enormous increase* in its strength and weight. We must continue the purge, and that new beginning, the "communist subbotniks", must be utilised for this purpose: members should be accepted into the Party only after six months', say, "trial", or "probation", at "working in a revolutionary way". A similar test should be demanded of *all* members of the Party who joined after October 25, 1917, and who have not proved by some special work or

service that they are absolutely reliable, loyal and capable of being Communists.

The purging of the Party, through the steadily *increasing demands* it makes in regard to working in a genuinely communist way, will improve the state *apparatus* and will bring much nearer the *final transition* of the peasants to the side of the revolutionary proletariat.

Incidentally, the "communist subbotniks" have thrown a remarkably strong light on the class character of the state apparatus under the dictatorship of the proletariat. The Central Committee of the Party drafts a letter on "working in a revolutionary way". The idea is suggested by the Central Committee of a party with from 100,000 to 200,000 members (I assume that that is the number that will remain after a thorough purging; at present the membership is larger).

The idea is taken up by the workers organised in trade unions. In Russia and the Ukraine they number about four million. The overwhelming majority of them are for the state power of the proletariat, for proletarian dictatorship. Two hundred thousand and four million—such is the ratio of the "gear-wheels", if one may so express it. Then follow the *tens of millions* of peasants, who are divided into three main groups: the most numerous and the one standing closest to the proletariat is that of the semi-proletarians or poor peasants; then come the middle peasants, and lastly the numerically very small group of kulaks or rural bourgeoisie.

As long as it is possible to trade in grain and to make profit out of a famine, the peasant will remain (and this will for some time be inevitable under the dictatorship of the proletariat) a semi-working man, a semi-profiteer. As a profiteer he is hostile to us, hostile to the proletarian state; he is inclined to agree with the bourgeoisie and their faithful lackeys, up to and including the Menshevik Sherr or the Socialist-Revolutionary B. Chernenkov, who stand for freedom to trade in grain. But *as a working man*, the peasant is a friend of the proletarian state, a most loyal ally of the worker in the struggle against the landowner

and against the capitalist. As working men, the peasants, the vast mass of them, the peasant millions, support the state "machine" which is headed by the one or two hundred thousand Communists of the proletarian vanguard, and which consists of millions of organised proletarians.

A state more democratic, in the true sense of the word, one more closely connected with the working and exploited people, *has never yet existed*.

It is precisely proletarian work such as that put into "communist subbotniks" that will win the complete respect and love of peasants for the proletarian state. Such work and such work alone will completely convince the peasant that we are right, that communism is right, and make him our devoted ally, and, hence, will lead to the complete elimination of our food difficulties, to the complete victory of communism over capitalism in the matter of the production and distribution of grain, to the unqualified consolidation of communism.

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THE TASKS OF THE YOUTH LEAGUES

SPEECH DELIVERED AT THE THIRD
ALL-RUSSIA CONGRESS OF THE RUSSIAN YOUNG
COMMUNIST LEAGUE
OCTOBER 2, 1920

(The Congress greets Lenin with a tremendous ovation.)
Comrades, today I would like to talk on the fundamental tasks of the Young Communist League and, in this connection, on what the youth organisations in a socialist republic should be like in general.

It is all the more necessary to dwell on this question because in a certain sense it may be said that it is the youth that will be faced with the actual task of creating a communist society. For it is clear that the generation of working people brought up in capitalist society can, at best, accomplish the task of destroying the foundations of the old, the capitalist way of life, which was built on exploitation. At best it will be able to accomplish the tasks of creating a social system that will help the proletariat and the working classes retain power and lay a firm foundation, which can be built on only by a generation that is starting to work under the new conditions, in a situation in which relations based on the exploitation of man by man no longer exist.

And so, in dealing from this angle with the tasks confronting the youth, I must say that the tasks of the youth in general, and of the Young Communist Leagues and all other organisations in particular, might be summed up in a single word: learn.

Of course, this is only a "single word". It does not reply to the principal and most essential questions: what to

learn, and how to learn? And the whole point here is that, with the transformation of the old, capitalist society, the upbringing, training and education of the new generations that will create the communist society cannot be conducted on the old lines. The teaching, training and education of the youth must proceed from the material that has been left to us by the old society. We can build communism only on the basis of the totality of knowledge, organisations and institutions, only by using the stock of human forces and means that have been left to us by the old society. Only by radically remoulding the teaching, organisation and training of the youth shall we be able to ensure that the efforts of the younger generation will result in the creation of a society that will be unlike the old society, i.e., in the creation of a communist society. That is why we must deal in detail with the question of what we should teach the youth and how the youth should learn if it really wants to justify the name of communist youth, and how it should be trained so as to be able to complete and consummate what we have started.

I must say that the first and most natural reply would seem to be that the Youth League, and the youth in general, who want to advance to communism, should learn communism.

But this reply—"learn communism"—is too general. What do we need in order to learn communism? What must be singled out from the sum of general knowledge so as to acquire a knowledge of communism? Here a number of dangers arise, which very often manifest themselves whenever the task of learning communism is presented incorrectly, or when it is interpreted in too one-sided a manner.

Naturally, the first thought that enters one's mind is that learning communism means assimilating the sum of knowledge that is contained in communist manuals, pamphlets and books. But such a definition of the study of communism would be too crude and inadequate. If the study of communism consisted solely in assimilating what is contained in communist books and pamphlets, we might

all too easily obtain communist text-jugglers or brag-garts, and this would very often do us harm, because such people, after learning by rote what is set forth in communist books and pamphlets, would prove incapable of combining the various branches of knowledge, and would be unable to act in the way communism really demands.

One of the greatest evils and misfortunes left to us by the old, capitalist society is the complete rift between books and practical life; we have had books explaining everything in the best possible manner, yet in most cases these books contained the most pernicious and hypocritical lies, a false description of capitalist society.

That is why it would be most mistaken merely to assimilate book knowledge about communism. No longer do our speeches and articles merely reiterate what used to be said about communism, because our speeches and articles are connected with our daily work in all fields. Without work and without struggle, book knowledge of communism obtained from communist pamphlets and works is absolutely worthless, for it would continue the old separation of theory and practice, the old rift which was the most pernicious feature of the old, bourgeois society.

It would be still more dangerous to set about assimilating only communist slogans. Had we not realised this danger in time, and had we not directed all our efforts to averting this danger, the half million or million young men and women who would have called themselves Communists after studying communism in this way would only greatly prejudice the cause of communism.

The question arises: how is all this to be blended for the study of communism? What must we take from the old schools, from the old kind of science? It was the declared aim of the old type of school to produce men with an all-round education, to teach the sciences in general. We know that this was utterly false, since the whole of society was based and maintained on the division of people into classes, into exploiters and oppressed. Since they

were thoroughly imbued with the class spirit, the old schools naturally gave knowledge only to the children of the bourgeoisie. Every word was falsified in the interests of the bourgeoisie. In these schools the younger generation of workers and peasants were not so much educated as drilled in the interests of that bourgeoisie. They were trained in such a way as to be useful servants of the bourgeoisie, able to create profits for it without disturbing its peace and leisure. That is why, while rejecting the old type of schools, we have made it our task to take from it only what we require for genuine communist education.

This brings me to the reproaches and accusations which we constantly hear levelled at the old schools, and which often lead to wholly wrong conclusions. It is said that the old school was a school of purely book knowledge, of ceaseless drilling and grinding. That is true, but we must distinguish between what was bad in the old schools and what is useful to us, and we must be able to select from it what is necessary for communism.

The old schools provided purely book knowledge; they compelled their pupils to assimilate a mass of useless, superfluous and barren knowledge, which cluttered up the brain and turned the younger generation into bureaucrats regimented according to a single pattern. But it would mean falling into a grave error for you to try to draw the conclusion that one can become a Communist without assimilating the wealth of knowledge amassed by mankind. It would be mistaken to think it sufficient to learn communist slogans and the conclusions of communist science, without acquiring that sum of knowledge of which communism itself is a result. Marxism is an example which shows how communism arose out of the sum of human knowledge.

You have read and heard that communist theory—the science of communism created in the main by Marx, this doctrine of Marxism—has ceased to be the work of a single socialist of the nineteenth century, even though he was a genius, and that it has become the doctrine of millions

and tens of millions of proletarians all over the world, who are applying it in their struggle against capitalism. If you were to ask why the teachings of Marx have been able to win the hearts and minds of millions and tens of millions of the most revolutionary class, you would receive only one answer: it was because Marx based his work on the firm foundation of the human knowledge acquired under capitalism. After making a study of the laws governing the development of human society, Marx realised the inevitability of capitalism developing towards communism. What is most important is that he proved this on the sole basis of a most precise, detailed and profound study of this capitalist society, by fully assimilating all that earlier science had produced. He critically reshaped everything that had been created by human society, without ignoring a single detail. He reconsidered, subjected to criticism, and verified on the working-class movement everything that human thinking had created, and therefrom formulated conclusions which people hemmed in by bourgeois limitations or bound by bourgeois prejudices could not draw.

We must bear this in mind when, for example, we talk about proletarian culture. We shall be unable to solve this problem unless we clearly realise that only a precise knowledge and transformation of the culture created by the entire development of mankind will enable us to create a proletarian culture. The latter is not clutched out of thin air; it is not an invention of those who call themselves experts in proletarian culture. That is all nonsense. Proletarian culture must be the logical development of the store of knowledge mankind has accumulated under the yoke of capitalist, landowner and bureaucratic society. All these roads have been leading, and will continue to lead up to proletarian culture, in the same way as political economy, as reshaped by Marx, has shown us what human society must arrive at, shown us the passage to the class struggle, to the beginning of the proletarian revolution.

When we so often hear representatives of the youth, as well as certain advocates of a new system of education,

attacking the old schools, claiming that they used the system of cramming, we say to them that we must take what was good in the old schools. We must not borrow the system of encumbering young people's minds with an immense amount of knowledge, nine-tenths of which was useless and one-tenth distorted. This, however, does not mean that we can restrict ourselves to communist conclusions and learn only communist slogans. You will not create communism that way. You can become a Communist only when you enrich your mind with a knowledge of all the treasures created by mankind.

We have no need of cramming, but we do need to develop and perfect the mind of every student with a knowledge of fundamental facts. Communism will become an empty word, a mere signboard, and a Communist a mere boaster, if all the knowledge he has acquired is not digested in his mind. You should not merely assimilate this knowledge, but assimilate it critically, so as not to cram your mind with useless lumber, but enrich it with all those facts that are indispensable to the well-educated man of today. If a Communist took it into his head to boast about his communism because of the cut-and-dried conclusions he had acquired, without putting in a great deal of serious and hard work and without understanding facts he should examine critically, he would be a deplorable Communist indeed. Such superficiality would be decidedly fatal. If I know that I know little, I shall strive to learn more; but if a man says that he is a Communist and that he need not know anything thoroughly, he will never become anything like a Communist.

The old schools produced servants needed by the capitalists; the old schools turned men of science into men who had to write and say whatever pleased the capitalists. We must therefore abolish them. But does the fact that we must abolish them, destroy them, mean that we should not take from them everything mankind has accumulated that is essential to man? Does it mean that we do not have to distinguish between what was necessary to capitalism and what is necessary to communism?

We are replacing the old drill-sergeant methods practised in bourgeois society, against the will of the majority, with the class-conscious discipline of the workers and peasants, who combine hatred of the old society with a determination, ability and readiness to unite and organise their forces for this struggle so as to forge the wills of millions and hundreds of millions of people—disunited, and scattered over the territory of a huge country—into a single will, without which defeat is inevitable. Without this solidarity, without this conscious discipline of the workers and peasants, our cause is hopeless. Without this, we shall be unable to vanquish the capitalists and landowners of the whole world. We shall not even consolidate the foundation, let alone build a new, communist society on that foundation. Likewise, while condemning the old schools, while harbouring an absolutely justified and necessary hatred for the old schools, and appreciating the readiness to destroy them, we must realise that we must replace the old system of instruction, the old cramming and the old drill, with an ability to acquire the sum total of human knowledge, and to acquire it in such a way that communism shall not be something to be learned by rote, but something that you yourselves have thought over, something that will embody conclusions inevitable from the standpoint of present-day education.

That is the way the main task should be presented when we speak of the aim: learn communism.

I shall take a practical example to make this clear to you, and to demonstrate the approach to the problem of how you must learn. You all know that, following the military problems, those of defending the republic, we are now confronted with economic tasks. Communist society, as we know, cannot be built unless we restore industry and agriculture, and that, not in the old way. They must be re-established on a modern basis, in accordance with the last word in science. You know that electricity is that basis, and that only after electrification of the entire country, of all branches of industry and agriculture, only when you have achieved that aim, will you be able to build for

yourselves the communist society which the older generation will not be able to build. Confronting you is the task of economically reviving the whole country, of re-organising and restoring both agriculture and industry on modern technical lines, based on modern science and technology, on electricity. You realise perfectly well that illiterate people cannot tackle electrification, and that elementary literacy is not enough either. It is insufficient to understand what electricity is; what is needed is the knowledge of how to apply it technically in industry and agriculture, and in the individual branches of industry and agriculture. This has to be learnt for oneself, and it must be taught to the entire rising generation of working people. That is the task confronting every class-conscious Communist, every young person who regards himself a Communist and who clearly understands that, by joining the Young Communist League, he has pledged himself to help the Party build communism and to help the whole younger generation create a communist society. He must realise that he can create it only on the basis of modern education, and if he does not acquire this education communism will remain merely a pious wish.

It was the task of the older generation to overthrow the bourgeoisie. The main task then was to criticise the bourgeoisie, arouse hatred of the bourgeoisie among the masses, and foster class-consciousness and the ability to unite their forces. The new generation is confronted with a far more complex task. Your duty does not lie only in assembling your forces so as to uphold the workers' and peasants' government against an invasion instigated by the capitalists. Of course, you must do that; that is something you clearly realise, and is distinctly seen by the Communist. However, that is not enough. You have to build up a communist society. In many respects half of the work has been done. The old order has been destroyed, just as it deserved, it has been turned into a heap of ruins, just as it deserved. The ground has been cleared, and on this ground the younger communist generation must build a communist society. You are faced with the task of con-

struction, and you can accomplish that task only by assimilating all modern knowledge, only if you are able to transform communism from cut-and-dried and memorised formulas, counsels, recipes, prescriptions and programmes into that living reality which gives unity to your immediate work, and only if you are able to make communism a guide in all your practical work.

That is the task you should pursue in educating, training and rousing the entire younger generation. You must be foremost among the millions of builders of a communist society in whose ranks every young man and young woman should be. You will not build a communist society unless you enlist the mass of young workers and peasants in the work of building communism.

This naturally brings me to the question of how we should teach communism and what the specific features of our methods should be.

I first of all shall deal here with the question of communist ethics.

You must train yourselves to be Communists. It is the task of the Youth League to organise its practical activities in such a way that, by learning, organising, uniting and fighting, its members shall train both themselves and all those who look to it for leadership; it should train Communists. The entire purpose of training, educating and teaching the youth of today should be to imbue them with communist ethics.

But is there such a thing as communist ethics? Is there such a thing as communist morality? Of course, there is. It is often suggested that we have no ethics of our own; very often the bourgeoisie accuse us Communists of rejecting all morality. This is a method of confusing the issue, of throwing dust in the eyes of the workers and peasants.

In what sense do we reject ethics, reject morality?

In the sense given to it by the bourgeoisie, who based ethics on God's commandments. On this point we, of course, say that we do not believe in God, and that we know perfectly well that the clergy, the landowners and the bour-

geoisie invoked the name of God so as to further their own interests as exploiters. Or, instead of basing ethics on the commandments of morality, on the commandments of God, they based it on idealist or semi-idealist phrases, which always amounted to something very similar to God's commandments.

We reject any morality based on extra-human and extra-class concepts. We say that this is deception, duplicity, stultification of the workers and peasants in the interests of the landowners and capitalists.

We say that our morality is entirely subordinated to the interests of the proletariat's class struggle. Our morality stems from the interests of the class struggle of the proletariat.

The old society was based on the oppression of all the workers and peasants by the landowners and capitalists. We had to destroy all that, and overthrow them, but to do that we had to create unity. That is something that God cannot create.

This unity could be provided only by the factories, only by a proletariat trained and roused from its long slumber. Only when that class was formed did a mass movement arise which has led to what we have now—the victory of the proletarian revolution in one of the weakest of countries, which for three years has been repelling the onslaught of the bourgeoisie of the whole world. We can see how the proletarian revolution is developing all over the world. On the basis of experience, we now say that only the proletariat could have created the solid force which the disunited and scattered peasantry are following and which has withstood all onslaughts by the exploiters. Only this class can help the working masses unite, rally their ranks and conclusively defend, conclusively consolidate and conclusively build up a communist society.

That is why we say that to us there is no such thing as a morality that stands outside human society; that is a fraud. To us morality is subordinated to the interests of the proletariat's class struggle.

What does that class struggle consist in? It consists in

overthrowing the tsar, overthrowing the capitalists, and abolishing the capitalist class.

What are classes in general? Classes are that which permits one section of society to appropriate the labour of another section. If one section of society appropriates all the land, we have a landowner class and a peasant class. If one section of society owns the factories, shares and capital, while another section works in these factories, we have a capitalist class and a proletarian class.

It was not difficult to drive out the tsar—that required only a few days. It was not very difficult to drive out the landowners—that was done in a few months. Nor was it very difficult to drive out the capitalists. But it is incomparably more difficult to abolish classes; we still have the division into workers and peasants. If the peasant is installed on his plot of land and appropriates his surplus grain, that is, grain that he does not need for himself or for his cattle, while the rest of the people have to go without bread, then the peasant becomes an exploiter. The more grain he clings to, the more profitable he finds it; as for the rest, let them starve: "The more they starve, the dearer I can sell this grain." All should work according to a single common plan, on common land, in common factories and in accordance with a common system. Is that easy to attain? You see that it is not as easy as driving out the tsar, the landowners and the capitalists. What is required is that the proletariat re-educate a section of the peasantry; it must win over the working peasants in order to crush the resistance of those peasants who are rich and are profiting from the poverty and want of the rest. Hence the task of the proletarian struggle is not quite completed after we have overthrown the tsar and driven out the landowners and capitalists; to accomplish that is the task of the system we call the dictatorship of the proletariat.

The class struggle is continuing; it has merely changed its forms. It is the class struggle of the proletariat to prevent the return of the old exploiters, to unite in a single union the scattered masses of unenlightened peasants. The

class struggle is continuing and it is our task to subordinate all interests to that struggle. Our communist morality is also subordinated to that task. We say: morality is what serves to destroy the old exploiting society and to unite all the working people around the proletariat, which is building up a new, a communist society.

Communist morality is that which serves this struggle and unites the working people against all exploitation, against all petty private property; for petty property puts into the hands of one person that which has been created by the labour of the whole of society. In our country the land is common property.

But suppose I take a piece of this common property and grow on it twice as much grain as I need, and profiteer on the surplus? Suppose I argue that the more starving people there are, the more they will pay? Would I then be behaving like a Communist? No, I would be behaving like an exploiter, like a proprietor. That must be combated. If that is allowed to go on, things will revert to the rule of the capitalists, to the rule of the bourgeoisie, as has more than once happened in previous revolutions. To prevent the restoration of the rule of the capitalists and the bourgeoisie, we must not allow profiteering; we must not allow individuals to enrich themselves at the expense of the rest; the working people must unite with the proletariat and form a communist society. This is the principal feature of the fundamental task of the League and the organisation of the communist youth.

The old society was based on the principle: rob or be robbed; work for others or make others work for you; be a slave-owner or a slave. Naturally, people brought up in such a society assimilate with their mother's milk, one might say, the psychology, the habit, the concept which says: you are either a slave-owner or a slave, or else, a small owner, a petty employee, a petty official, or an intellectual—in short, a man who is concerned only with himself, and does not care a rap for anybody else.

If I work this plot of land, I do not care a rap for anybody else; if others starve, all the better, I shall get the

more for my grain. If I have a job as a doctor, engineer, teacher, or clerk, I do not care a rap for anybody else. If I toady to and please the powers that be, I may be able to keep my job, and even get on in life and become a bourgeois. A Communist cannot harbour such a psychology and such sentiments. When the workers and peasants proved that they were able, by their own efforts, to defend themselves and create a new society—that was the beginning of the new and communist education, education in the struggle against the exploiters, education in alliance with the proletariat against the self-seekers and petty proprietors, against the psychology and habits which say: I seek my own profit and don't care a rap for anything else.

That is the reply to the question of how the young and rising generation should learn communism.

It can learn communism only by linking up every step in its studies, training and education with the continuous struggle the proletarians and the working people are waging against the old society of exploiters. When people tell us about morality, we say: to a Communist all morality lies in this united discipline and conscious mass struggle against the exploiters. We do not believe in an eternal morality, and we expose the falseness of all the fables about morality. Morality serves the purpose of helping human society rise to a higher level and rid itself of the exploitation of labour.

To achieve this we need that generation of young people who began to reach political maturity in the midst of a disciplined and desperate struggle against the bourgeoisie. In this struggle that generation is training genuine Communists; it must subordinate to this struggle, and link up with it, each step in its studies, education and training. The education of the communist youth must consist, not in giving them suave talks and moral precepts. This is not what education consists in. When people have seen the way in which their fathers and mothers lived under the yoke of the landowners and capitalists; when they have themselves experienced the sufferings of those who

began the struggle against the exploiters; when they have seen the sacrifices made to keep what has been won, and seen what deadly enemies the landowners and capitalists are—they are taught by these conditions to become Communists. Communist morality is based on the struggle for the consolidation and completion of communism. That is also the basis of communist training, education, and teaching. That is the reply to the question of how communism should be learnt.

We could not believe in teaching, training and education if they were restricted only to the schoolroom and divorced from the ferment of life. As long as the workers and peasants are oppressed by the landowners and capitalists, and as long as the schools are controlled by the landowners and capitalists, the young generation will remain blind and ignorant. Our schools must provide the youth with the fundamentals of knowledge, the ability to evolve communist views independently; they must make educated people of the youth. While they are attending school, they must learn to become participants in the struggle for emancipation from the exploiters. The Young Communist League will justify its name as the League of the young communist generation only when every step in its teaching, training and education is linked up with participation in the common struggle of all working people against the exploiters. You are well aware that, as long as Russia remains the only workers' republic and the old, bourgeois system exists in the rest of the world, we shall be weaker than they are, and be constantly threatened with a new attack; and that only if we learn to be solidly united shall we win in the further struggle and—having gained strength—become really invincible. Thus, to be a Communist means that you must organise and unite the entire young generation and set an example of training and discipline in this struggle. Then you will be able to start building the edifice of communist society and bring it to completion.

To make this clearer to you, I shall quote an example. We call ourselves Communists. What is a Communist?

Communist is a Latin word. *Communis* is the Latin for "common". Communist society is a society in which all things—the land, the factories—are owned in common and the people work in common. That is communism.

Is it possible to work in common if each one works separately on his own plot of land? Work in common cannot be brought about all at once. That is impossible. It does not drop from the skies. It comes through toil and suffering; it is created in the course of struggle. The old books are of no use here; no one will believe them. One's own experience of life is needed. When Kolchak and Denikin were advancing from Siberia and the South, the peasants were on their side. They did not like Bolshevism because the Bolsheviks took their grain at a fixed price. But when the peasants in Siberia and the Ukraine experienced the rule of Kolchak and Denikin, they realised that they had only one alternative: either to go to the capitalists, who would at once hand them over into slavery under the landowners; or to follow the workers, who, it is true, did not promise a land flowing with milk and honey, and demanded iron discipline and firmness in an arduous struggle, but would lead them out of enslavement by the capitalists and landowners. When even the ignorant peasants saw and realised this from their own experience, they became conscious adherents of communism, who had gone through a severe school. It is such experience that must form the basis of all the activities of the Young Communist League.

I have replied to the questions of what we must learn, what we must take from the old schools and from the old science. I shall now try to answer the question of how this must be learnt. The answer is: only by inseparably linking each step in the activities of the schools, each step in training, education and teaching, with the struggle of all the working people against the exploiters.

I shall quote a few examples from the experience of the work of some of the youth organisations so as to illustrate how this training in communism should proceed. Every-

body is talking about abolishing illiteracy. You know that a communist society cannot be built in an illiterate country. It is not enough for the Soviet government to issue an order, or for the Party to issue a particular slogan, or to assign a certain number of the best workers to this task. The young generation itself must take up this work. Communism means that the youth, the young men and women who belong to the Youth League, should say: this is our job; we shall unite and go into the rural districts to abolish illiteracy, so that there shall be no illiterates among our young people. We are trying to get the rising generation to devote their activities to this work. You know that we cannot rapidly transform an ignorant and illiterate Russia into a literate country. But if the Youth League sets to work on the job, and if all young people work for the benefit of all, the League, with a membership of 400,000 young men and women, will be entitled to call itself a Young Communist League. It is also a task of the League, not only to acquire knowledge itself, but to help those young people who are unable to extricate themselves by their own efforts from the toils of illiteracy. Being a member of the Youth League means devoting one's labour and efforts to the common cause. That is what a communist education means. Only in the course of such work do young men and women become real Communists. Only if they achieve practical results in this work will they become Communists.

Take, for example, work in the suburban vegetable gardens. Is that not a real job of work? It is one of the tasks of the Young Communist League. People are starving; there is hunger in the factories. To save ourselves from starvation, vegetable gardens must be developed. But farming is being carried on in the old way. Therefore, more class-conscious elements should engage in this work, and then you will find that the number of vegetable gardens will increase, their acreage will grow, and the results will improve. The Young Communist League must take an active part in this work. Every League and League branch should regard this as its duty.

The Young Communist League must be a shock force, helping in every job and displaying initiative and enterprise. The League should be an organisation enabling any worker to see that it consists of people whose teachings he perhaps does not understand, and whose teachings he may not immediately believe, but from whose practical work and activity he can see that they are really people who are showing him the right road.

If the Young Communist League fails to organise its work in this way in all fields, it will mean that it is reverting to the old bourgeois path. We must combine our education with the struggle of the working people against the exploiters, so as to help the former accomplish the tasks set by the teachings of communism.

The members of the League should use every spare hour to improve the vegetable gardens, or to organise the education of young people at some factory, and so on. We want to transform Russia from a poverty-stricken and wretched country into one that is wealthy. The Young Communist League must combine its education, learning and training with the labour of the workers and peasants, so as not to confine itself to schools or to reading communist books and pamphlets. Only by working side by side with the workers and peasants can one become a genuine Communist. It has to be generally realised that all members of the Youth League are literate people and at the same time are keen at their jobs. When everyone sees that we have ousted the old drill-ground methods from the old schools and have replaced them with conscientious discipline, that all young men and women take part in subbotniks, and utilise every suburban farm to help the population—people will cease to regard labour in the old way.

It is the task of the Young Communist League to organise assistance everywhere, in village or city block, in such matters as—and I shall take a small example—public hygiene or the distribution of food. How was this done in the old, capitalist society? Everybody worked only for himself and nobody cared a straw for the aged and the

sick, or whether housework was the concern only of the women, who, in consequence, were in a condition of oppression and servitude. Whose business is it to combat this? It is the business of the Youth Leagues, which must say: we shall change all this; we shall organise detachments of young people who will help to assure public hygiene or distribute food, who will conduct systematic house-to-house inspections, and work in an organised way for the benefit of the whole of society, distributing their forces properly and demonstrating that labour must be organised.

The generation of people who are now at the age of fifty cannot expect to see a communist society. This generation will be gone before then. But the generation of those who are now fifteen will see a communist society, and will itself build this society. This generation should know that the entire purpose of their lives is to build a communist society. In the old society, each family worked separately and labour was not organised by anybody except the landowners and capitalists, who oppressed the masses of the people. We must organise all labour, no matter how toilsome or messy it may be, in such a way that every worker and peasant will be able to say: I am part of the great army of free labour, and shall be able to build up my life without the landowners and capitalists, able to help establish a communist system. The Young Communist League should teach all young people to engage in conscientious and disciplined labour from an early age. In this way we can be confident that the problems now confronting us will be solved. We must assume that no less than ten years will be required for the electrification of the country, so that our impoverished land may profit from the latest achievements of technology. And so, the generation of those who are now fifteen years old, and will be living in a communist society in ten or twenty years' time, should tackle all its educational tasks in such a way that every day, in every village and city, the young people shall engage in the practical solution of some problem of labour in common, even though the smallest

or the simplest. The success of communist construction will be assured when this is done in every village, as communist emulation develops, and the youth prove that they can unite their labour. Only by regarding our every step from the standpoint of the success of that construction, and only by asking ourselves whether we have done all we can to be united and politically-conscious working people will the Young Communist League succeed in uniting its half a million members into a single army of labour and win universal respect. (*Stormy applause.*)

Pravda Nos. 221, 222 and 223,
October 5, 6 and 7, 1920

Collected Works,
Vol. 31, pp. 283-99

ON PROLETARIAN CULTURE

We see from *Izvestia* of October 8 that, in his address to the Proletcult Congress,⁷⁰ Comrade Lunacharsky said things that were *diametrically opposite* to what he and I had agreed upon yesterday.

It is necessary that a draft resolution (of the Proletcult Congress) should be drawn up with the utmost urgency, and that it should be endorsed by the Central Committee, in time to have it put to the vote *at this very session* of the Proletcult. On behalf of the Central Committee it should be submitted not later than today, for endorsement both by the Collegium of the People's Commissariat of Education and by the Proletcult Congress, because the Congress is closing today.

DRAFT RESOLUTION

1) All educational work in the Soviet Republic of workers and peasants, in the field of political education in general and in the field of art in particular, should be imbued with the spirit of the class struggle being waged by the proletariat for the successful achievement of the aims of its dictatorship, i.e., the overthrow of the bourgeoisie, the abolition of classes, and the elimination of all forms of exploitation of man by man.

2) Hence, the proletariat, both through its vanguard—the Communist Party—and through the many types of proletarian organisations in general, should display the

utmost activity and play the leading part in all the work of public education.

3) All the experience of modern history and, particularly, the more than half-century-old revolutionary struggle of the proletariat of all countries since the appearance of the *Communist Manifesto* has unquestionably demonstrated that the Marxist world outlook is the only true expression of the interests, the viewpoint, and the culture of the revolutionary proletariat.

4) **Marxism** has won its historic significance as the ideology of the revolutionary proletariat because, far from rejecting the most valuable achievements of the bourgeois epoch, it has, on the contrary, assimilated and refashioned everything of value in the more than two thousand years of the development of human thought and culture. **Only further work on this basis** and in this direction, inspired by the practical experience of the proletarian dictatorship as the final stage in the struggle against every form of exploitation, can be recognised as the development of a genuine proletarian culture.

5) Adhering unswervingly to this stand of principle, the All-Russia Proletcult Congress rejects in the most resolute manner, as theoretically unsound and practically harmful, all attempts to invent one's own particular brand of culture, to remain isolated in self-contained organisations, to draw a line dividing the field of work of the People's Commissariat of Education and the Proletcult, or to set up a Proletcult "autonomy" within establishments under the People's Commissariat of Education and so forth. On the contrary, the Congress enjoins all Proletcult organisations to fully consider themselves in duty bound to act as auxiliary bodies of the network of establishments under the People's Commissariat of Education, and to accomplish their tasks under the general guidance of the Soviet authorities (specifically, of the People's Commissariat of Education) and of the Russian Communist Party, as part of the tasks of the proletarian dictatorship.

* * *

Comrade Lunacharsky says that his words have been distorted. In that case this resolution is needed *all the more* urgently.

Written on October 8, 1920
First published in 1926 in the
journal *Krasnaya Nov* No. 3

Collected Works,
Vol. 31, pp. 316-17

**SPEECH DELIVERED AT AN ALL-RUSSIA
CONFERENCE OF POLITICAL EDUCATION
WORKERS
OF GUBERNIA AND UYEZD EDUCATION
DEPARTMENTS
NOVEMBER 3, 1920**

Comrades, allow me to speak on several ideas, some of which were dealt with by the Central Committee of the Communist Party and by the Council of People's Commissars in connection with the formation of the Chief Committee for Political Education, while others came to me in connection with the draft submitted to the Council of People's Commissars. This draft was adopted yesterday as a basis; its details have still to be discussed.

I shall permit myself only to say, for my part, that at first I was highly averse to any change in the name of your institution. In my opinion, the function of the People's Commissariat of Education is to help people learn and teach others. My Soviet experience has taught me to regard titles as childish jokes; after all, any title is a joke in its way. Another name has now been endorsed: the Chief Committee for Political Education.

As this matter has already been decided, you must take this as nothing more than a personal remark. If the matter is not limited merely to a change of label, it is only to be welcomed.

If we succeed in drawing new people into cultural and educational work, it will not be just a change of title, and then we can reconcile ourselves to the "Soviet" weakness of sticking a label on every new undertaking and every new institution. If we succeed, we shall have achieved something more than ever before.

The link between education and our policy should be the chief inducement in making people join us in our cultural and educational work. A title may express something if there is a need for it, for along the whole line of our educational work we have to abandon the old standpoint that education should be non-political; we cannot conduct educational work in isolation from politics.

That idea has always predominated in bourgeois society. The very term "apolitical" or "non-political" education is a piece of bourgeois hypocrisy, nothing but humbuggy practised on the masses, 99 per cent of whom are humiliated and degraded by the rule of the church, private property and the like. That, in fact, is the way the bourgeoisie, still in the saddle in all bourgeois countries, is deceiving the masses.

The greater the importance of a political apparatus in such countries, the less its independence of capital and its policy.

In all bourgeois states the connection between the political apparatus and education is very strong, although bourgeois society cannot frankly acknowledge it. Nevertheless, this society indoctrinates the masses through the church and the institution of private property.

It is one of our basic tasks to contrapose our own truth to bourgeois "truth", and win its recognition.

The transition from bourgeois society to the policy of the proletariat is a very difficult one, all the more so for the bourgeoisie incessantly slandering us through its entire apparatus of propaganda and agitation. It bends every effort to play down an even more important mission of the dictatorship of the proletariat, its educational mission, which is particularly important in Russia, where the proletariat constitutes a minority of the population. Yet in Russia this mission must be given priority, for we must prepare the masses to build up socialism. The dictatorship of the proletariat would have been out of the question if, in the struggle against the bourgeoisie, the proletariat had not developed a keen class-consciousness, strict discipline and profound devotion, in other words, all the qualities

required to assure the proletariat's complete victory over its old enemy.

We do not hold the utopian view that the working masses are ready for a socialist society. From precise facts provided by the entire history of working-class socialism we know that this is not the case, and that preparedness for socialism is created only by large-scale industry, by the strike struggle and by political organisation. To win the victory and accomplish the socialist revolution, the proletariat must be capable of concerted action, of overthrowing the exploiters. We now see that it has acquired all the necessary qualities, and that it translated them into action when it won power.

Education workers, and the Communist Party as the vanguard in the struggle, should consider it their fundamental task to help enlighten and instruct the working masses, in order to cast off the old ways and habituated routine we have inherited from the old system, the private property habits the masses are thoroughly imbued with. This fundamental task of the entire socialist revolution should never be neglected during consideration of the particular problems that have demanded so much attention from the Party's Central Committee and the Council of People's Commissars. What kind of structure should the Chief Committee for Political Education have? How should it be linked up with other institutions? How should it be linked up, not only with the centre but with local bodies? These questions will be answered by comrades who are more competent in the matter, have already gained considerable experience, and have made a special study of the matter. I would like merely to stress the main principles involved. We must put the matter frankly and openly affirm, despite all the old untruths, that education cannot but be linked up with politics.

We are living in an historic period of struggle against the world bourgeoisie, which is far stronger than we are. At this stage of the struggle, we have to safeguard the development of the revolution and combat the bourgeoisie in the military sense and still more by means of our ideol-

ogy through education, so that the habits, usages and convictions acquired by the working class in the course of many decades of struggle for political liberty—the sum total of these habits, usages and ideas—should serve as an instrument for the education of all working people. It is for the proletariat to decide how the latter are to be educated. We must inculcate in the working people the realisation that it is impossible and inexcusable to stand aside in the proletariat's struggle, which is now spreading more and more to all capitalist countries in the world, and to stand aside in international politics. An alliance of all the world's powerful capitalist countries against Soviet Russia—such is the real basis of international politics today. And it must, after all, be realised that on this will depend the fate of hundreds of millions of working people in the capitalist countries. We know that, at the present moment, there is not a corner of the earth which is not under the control of a small group of capitalist countries. Thus the situation is shaping in such a way that one is faced with the alternative of standing aloof from the present struggle and thereby proving one's utter lack of political consciousness, just like those benighted people who have held aloof from the revolution and the war and do not see the bourgeoisie's gross deception of the masses, the deliberate way in which the bourgeoisie is keeping the masses in ignorance; or else of joining the struggle for the dictatorship of the proletariat.

It is with absolute frankness that we speak of this struggle of the proletariat; each man must choose between joining our side or the other side. Any attempt to avoid taking sides in this issue must end in fiasco.

Observation of the many remnants of the Kerensky gang,⁷¹ the Socialist-Revolutionaries and the Social-Democrats, as represented by the Yudeniches, Kolchaks, Petlyuras, Makhnos and others, had shown us such a variety of forms and shades of counter-revolution in various parts of Russia that we have every reason to consider ourselves far more steeled in the struggle than anybody else is. A glance at Western Europe shows the same thing happen-

ing there as in our country—a repetition of our own history. Almost everywhere elements similar to the Kerensky gang are to be met alongside the bourgeoisie. They predominate in a number of countries, especially Germany. One can see the same thing everywhere—the impossibility of taking an intermediate position, and a clear realisation that there must be either a whiteguard dictatorship (for which the bourgeoisie of all the countries of Western Europe are preparing by arming against us), or the dictatorship of the proletariat. We have experienced this so acutely and profoundly that there is no need for me to talk at length about the Russian Communists. Hence there can be only a single conclusion, one that should be the corner-stone of all arguments and theories about the Chief Committee for Political Education: the primacy of the Communist Party's policy must be frankly recognised in the work of that body. We know of no other form of guidance; and no other has been evolved in any country. Parties may represent the interests of their class in one degree or another; they may undergo changes or modifications, but we do not yet know of any better form. The entire course of the struggle waged by Soviet Russia, which for three years has withstood the onslaught of world imperialism, is bound up with the fact that the Party has consciously set out to help the proletariat perform its function of educator, organiser and leader, without which the collapse of capitalism is impossible. The working masses, the masses of peasants and workers, must oust the old intellectualist habits and re-educate themselves for the work of building communism. Otherwise the work of construction cannot be undertaken. Our entire experience shows that this is a very serious matter, and we must therefore give prominence to Party primacy and never lose sight of it when discussing our activities and our organisational development. How this is to be done will still have to be discussed at length; it will have to be discussed in the Party's Central Committee and in the Council of People's Commissars. The decree which was endorsed yesterday laid down the fundamentals in respect of the Chief Com-

mittee for Political Education, but it has not yet gone through all the stages in the Council of People's Commissars. The decree will be published within the next few days, and you will see that its final form makes no direct mention of relations with the Party.

We must, however, know and remember that, in law and in practice, the constitution of the Soviet Republic is based on the tenet that the Party rectifies, prescribes and builds according to a single principle—to enable the communist elements linked with the proletariat to imbue the proletariat with their own spirit, win its adherence, and open its eyes to the bourgeois deceit which we have been trying so long to eliminate. The People's Commissariat of Education has gone through a long struggle; for a long time the teachers' organisation resisted the socialist revolution. Bourgeois prejudices have struck very deep root among the teachers. There has been a long struggle in the form of direct sabotage and of tenacious bourgeois prejudices, and we have to fight for the communist positions slowly, step by step, and win them. The Chief Committee for Political Education, which is concerned with extra-mural education, the work of educating and enlightening the masses, is faced with the clear task of combining Party leadership with the effort to gain the adherence of, to imbue with its spirit and to animate with its initiative, this half-million strong army of teachers, this vast institution which is now in the service of the workers. Education workers—the teachers—were trained in the spirit of bourgeois prejudices and habits, in a spirit hostile to the proletariat, with which they have had no ties whatever. We must now train a new army of teachers and instructors who must be in close touch with the Party and its ideas, be imbued with its spirit, and attract the masses of workers, instilling the spirit of communism into them and arousing their interest in what is being done by the Communists.

Since the old customs, habits and ideas must be discarded, the Chief Committee for Political Education and its personnel are faced with a most important task, which

they must keep uppermost in their minds. Here we indeed have a dilemma: how can we establish a link between the teachers, most of whom are of the old school, with Party members, with the Communists? That is an extremely difficult problem, one that will require a considerable amount of thought.

Let us consider the means of establishing organisational links between people who are so different. In principle, we cannot for a moment doubt the need of the Communist Party's primacy. Consequently, the purpose of political culture, of political instruction, is to train genuine Communists capable of stamping out falsehood and prejudices and helping the working masses to vanquish the old system and build up a state without capitalists, without exploiters, and without landowners. How can that be done? Only by acquiring the sum total of knowledge that the teachers have inherited from the bourgeoisie. Without this the technical achievements of communism will be impossible, and all hopes for those achievements would be pipe dreams. So the question arises: how are we to organise these people, who are not used to bringing politics into their work, especially the politics that is to our advantage, i.e., politics essential to communism? That, as I have said, is a very difficult problem. We have discussed the matter in the Central Committee, and in discussing it have tried to take into account the lessons of experience. We think that a congress like the one I am addressing today, a conference like yours, will be of great value in this respect. Every Party Committee now has to look from a new angle upon every propagandist, who used to be regarded merely as a man belonging to a definite circle, a definite organisation. Each of them belongs to a ruling party which directs the whole state, and the Soviet Russia's world struggle against the bourgeois system. He is a representative of a fighting class and of a party which runs, and must run, an enormous machine of state. Many a Communist who has been through the splendid school of underground work and has been tested and steeled in the struggle is unwilling or unable to understand the full sig-

nificance of this change, of this transition, which turns the agitator and propagandist into a leader of agitators, a leader in a huge political organisation. The kind of title he is given, even if it is an embarrassing one—such as superintendent of general schools—does not matter much; what is important is that he should be capable of directing the mass of teachers.

It should be said that the hundreds of thousands of teachers constitute a body that must get the work moving, stimulate thought, and combat the prejudices that to this day still persist among the masses. The heritage of capitalist culture, the fact that the mass of the teachers are imbued with its defects, which prevent them from being Communists, should not deter us from admitting these teachers into the ranks of the political education workers, for these teachers possess the knowledge without which we cannot achieve our aim.

We must put hundreds of thousands of useful people to work in the service of communist education. That is a task that was accomplished at the front, in our Red Army, into which tens of thousands of representatives of the old army were incorporated. In the lengthy process of re-education, they became welded with the Red Army, as they ultimately proved by their victories. This is an example that we must follow in our cultural and educational work. True, this work is not so spectacular, but it is even more important. We need every agitator and propagandist; he will be doing his job if he works in a strictly Party spirit but at the same time does not limit himself to Party work, and remembers that it is his duty to direct hundreds of thousands of teachers, whet their interest, overcome their old bourgeois prejudices, enlist them in the work we are doing, and make them realise the immensity of our work. It is only by tackling that job that we can lead this mass of people, whom capitalism suppressed and drew away from us, along the right path.

Such are the aims that every agitator and propagandist working in the sphere of extra-mural education must pursue and constantly keep in sight. A host of practical dif-

difficulties will be encountered in the process, and you must help the cause of communism by becoming representatives and leaders, not only of Party study-circles, but of the entire state administration, which is now in the hands of the working class.

We must overcome resistance from the capitalists in all its forms, not only in the military and the political spheres, but also ideological resistance, which is the most deep-seated and the strongest. **It is the duty of our educational workers to accomplish the re-education of the masses.** The interest, the thirst for education and knowledge of communism which are to be seen among them are a guarantee of our victory in this field too, although, perhaps, not as rapid as at the front and only after great difficulties and at times even reverses. However, we shall ultimately win.

Last, I should like to dwell on one more point. Perhaps the title of Chief Committee for Political Education is not properly understood. Inasmuch as it makes mention of the political concept, politics is the main thing here.

But how is politics to be understood? If politics is understood in the old sense, one may fall into a grave and profound error. Politics means a struggle between classes; means the relations of the proletariat in its struggle for its emancipation, against the world bourgeoisie. However, in our struggle two aspects of the matter stand out: on the one hand, there is the task of destroying the heritage of the bourgeois system, of foiling the repeated attempts of the whole bourgeoisie to crush the Soviet state. This task has absorbed most of our attention hitherto and has prevented us from proceeding to the other task, that of construction. According to the bourgeois world outlook, politics was divorced, as it were, from economics. The bourgeoisie said: peasants, you must work for your livelihood; workers, you must work to secure your means of subsistence on the market; as for economic policy, that is the business of your masters. That, however, is not so; politics should be the business of the people, the business of the proletariat. Here we must emphasise the fact that nine-tenths of our time and our work is devoted to the struggle

against the bourgeoisie. The victories over Wrangel, of which we read yesterday, and of which you will read today and probably tomorrow, show that one stage of the struggle is coming to an end and that we have secured peace with a number of Western countries; every victory on the war front leaves our hands freer for the internal struggle, for the politics of state organisation. Every step that brings us closer to victory over the whiteguards gradually shifts the focus of the struggle to economic policy. Propaganda of the old type describes and illustrates what communism is. This kind of propaganda is now useless, for we have to show in practice how socialism is to be built. All our propaganda must be based on the political experience of economic development. That is our principal task; whoever interprets it in the old sense will show himself to be a retrograde, one who is incapable of conducting propaganda work among the masses of the peasants and workers. Our main policy must now be to develop the state economically, so as to gather in more poods of grain and mine more poods of coal, to decide how best to utilise these poods of grain and coal and preclude starvation—that is our policy. All our agitation and propaganda must be focussed on this aim. There must be less fine talk, for you cannot satisfy the working people with fine words. As soon as the war enables us to shift the focus from the struggle against the bourgeoisie, from the struggle against Wrangel and the whiteguards, we shall turn to economic policy. And then agitation and propaganda will play a role of tremendous and ever growing importance.

Every agitator must be a state leader, a leader of all the peasants and workers in the work of economic development. He must tell them what one should know, what pamphlets and books one should read to become a Communist. That is the way to improve our economic life and make it more secure, more social; that is the way to increase production, improve the food situation and distribution of the goods produced, increase coal output, and restore industry without capitalism and without the capitalist spirit.

What does communism consist in? All propaganda for communism must be conducted in a way that will amount to practical guidance of the state's development. Communism must be made comprehensible to the masses of the workers so that they will regard it as their own cause. That task is being poorly accomplished, and thousands of mistakes are being made. We make no secret of the fact. However, the workers and the peasants must themselves build up and improve our apparatus, with our assistance, feeble and inadequate as it is. To us, that is no longer a programme, a theory, or a task to be accomplished; it has become a matter of actual and practical development. Although we suffered some cruel reverses in our war, we have at least learnt from these reverses and won complete victory. Now, too, we must learn a lesson from every defeat and must remember that the workers and peasants have to be instructed by taking the work already performed as an example. We must point out what is bad, so as to avoid it in future.

By taking constructive work as an example, by repeating it time and again, we shall succeed in turning inefficient communist managers into genuine builders, and, in the first place, into builders of our economic life. We shall achieve our targets and overcome all the obstacles which we have inherited from the old system and which cannot be eliminated at a single stroke. We must re-educate the masses; they can be re-educated only by agitation and propaganda. The masses must be brought, in the first place, into the work of building the entire economic life. That must be the principal and basic object in the work of each agitator and propagandist, and when he realises this, the success of his work will be assured. (*Loud applause.*)

Bulletin of the All-Russia Conference of Political Education Workers (November 1-8, 1920), Moscow

Collected Works,
Vol. 31, pp. 363-73

ON THE SIGNIFICANCE OF MILITANT MATERIALISM

Comrade Trotsky has already said everything necessary, and said it very well, about the general purposes of *Pod Znamenem Marksizma*⁷² in issue No. 1-2 of that journal. I should like to deal with certain questions that more closely define the content and programme of the work which its editors have set forth in the introductory statement in this issue.

This statement says that not all those gathered round the journal *Pod Znamenem Marksizma* are Communists but that they are all consistent materialists. I think that this alliance of Communists and non-Communists is absolutely essential and correctly defines the purposes of the journal. One of the biggest and most dangerous mistakes made by Communists (as generally by revolutionaries who have successfully accomplished the beginning of a great revolution) is the idea that a revolution can be made by revolutionaries alone. On the contrary, to be successful, all serious revolutionary work requires that the idea that revolutionaries are capable of playing the part only of the vanguard of the truly virile and advanced class must be understood and translated into action. A vanguard performs its task as vanguard only when it is able to avoid being isolated from the mass of the people it leads and is able really to lead the whole mass forward. Without an alliance with non-Communists in the most diverse spheres of activity there can be no question of any successful communist construction.

This also applies to the defence of materialism and Marxism, which has been undertaken by *Pod Znamenem Marksizma*. Fortunately, the main trends of advanced social thinking in Russia have a solid materialist tradition. Apart from G. V. Plekhanov, it will be enough to mention Chernyshevsky, from whom the modern Narodniks (the Popular Socialists, Socialist-Revolutionaries, etc.) have frequently retreated in quest of fashionable reactionary philosophical doctrines, captivated by the tinsel of the so-called last word in European science, and unable to discern beneath this tinsel some variety of servility to the bourgeoisie, to bourgeois prejudice and bourgeois reaction.

At any rate, in Russia we still have—and shall undoubtedly have for a fairly long time to come—materialists from the non-communist camp, and it is our absolute duty to enlist all adherents of consistent and militant materialism in the joint work of combating philosophical reaction and the philosophical prejudices of so-called educated society. Dietzgen senior—not to be confused with his writer son, who was as pretentious as he was unsuccessful—correctly, aptly and clearly expressed the fundamental Marxist view of the philosophical trends which prevail in bourgeois countries and enjoy the regard of their scientists and publicists, when he said that in effect the professors of philosophy in modern society are in the majority of cases nothing but “graduated flunkys of clericalism”.

Our Russian intellectuals, who, like their brethren in all other countries, are fond of thinking themselves advanced, are very much averse to shifting the question to the level of the opinion expressed in Dietzgen’s words. But they are averse to it because they cannot look the truth in the face. One has only to give a little thought to the governmental and also the general economic, social and every other kind of dependence of modern educated people on the ruling bourgeoisie to realise that Dietzgen’s scathing description was absolutely true. One has only to recall the vast majority of the fashionable philosophical trends that arise so frequently in European countries, beginning for exam-

ple with those connected with the discovery of radium and ending with those which are now seeking to clutch at the skirts of Einstein, to gain an idea of the connection between the class interests and the class position of the bourgeoisie and its support of all forms of religion on the one hand, and the ideological content of the fashionable philosophical trends on the other.

It will be seen from the above that a journal that sets out to be a militant materialist organ must be primarily a militant organ, in the sense of unflinchingly exposing and indicting all modern “graduated flunkys of clericalism”, irrespective of whether they act as representatives of official science or as free lances calling themselves “democratic Left or ideologically socialist” publicists.

In the second place, such a journal must be a militant atheist organ. We have departments, or at least state institutions, which are in charge of this work. But the work is being carried on with extreme apathy and very unsatisfactorily, and is apparently suffering from the general conditions of our truly Russian (even though Soviet) bureaucratic ways. It is therefore highly essential that in addition to the work of these state institutions, and in order to improve and infuse life into that work, a journal which sets out to propagandise militant materialism must carry on untiring atheist propaganda and an untiring atheist fight. The literature on the subject in all languages should be carefully followed and everything at all valuable in this sphere should be translated, or at least reviewed.

Engels long ago advised the contemporary leaders of the proletariat to translate the militant atheist literature of the late eighteenth century⁷³ for mass distribution among the people. We have not done this up to the present, to our shame be it said (this is one of the numerous proofs that it is much easier to seize power in a revolutionary epoch than to know how to use this power properly). Our apathy, inactivity and incompetence are sometimes excused on all sorts of “lofty” grounds, as, for example, that the old atheist literature of the eighteenth century is

antiquated, unscientific, naïve, etc. There is nothing worse than such pseudo-scientific sophistry, which serves as a screen either for pedantry or for a complete misunderstanding of Marxism. There is, of course, much that is unscientific and naïve in the atheist writings of the eighteenth-century revolutionaries. But nobody prevents the publishers of these writings from abridging them and providing them with brief postscripts pointing out the progress made by mankind in the scientific criticism of religions since the end of the eighteenth century, mentioning the latest writings on the subject, and so forth. It would be the biggest and most grievous mistake a Marxist could make to think that the millions of the people (especially the peasants and artisans), who have been condemned by all modern society to darkness, ignorance and superstition, can extricate themselves from this darkness only along the straight line of a purely Marxist education. These masses should be supplied with the most varied atheist propaganda material, they should be made familiar with facts from the most diverse spheres of life, they should be approached in every possible way, so as to interest them, rouse them from their religious torpor, stir them from the most varied angles and by the most varied methods, and so forth.

The keen, vivacious and talented writings of the old eighteenth-century atheists wittily and openly attacked the prevailing clericalism and will very often prove a thousand times more suitable for arousing people from their religious torpor than the dull and dry paraphrases of Marxism, almost completely unillustrated by skilfully selected facts, which predominate in our literature and which (it is no use hiding the fact) frequently distort Marxism. We have translations of all the major works of Marx and Engels. There are absolutely no grounds for fearing that the old atheism and old materialism will remain unsupplemented by the corrections introduced by Marx and Engels. The most important thing—and it is this that is most frequently overlooked by those of our Communists who are supposedly Marxists, but who in fact

mutilate Marxism—is to know how to awaken in the still undeveloped masses an intelligent attitude towards religious questions and an intelligent criticism of religions.

On the other hand, take a glance at modern scientific critics of religion. These educated bourgeois writers almost invariably “supplement” their own refutations of religious superstitions with arguments which immediately expose them as ideological slaves of the bourgeoisie, as “graduated flunkeys of clericalism”.

Two examples. Professor R. Y. Wipper published in 1918 a little book entitled *Vozniknovenie Khristianstva* (The Origin of Christianity—Pharos Publishing House, Moscow). In his account of the principal results of modern science, the author not only refrains from combating the superstitions and deception which are the weapons of the church as a political organisation, not only evades these questions, but makes the simply ridiculous and most reactionary claim that he is above both “extremes”—the idealist and the materialist. This is toadying to the ruling bourgeoisie, which all over the world devotes to the support of religion hundreds of millions of rubles from the profits squeezed out of the working people.

The well-known German scientist, Arthur Drews, while refuting religious superstitions and fables in his book, *Die Christusmythe* (The Christ Myth), and while showing that Christ never existed, at the end of the book declares in favour of religion, albeit a renovated, purified and more subtle religion, one that would be capable of withstanding “the daily growing naturalist torrent” (fourth German edition, 1910, p. 238). Here we have an outspoken and deliberate reactionary, who is openly helping the exploiters to replace the old, decayed religious superstitions by new, more odious and vile superstitions.

This does not mean that Drews should not be translated. It means that while in a certain measure effecting an alliance with the progressive section of the bourgeoisie, Communists and all consistent materialists should unflinchingly expose that section when it is guilty of reaction. It means that to shun an alliance with the representatives

of the bourgeoisie of the eighteenth century, i.e., the period when it was revolutionary, would be to betray Marxism and materialism; for an "alliance" with the Drewses, in one form or another and in one degree or another, is essential for our struggle against the predominating religious obscurantists.

Pod Znamenem Marksizma, which sets out to be an organ of militant materialism, should devote much of its space to atheist propaganda, to reviews of the literature on the subject and to correcting the immense shortcomings of our governmental work in this field. It is particularly important to utilise books and pamphlets which contain many concrete facts and comparisons showing how the class interests and class organisations of the modern bourgeoisie are connected with the organisations of religious institutions and religious propaganda.

All material relating to the United States of America, where the official, state connection between religion and capital is less manifest, is extremely important. But, on the other hand, it becomes all the clearer to us that so-called modern democracy (which the Mensheviks, the Socialist-Revolutionaries, partly also the anarchists, etc., so unreasonably worship) is nothing but the freedom to preach whatever is to the advantage of the bourgeoisie, to preach, namely, the most reactionary ideas, religion, obscurantism, defence of the exploiters, etc.

One would like to hope that a journal which sets out to be a militant materialist organ will provide our reading public with reviews of atheist literature, showing for which circle of readers any particular writing might be suitable and in what respect, and mentioning what literature has been published in our country (only decent translations should be given notice, and they are not so many), and what is still to be published.

* * *

In addition to the alliance with consistent materialists who do not belong to the Communist Party, of no less and

perhaps even of more importance for the work which militant materialism should perform is an alliance with those modern natural scientists who incline towards materialism and are not afraid to defend and preach it as against the modish philosophical wanderings into idealism and scepticism which are prevalent in so-called educated society.

The article by A. Timiryazev on Einstein's theory of relativity published in *Pod Znamenem Marksizma* No. 1-2 permits us to hope that the journal will succeed in effecting this second alliance too. Greater attention should be paid to it. It should be remembered that the sharp upheaval which modern natural science is undergoing very often gives rise to reactionary philosophical schools and minor schools, trends and minor trends. Unless, therefore, the problems raised by the recent revolution in natural science are followed, and unless natural scientists are enlisted in the work of a philosophical journal, militant materialism can be neither militant nor materialism. Timiryazev was obliged to observe in the first issue of the journal that the theory of Einstein, who, according to Timiryazev, is himself not making any active attack on the foundations of materialism, has already been seized upon by a vast number of bourgeois intellectuals of all countries; it should be noted that this applies not only to Einstein, but to a number, if not to the majority, of the great reformers of natural science since the end of the nineteenth century.

For our attitude towards this phenomenon to be a politically conscious one, it must be realised that no natural science and no materialism can hold its own in the struggle against the onslaught of bourgeois ideas and the restoration of the bourgeois world outlook unless it stands on solid philosophical ground. In order to hold his own in this struggle and carry it to a victorious finish, the natural scientist must be a modern materialist, a conscious adherent of the materialism represented by Marx, i.e., he must be a dialectical materialist. In order to attain this aim, the contributors to *Pod Znamenem Marksizma* must

arrange for the systematic study of Hegelian dialectics from a materialist standpoint, i.e., the dialectics which Marx applied practically in his *Capital* and in his historical and political works, and applied so successfully that now every day of the awakening to life and struggle of new classes in the East (Japan, India, and China)—i.e., the hundreds of millions of human beings who form the greater part of the world population and whose historical passivity and historical torpor have hitherto conditioned the stagnation and decay of many advanced European countries—every day of the awakening to life of new peoples and new classes serves as a fresh confirmation of Marxism.

Of course, this study, this interpretation, this propaganda of Hegelian dialectics is extremely difficult, and the first experiments in this direction will undoubtedly be accompanied by errors. But only he who never does anything never makes mistakes. Taking as our basis Marx's method of applying materialistically conceived Hegelian dialectics, we can and should elaborate this dialectics from all aspects, print in the journal excerpts from Hegel's principal works, interpret them materialistically and comment on them with the help of examples of the way Marx applied dialectics, as well as of examples of dialectics in the sphere of economic and political relations, which recent history, especially modern imperialist war and revolution, provides in unusual abundance. In my opinion, the editors and contributors of *Pod Znamenem Marksizma* should be a kind of "Society of Materialist Friends of Hegelian Dialectics". Modern natural scientists (if they know how to seek, and if we learn to help them) will find in the Hegelian dialectics, materialistically interpreted, a series of answers to the philosophical problems which are being raised by the revolution in natural science and which make the intellectual admirers of bourgeois fashion "stumble" into reaction.

Unless it sets itself such a task and systematically fulfils it, materialism cannot be militant materialism. It will be not so much the fighter as the fought, to use an expres-

sion of Shchedrin's. Without this, eminent natural scientists will as often as hitherto be helpless in making their philosophical deductions and generalisations. For natural science is progressing so fast and is undergoing such a profound revolutionary upheaval in all spheres that it cannot possibly dispense with philosophical deductions.

In conclusion, I will cite an example which has nothing to do with philosophy, but does at any rate concern social questions, to which *Pod Znamenem Marksizma* also desires to devote attention.

It is an example of the way in which modern pseudo-science actually serves as a vehicle for the grossest and most infamous reactionary views.

I was recently sent a copy of *Ekonomist*⁷⁴ No. 1 (1922), published by the Eleventh Department of the Russian Technical Society. The young Communist who sent me this journal (he probably had no time to read it) rashly expressed considerable agreement with it. In reality the journal is—I do not know to what extent deliberately—an organ of the modern feudalists, disguised of course under a cloak of science, democracy and so forth.

A certain Mr. P. A. Sorokin publishes in this journal an extensive, so-called "sociological", inquiry on "The Influence of the War". This learned article abounds in learned references to the "sociological" works of the author and his numerous teachers and colleagues abroad. Here is an example of his learning.

On page 83, I read:

"For every 10,000 marriages in Petrograd there are now 92.2 divorces—a fantastic figure. Of every 100 annulled marriages, 51.1 had lasted less than one year, 11 per cent less than one month, 22 per cent less than two months, 41 per cent less than three to six months and only 26 per cent over six months. These figures show that modern legal marriage is a form which conceals what is in effect extra-marital sexual intercourse, enabling lovers of 'strawberries' to satisfy their appetites in a 'legal' way" (*Ekonomist* No. 1, p. 83).

Both this gentleman and the Russian Technical Society, which publishes this journal and gives space to this kind

of talk, no doubt regard themselves as adherents of democracy and would consider it a great insult to be called what they are in fact, namely, feudalists, reactionaries, "graduated flunkies of clericalism".

Even the slightest acquaintance with the legislation of bourgeois countries on marriage, divorce and illegitimate children, and with the actual state of affairs in this field, is enough to show anyone interested in the subject that modern bourgeois democracy, even in all the most democratic bourgeois republics, exhibits a truly feudal attitude in this respect towards women and towards children born out of wedlock.

This, of course, does not prevent the Mensheviks, the Socialist-Revolutionaries, a part of the anarchists and all the corresponding parties in the West from shouting about democracy and how it is being violated by the Bolsheviks. But as a matter of fact the Bolshevik revolution is the only consistently democratic revolution in respect to such questions as marriage, divorce and the position of children born out of wedlock. And this is a question which most directly affects the interests of more than half the population of any country. Although a large number of bourgeois revolutions preceded it and called themselves democratic, the Bolshevik revolution was the first and only revolution to wage a resolute struggle in this respect both against reaction and feudalism and against the usual hypocrisy of the ruling and propertied classes.

If 92 divorces for every 10,000 marriages seem to Mr. Sorokin a fantastic figure, one can only suppose that either the author lived and was brought up in a monastery so entirely walled off from life that hardly anyone will believe such a monastery ever existed, or that he is distorting the truth in the interest of reaction and the bourgeoisie. Anybody in the least acquainted with social conditions in bourgeois countries knows that the real number of actual divorces (of course, not sanctioned by church and law) is everywhere immeasurably greater. The only difference between Russia and other countries in this respect is that our laws do not sanctify hypocrisy and the

debasement of the woman and her child, but openly and in the name of the government declare systematic war on all hypocrisy and all debasement.

The Marxist journal will have to wage war also on these modern "educated" feudalists. Not a few of them, very likely, are in receipt of government money and are employed by our government to educate our youth, although they are no more fitted for this than notorious perverts are fitted for the post of superintendents of educational establishments for the young.

The working class of Russia proved able to win power; but it has not yet learned to utilise it, for otherwise it would have long ago very politely dispatched such teachers and members of learned societies to countries with a bourgeois "democracy". That is the proper place for such feudalists.

But it will learn, given the will to learn.

March 12, 1922

Pod Znamenem Marksizma
No. 3, March 1922

Collected Works,
Vol. 33, pp. 227-36

PAGES FROM A DIARY

The recent publication of the report on literacy among the population of Russia, based on the census of 1920 (*Literacy in Russia*, issued by the Central Statistical Board, Public Education Section, Moscow, 1922), is a very important event.

Below I quote a table from this report on the state of literacy among the population of Russia in 1897 and 1920.

	Literates per thousand males		Literates per thousand females		Literates per thousand population	
	1897	1920	1897	1920	1897	1920
1. European Russia	326	422	136	255	229	330
2. North Caucasus	241	357	56	215	150	281
3. Siberia (Western)	170	307	46	134	108	218
<i>Overall average</i>	318	409	131	244	223	319

At a time when we hold forth on proletarian culture and the relation in which it stands to bourgeois culture, facts and figures reveal that we are in a very bad way even as far as bourgeois culture is concerned. As might have been expected, it appears that we are still a very long way from attaining universal literacy, and that even compared with tsarist times (1897) our progress has been far too

slow. This should serve as a stern warning and reproach to those who have been soaring in the empyreal heights of "proletarian culture". It shows what a vast amount of urgent spade-work we still have to do to reach the standard of an ordinary West-European civilised country. It also shows what a vast amount of work we have to do today to achieve, on the basis of our proletarian gains, anything like a real cultural standard.

We must not confine ourselves to this incontrovertible but too theoretical proposition. The very next time we revise our quarterly budget we must take this matter up in a practical way as well. In the first place, of course, we shall have to cut down the expenditure of government departments other than the People's Commissariat of Education, and the sums thus released should be assigned for the latter's needs. In a year like the present, when we are relatively well supplied, we must not be chary in increasing the bread ration for schoolteachers.

Generally speaking, it cannot be said that the work now being done in public education is too narrow. Quite a lot is being done to get the old teachers out of their rut, to attract them to the new problems, to rouse their interest in new methods of education, and in such problems as religion.

But we are not doing the main thing. We are not doing anything—or doing far from enough—to raise the school-teacher to the level that is absolutely essential if we want any culture at all, proletarian or even bourgeois. We must bear in mind the semi-Asiatic ignorance from which we have not yet extricated ourselves, and from which we cannot extricate ourselves without strenuous effort—although we have every opportunity to do so, because nowhere are the masses of the people so interested in real culture as they are in our country; nowhere are the problems of this culture tackled so thoroughly and consistently as they are in our country; in no other country is state power in the hands of the working class which, in its mass, is fully aware of the deficiencies, I shall not say of its culture, but of its literacy; nowhere is the working class so ready to

make, and nowhere is it actually making, such sacrifices to improve its position in this respect as in our country.

Too little, far too little, is still being done by us to adjust our state budget to satisfy, as a first measure, the requirements of elementary public education. Even in our People's Commissariat of Education we all too often find disgracefully inflated staffs in some state publishing establishment, which is contrary to the concept that the state's first concern should not be publishing houses but that there should be people to read, that the number of people able to read is greater, so that book publishing should have a wider political field in future Russia. Owing to the old (and bad) habit, we are still devoting much more time and effort to technical questions, such as the question of book publishing, than to the general political question of literacy among the people.

If we take the Central Vocational Education Board, we are sure that there, too, we shall find far too much that is superfluous and inflated by departmental interests, much that is ill-adjusted to the requirements of broad public education. Far from everything that we find in the Central Vocational Education Board can be justified by the legitimate desire first of all to improve and give a practical slant to the education of our young factory workers. If we examine the staff of the Central Vocational Education Board carefully we shall find very much that is inflated and is in that respect fictitious and should be done away with. There is still very much in the proletarian and peasant state that can and must be economised for the purpose of promoting literacy among the people; this can be done by closing institutions which are playthings of a semi-aristocratic type, or institutions we can still do without and will be able to do without, and shall have to do without, for a long time to come, considering the state of literacy among the people as revealed by the statistics.

Our schoolteacher should be raised to a standard he has never achieved, and cannot achieve, in bourgeois society. This is a truism and requires no proof. We must

strive for this state of affairs by working steadily, methodically and persistently to raise the teacher to a higher cultural level, to train him thoroughly for his really high calling and—mainly, mainly and mainly—to improve his position materially.

We must systematically step up our efforts to organise the schoolteachers so as to transform them from the bulwark of the bourgeois system that they still are in all capitalist countries without exception, into the bulwark of the Soviet system, in order, through their agency, to divert the peasantry from alliance with the bourgeoisie and to bring them into alliance with the proletariat.

I want briefly to emphasise the special importance in this respect of regular visits to the villages; such visits, it is true, are already being practised and should be regularly promoted. We should not stint money—which we all too often waste on the machinery of state that is almost entirely a product of the past historical epoch—on measures like these visits to the villages.

For the speech I was to have delivered at the Congress of Soviets in December 1922 I collected data on the patronage undertaken by urban workers over villagers. Part of these data was obtained for me by Comrade Khodorovskiy, and since I have been unable to deal with this problem and give it publicity through the Congress, I submit the matter to the comrades for discussion now.

Here we have a fundamental political question—the relations between town and country—which is of decisive importance for the whole of our revolution. While the bourgeois state methodically concentrates all its efforts on doping the urban workers, adapting all the literature published at state expense and at the expense of the tsarist and bourgeois parties for this purpose, we can and must utilise our political power to make the urban worker an effective vehicle of communist ideas among the rural proletariat.

I said "communist", but I hasten to make a reservation for fear of causing a misunderstanding, or of being taken too literally. Under no circumstances must this

be understood to mean that we should immediately propagate purely and strictly communist ideas in the countryside. As long as our countryside lacks the material basis for communism, it will be, I should say, harmful, in fact, I should say, fatal, for communism to do so.

That is a fact. We must start by establishing contacts between town and country without the preconceived aim of implanting communism in the rural districts. It is an aim which cannot be achieved at the present time. It is inopportune, and to set an aim like that at the present time would be harmful, instead of useful, to the cause.

But it is our duty to establish contacts between the urban workers and the rural working people, to establish between them a form of comradeship which can easily be created. This is one of the fundamental tasks of the working class which holds power. To achieve this we must form a number of associations (Party, trade union and private) of factory workers, which would devote themselves regularly to assisting the villages in their cultural development.

Is it possible to "attach" all the urban groups to all the village groups, so that every working-class group may take advantage regularly of every opportunity, of every occasion to serve the cultural needs of the village group it is "attached" to? Or will it be possible to find other forms of contact? I here confine myself solely to formulating the question in order to draw the comrades' attention to it, to point out the available experience of Western Siberia (to which Comrade Khodorovsky drew my attention) and to present this gigantic, historic cultural task in all its magnitude.

We are doing almost nothing for the rural districts outside our official budget or outside official channels. True, in our country the nature of the cultural relations between town and village is automatically and inevitably changing. Under capitalism the town introduced political, economic, moral, physical, etc., corruption into the countryside. In our case, towns are automatically beginning to

introduce the very opposite of this into the countryside. But, I repeat, all this is going on automatically, spontaneously, and can be improved (and later increased a hundredfold) by doing it consciously, methodically and systematically.

We shall begin to advance (and shall then surely advance a hundred times more quickly) only after we have studied the question, after we have formed all sorts of workers' organisations—doing everything to prevent them from becoming bureaucratic—to take up the matter, discuss it and get things done.

January 2, 1923

Pravda No. 2,
January 4, 1923

Collected Works,
Vol. 33, pp. 462-66

ON CO-OPERATION

I

It seems to me that not enough attention is being paid to the co-operative movement in our country. Not everyone understands that now, since the time of the October Revolution and quite apart from NEP⁷⁵ (on the contrary, in this connection we must say—because of NEP), our co-operative movement has become one of great significance. There is a lot of fantasy in the dreams of the old co-operators. Often they are ridiculously fantastic. But why are they fantastic? Because people do not understand the fundamental, the rock-bottom significance of the working-class political struggle for the overthrow of the rule of the exploiters. We have overthrown the rule of the exploiters, and much that was fantastic, even romantic, even banal in the dreams of the old co-operators is now becoming unvarnished reality.

Indeed, since political power is in the hands of the working class, since this political power owns all the means of production, the only task, indeed, that remains for us is to organise the population in co-operative societies. With most of the population organised in co-operatives, the socialism which in the past was legitimately treated with ridicule, scorn and contempt by those who were rightly convinced that it was necessary to wage the class struggle, the struggle for political power, etc., will achieve its aim automatically. But not all comrades realise how vastly, how infinitely important it is now to organise the population of Russia in co-operative societies. By

adopting NEP we made a concession to the peasant as a trader, to the principle of private trade; it is precisely for this reason (contrary to what some people think) that the co-operative movement is of such immense importance. All we actually need under NEP is to organise the population of Russia in co-operative societies on a sufficiently large scale, for we have now found that degree of combination of private interest, of private commercial interest, with state supervision and control of this interest, that degree of its subordination to the common interests which was formerly the stumbling-block for very many socialists. Indeed, the power of the state over all large-scale means of production, political power in the hands of the proletariat, the alliance of this proletariat with the many millions of small and very small peasants, the assured proletarian leadership of the peasantry, etc.—is this not all that is necessary to build a complete socialist society out of co-operatives, out of co-operatives alone, which we formerly ridiculed as huckstering and which from a certain aspect we have the right to treat as such now, under NEP? Is this not all that is necessary to build a complete socialist society? It is still not the building of socialist society, but it is all that is necessary and sufficient for it.

It is this very circumstance that is underestimated by many of our practical workers. They look down upon our co-operative societies, failing to appreciate their exceptional importance, first, from the standpoint of principle (the means of production are owned by the state), and, second, from the standpoint of transition to the new system by means that are the *simplest, easiest and most acceptable to the peasant*.

But this again is of fundamental importance. It is one thing to draw up fantastic plans for building socialism through all sorts of workers' associations, and quite another to learn to build socialism in practice in such a way that *every* small peasant could take part in it. That is the very stage we have now reached. And there is no doubt that, having reached it, we are taking too little advantage of it.

We went too far when we introduced NEP, but not because we attached too much importance to the principle of free enterprise and trade—we went too far because we lost sight of the co-operatives, because we now underrate the co-operatives, because we are already beginning to forget the vast importance of the co-operatives from the above two points of view.

I now propose to discuss with the reader what can and must at once be done practically on the basis of this "co-operative" principle. By what means can we, and must we, start at once to develop this "co-operative" principle so that its socialist meaning may be clear to all?

Co-operation must be politically so organised that it will not only generally and always enjoy certain privileges, but that these privileges should be of a purely material nature (a favourable bank-rate, etc.). The co-operatives must be granted state loans that are greater, if only by a little, than the loans we grant to private enterprises, even to heavy industry, etc.

A social system emerges only if it has the financial backing of a definite class. There is no need to mention the hundreds of millions of rubles that the birth of "free" capitalism cost. At present we have to realise that the co-operative system is the social system we must now give more than ordinary assistance, and we must actually give that assistance. But it must be assistance in the real sense of the word, i.e., it will not be enough to interpret it to mean assistance for any kind of co-operative trade; by assistance we must mean aid to co-operative trade in which *really large masses of the population actually take part*. It is certainly a correct form of assistance to give a bonus to peasants who take part in co-operative trade; but the whole point is to verify the nature of this participation, to verify the awareness behind it, and to verify its quality. Strictly speaking, when a co-operator goes to a village and opens a co-operative store, the people take no part in this whatever; but at the same time guided by their own interests they will hasten to try to take part in it.

There is another aspect to this question. From the point of view of the "enlightened" (primarily, literate) European there is not much left for us to do to induce absolutely everyone to take not a passive, but an active part in co-operative operations. Strictly speaking, there is "only" one thing we have left to do and that is to make our people so "enlightened" that they understand all the advantages of everybody participating in the work of the co-operatives, and organise this participation. "Only" that. There are now no other devices needed to advance to socialism. But to achieve this "only", there must be a veritable revolution—the entire people must go through a period of cultural development. Therefore, our rule must be: as little philosophising and as few acrobatics as possible. In this respect NEP is an advance, because it is adjustable to the level of the most ordinary peasant and does not demand anything higher of him. But it will take a whole historical epoch to get the entire population into the work of the co-operatives through NEP. At best we can achieve this in one or two decades. Nevertheless, it will be a distinct historical epoch, and without this historical epoch, without universal literacy, without a proper degree of efficiency, without training the population sufficiently to acquire the habit of book-reading, and without the material basis for this, without a certain sufficiency to safeguard against, say, bad harvests, famine, etc.—without this we shall not achieve our object. The thing now is to learn to combine the wide revolutionary range of action, the revolutionary enthusiasm which we have displayed, and displayed abundantly, and crowned with complete success—to learn to combine this with (I am almost inclined to say) the ability to be an efficient and capable trader, which is quite enough to be a good co-operator. By ability to be a trader I mean the ability to be a cultured trader. Let those Russians, or peasants, who imagine that since they trade they are good traders, get that well into their heads. This does not follow at all. They do trade, but that is far from being cultured traders. They now trade in an Asiatic manner, but to be a good trader

one must trade in the European manner. They are a whole epoch behind in that.

In conclusion: a number of economic, financial and banking privileges must be granted to the co-operatives—this is the way our socialist state must promote the new principle on which the population must be organised. But this is only the general outline of the task; it does not define and depict in detail the entire content of the practical task, i.e., we must find what form of "bonus" to give for joining the co-operatives (and the terms on which we should give it), the form of bonus by which we shall assist the co-operatives sufficiently, the form of bonus that will produce the civilised co-operator. And given social ownership of the means of production, given the class victory of the proletariat over the bourgeoisie, the system of civilised co-operators is the system of socialism.

January 4, 1923

II

Whenever I wrote about the New Economic Policy I always quoted the article on state capitalism* which I wrote in 1918. This has more than once aroused doubts in the minds of certain young comrades. But their doubts were mainly on abstract political points.

It seemed to them that the term "state capitalism" could not be applied to a system under which the means of production were owned by the working class, a working class that held political power. They did not notice, however, that I used the term "state capitalism", *firstly*, to connect historically our present position with the position adopted in my controversy with the so-called Left Communists⁷⁶; also, I argued at the time that state capitalism would be superior to our existing economy. It was important for me to show the continuity between ordinary state capitalism and the unusual, even very unusual, state capitalism

* See V. I. Lenin, *Collected Works*, Vol. 27, pp. 323-54.—Ed.

to which I referred in introducing the reader to the New Economic Policy. *Secondly*, the practical purpose was always important to me. And the practical purpose of our New Economic Policy was to lease out concessions. In the prevailing circumstances, concessions in our country would unquestionably have been a pure type of state capitalism. That is how I argued about state capitalism.

But there is another aspect of the matter for which we may need state capitalism, or at least a comparison with it. It is the question of co-operatives.

In the capitalist state, co-operatives are no doubt collective capitalist institutions. Nor is there any doubt that under our present economic conditions, when we combine private capitalist enterprises—but in no other way than on nationalised land and in no other way than under the control of the working-class state—with enterprises of a consistently socialist type (the means of production, the land on which the enterprises are situated, and the enterprises as a whole belonging to the state), the question arises about a third type of enterprise, the co-operatives, which were not formerly regarded as an independent type differing fundamentally from the others. Under private capitalism, co-operative enterprises differ from capitalist enterprises as collective enterprises differ from private enterprises. Under state capitalism, co-operative enterprises differ from state capitalist enterprises, *firstly*, because they are private enterprises, and, *secondly*, because they are collective enterprises. Under our present system, co-operative enterprises differ from private capitalist enterprises because they are collective enterprises, but do not differ from socialist enterprises if the land on which they are situated and the means of production belong to the state, i.e., the working class.

This circumstance is not considered sufficiently when co-operatives are discussed. It is forgotten that owing to the special features of our political system, our co-operatives acquire an altogether exceptional significance. If we exclude concessions, which, incidentally, have not developed on any considerable scale, co-operation under our

conditions nearly always coincides fully with socialism.

Let me explain what I mean. Why were the plans of the old co-operators, from Robert Owen onwards, fantastic? Because they dreamed of peacefully remodelling contemporary society into socialism without taking account of such fundamental questions as the class struggle, the capture of political power by the working class, the overthrow of the rule of the exploiting class. That is why we are right in regarding as entirely fantastic this "co-operative" socialism, and as romantic, and even banal, the dream of transforming class enemies into class collaborators and class war into class peace (so-called class truce) by merely organising the population in co-operative societies.

Undoubtedly we were right from the point of view of the fundamental task of the present day, for socialism cannot be established without a class struggle for political power in the state.

But see how things have changed now that political power is in the hands of the working class, now that the political power of the exploiters is overthrown and all the means of production (except those which the workers' state voluntarily abandons on specified terms and for a certain time to the exploiters in the form of concessions) are owned by the working class.

Now we are entitled to say that for us the mere growth of co-operation (with the "slight" exception mentioned above) is identical with the growth of socialism, and at the same time we have to admit that there has been a radical modification in our whole outlook on socialism. The radical modification is this; formerly we placed, and had to place, the main emphasis on the political struggle, on revolution, on winning political power, etc. Now the emphasis is changing and shifting to peaceful, organisational, "cultural" work. I should say that emphasis is shifting to educational work, were it not for our international relations, were it not for the fact that we have to fight for our position on a world scale. If we leave that aside, however, and confine ourselves to internal economic

relations, the emphasis in our work is certainly shifting to education.

Two main tasks confront us, which constitute the epoch—to reorganise our machinery of state, which is utterly useless, and which we took over in its entirety from the preceding epoch; during the past five years of struggle we did not, and could not, drastically reorganise it. Our second task is educational work among the peasants. And the economic object of this educational work among the peasants is to organise the latter in co-operative societies. If the whole of the peasantry had been organised in co-operatives, we would by now have been standing with both feet on the soil of socialism. But the organisation of the entire peasantry in co-operative societies presupposes a standard of culture among the peasants (precisely among the peasants as the overwhelming mass) that cannot, in fact, be achieved without a cultural revolution.

Our opponents told us repeatedly that we were rash in undertaking to implant socialism in an insufficiently cultured country. But they were misled by our having started from the opposite end to that prescribed by theory (the theory of pedants of all kinds), because in our country the political and social revolution preceded the cultural revolution, that very cultural revolution which nevertheless now confronts us.

This cultural revolution would now suffice to make our country a completely socialist country; but it presents immense difficulties of a purely cultural (for we are illiterate) and material character (for to be cultured we must achieve a certain development of the material means of production, must have a certain material base).

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OUR REVOLUTION

(APROPOS OF N. SUKHANOV'S NOTES)

I

I have lately been glancing through Sukhanov's notes on the revolution. What strikes one most is the pedantry of all our petty-bourgeois democrats and of all the heroes of the Second International. Apart from the fact that they are all extremely faint-hearted, that when it comes to the minutest deviation from the German model even the best of them fortify themselves with reservations—apart from this characteristic, which is common to all petty-bourgeois democrats and has been abundantly manifested by them throughout the revolution, what strikes one is their slavish imitation of the past.

They all call themselves Marxists, but their conception of Marxism is impossibly pedantic. They have completely failed to understand what is decisive in Marxism, namely, its revolutionary dialectics. They have even absolutely failed to understand Marx's plain statements that in times of revolution the utmost flexibility is demanded, and have even failed to notice, for instance, the statements Marx made in his letters—I think it was in 1856—expressing the hope of combining a peasant war in Germany, which might create a revolutionary situation, with the working-class movement—they avoid even this plain statement and walk round and about it like a cat around a bowl of hot porridge.

Their conduct betrays them as cowardly reformists who are afraid to deviate from the bourgeoisie, let alone break

with it, and at the same time they disguise their cowardice with the wildest rhetoric and braggartry. But what strikes one in all of them even from the purely theoretical point of view is their utter inability to grasp the following Marxist considerations: up to now they have seen capitalism and bourgeois democracy in Western Europe follow a definite path of development, and cannot conceive that this path can be taken as a model only *mutatis mutandis*, only with certain amendments (quite insignificant from the standpoint of the general development of world history).

First—the revolution connected with the first imperialist world war. Such a revolution was bound to reveal new features, or variations, resulting from the war itself, for the world has never seen such a war in such a situation. We find that since the war the bourgeoisie of the wealthiest countries have to this day been unable to restore "normal" bourgeois relations. Yet our reformists—petty bourgeois who make a show of being revolutionaries—believed, and still believe, that normal bourgeois relations are the limit (thus far shalt thou go and no farther). And even their conception of "normal" is extremely stereotyped and narrow.

Secondly, they are complete strangers to the idea that while the development of world history as a whole follows general laws it is by no means precluded, but, on the contrary, presumed, that certain periods of development may display peculiarities in either the form or the sequence of this development. For instance, it does not even occur to them that because Russia stands on the border-line between the civilised countries and the countries which this war has for the first time definitely brought into the orbit of civilisation—all the Oriental, non-European countries—she could and was, indeed, bound to reveal certain distinguishing features; although these, of course, are in keeping with the general line of world development, they distinguish her revolution from those which took place in the West-European countries and introduce certain partial innovations as the revolution moves on to the countries of the East.

Infinitely stereotyped, for instance, is the argument they learned by rote during the development of West-European Social-Democracy, namely, that we are not yet ripe for socialism, that, as certain "learned" gentlemen among them put it, the objective economic premises for socialism do not exist in our country. It does not occur to any of them to ask: but what about a people that found itself in a revolutionary situation such as that created during the first imperialist war? Might it not, influenced by the hopelessness of its situation, fling itself into a struggle that would offer it at least some chance of securing conditions for the further development of civilisation that were somewhat unusual?

"The development of the productive forces of Russia has not attained the level that makes socialism possible." All the heroes of the Second International, including, of course, Sukhanov, beat the drums about this proposition. They keep harping on this incontrovertible proposition in a thousand different keys, and think that it is the decisive criterion of our revolution.

But what if the situation, which drew Russia into the imperialist world war that involved every more or less influential West-European country and made her a witness of the eve of the revolutions maturing or partly already begun in the East, gave rise to circumstances that put Russia and her development in a position which enabled us to achieve precisely that combination of a "peasant war" with the working-class movement suggested in 1856 by no less a Marxist than Marx himself as a possible prospect for Prussia?

What if the complete hopelessness of the situation, by stimulating the efforts of the workers and peasants tenfold, offered us the opportunity to create the fundamental requisites of civilisation in a different way from that of the West-European countries? Has that altered the general line of development of world history? Has that altered the basic relations between the basic classes of all the countries that are being, or have been, drawn into the general course of world history?

If a definite level of culture is required for the building of socialism (although nobody can say just what that definite "level of culture" is, for it differs in every West-European country), why cannot we begin by first achieving the prerequisites for that definite level of culture in a revolutionary way, and then, with the aid of the workers' and peasants' government and the Soviet system, proceed to overtake the other nations?

January 16, 1923

II

You say that civilisation is necessary for the building of socialism. Very good. But why could we not first create such prerequisites of civilisation in our country as the expulsion of the landowners and the Russian capitalists, and then start moving towards socialism? Where, in what books, have you read that such variations of the customary historical sequence of events are impermissible or impossible?

Napoleon, I think, wrote: "*On s'engage et puis... on voit.*" Rendered freely this means: "First engage in a serious battle and then see what happens." Well, we did first engage in a serious battle in October 1917, and then saw such details of development (from the standpoint of world history they were certainly details) as the Brest peace,⁷⁷ the New Economic Policy, and so forth. And now there can be no doubt that in the main we have been victorious.

Our Sukhanovs, not to mention Social-Democrats still farther to the right, never even dream that revolutions cannot be made in any other way. Our European philistines never even dream that the subsequent revolutions in Oriental countries, which possess much vaster populations and a much vaster diversity of social conditions, will undoubtedly display even greater distinctions than the Russian revolution.

It need hardly be said that a textbook written on Kautskian lines was a very useful thing in its day. But it is time, for all that, to abandon the idea that it foresaw all the forms of development of subsequent world history. It would be timely to say that those who think so are simply fools.

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NOTES

- ¹ F. Engels, *Anti-Dühring. Herr Eugen Dühring's Revolution in Science* p. 8
- ² The Hannover Congress of the German Social-Democratic Party was held in October 1899. The Congress condemned the revisionist views of Bernstein but failed to provide a comprehensive criticism of this trend. p. 15
- ³ *Rabochaya Mysl* (Workers' Thought)—a newspaper, mouthpiece of Economists, who represented an opportunist trend in the Russian Social-Democracy at the end of the 19th and the beginning of the 20th century. It was published from 1897 to 1902. p. 16
- ⁴ Lenin refers to the strikes of St. Petersburg workers which took place in 1895 and particularly in 1896. The workers put forward the demand for shortening the working day to 10½ hours, higher wages and timely payment of wages.
The St. Petersburg strikes gave an impetus to workers' movement in other cities of Russia. The government had to promulgate the law of June 2 (14), 1897, shortening the working day at the factories to 11½ hours. p. 18
- ⁵ *Economism*—an opportunist trend in Russian Social-Democracy at the end of the 19th and the beginning of the 20th century, a variety of international opportunism. The Economists confined the tasks of the working class to the economic struggle for higher wages, better working conditions and so on, they asserted that the political struggle was the task of the liberal bourgeoisie and denied the leading role of the working-class party. Overestimating the role of spontaneity in the working-class movement the Economists underestimated the importance of the

- revolutionary theory, rejected the necessity for the Marxist party to introduce socialist consciousness into the workers' movement and thereby cleared the way for bourgeois ideology. The Economists advocated disunity and amateurishness in the Social-Democratic movement and opposed the necessity of founding a centralised party of the working class. p. 20
- ⁶ *Rabocheye Dyelo* (The Workers' Cause)—an organ of the Union of Russian Social-Democrats Abroad. It was published in Geneva from 1899 to 1902. The magazine supported the Bernsteinian slogan of the "freedom to criticise" Marxism and adopted the opportunist stand on the tactics and organisational tasks of the Russian Social-Democrats. Its followers advocated the opportunist principles of subordinating the political struggle of the proletariat to its economic struggle, overestimating the spontaneity of the working-class movement and denying the leading role of the party. p. 20
- ⁷ *Credo*—the symbol of faith, programme, confession of faith. It was the name under which the manifesto of the group of Economists written by Kuskova was known. p. 20
- ⁸ *Iskra* (The Spark)—the first all-Russia illegal Marxist newspaper. It was founded by Lenin in December 1900 abroad and transported to Russia illegally. The newspaper played a tremendous role in ideologically uniting the Russian Social-Democrats and in preparing the ground for merging isolated local organisations into a revolutionary Marxist party. p. 23
- ⁹ *Hirsch-Duncker unions*—reformist trade union organisations in Germany founded in 1868 by the leaders of the bourgeois progressist party M. Hirsch and F. Duncker. These trade unions restricted their activities mainly to those of mutual benefit societies and cultural and educational bodies. They existed till May 1933 but never constituted a serious force in the German working-class movement despite the efforts of the bourgeoisie and the support given by the government bodies. p. 24
- ¹⁰ The reference is to the All-Russia October political strike of 1905 which was held under the slogan of overthrowing the autocracy. p. 26
- ¹¹ *Izvestia Soveta Rabochikh Deputatov* (Bulletin of the Soviet of Workers' Deputies)—an official newspaper of the St. Petersburg Soviet of Workers' Deputies. It appeared from October to December 1905. It was an information bulletin that published reports on the activities of the Soviet. p. 26
- ¹² *Oblomov*—the title character in a novel by the Russian writer I. A. Goncharov. Oblomov was the personification of conservatism, stagnation and passivity. p. 28
- ¹³ *Osvobozhdeniye* (Emancipation)—a biweekly magazine published abroad from 1902 to 1905, organ of the Russian liberal bourgeoisie. p. 39
- ¹⁴ *Nasha Zhizn* (Our Life)—a daily newspaper of a liberal trend, published in St. Petersburg from 1904 to 1906. p. 39
- ¹⁵ *Radical-democrats*—a petty-bourgeois organisation which existed from November 1905 till the beginning of 1906. Radical-democrats put forward the demand for a democratic republic though they would be satisfied with a constitutional monarchy provided there existed the Cabinet of Ministers responsible to Parliament. p. 39
- ¹⁶ *Socialist-Revolutionaries* (S.R.s)—members of a petty-bourgeois party in Russia that was formed at the close of 1901 and the beginning of 1902 as a result of uniting various Narodnik groups and circles. They called themselves socialists but their socialism had nothing in common with scientific socialism, i.e., with Marxism. Theirs was petty-bourgeois utopian socialism. The S.R.s demanded the transfer of land to those who tilled it on the equalitarian basis. They believed that this would result in the "socialisation of the land". In practice the implementation of the "equalitarian land tenure" under the capitalist system of production would not signify the transition to socialism but would lead only to the abolition of semi-feudal relations in the countryside and to the accelerated development of capitalism.
- The S.R.s failed to see the class differences between the proletariat and the peasantry, toned down the class stratification and contradictions among the peasantry—between the labouring peasants and the rich peasants (kulaks), and renounced the leading role of the proletariat in the revolution. Their main method of struggle against tsarism was individual terrorism.
- After the defeat of the 1905-07 revolution a considerable part of the S.R.s sided with bourgeois liberals. Following the February bourgeois-democratic revolution of 1917 the S.R.s together with the Mensheviks became the main force supporting the counter-revolutionary Provisional Government and their leaders entered the government. After the October Socialist Revolution the S.R.s began an active struggle against Soviet power. p. 39
- ¹⁷ See F. Engels's article "Emigrant Literature". p. 46
- ¹⁸ *Proudhonism*—a petty-bourgeois socialist trend hostile to Marxism, which derived its name from its ideologist—French anarchist Proudhon.

Proudhon criticised large-scale capitalist property from the petty-bourgeois standpoint. He dreamed of perpetuating private property and proposed to organise "people's" and "exchange" banks, with the help of which the workers allegedly would be able to get their own means of production, would become artisans and secure "just" sale of their products. Proudhon failed to understand the historical role of the proletariat, took a negative view of the class struggle, the proletarian revolution and the dictatorship of the proletariat. He denied the necessity of the state from his anarchist point of view. Marx and Engels carried on a consistent struggle against Proudhonism.

p. 49

¹⁹ *Bakuninists*—supporters of the trend which derived its name from Mikhail Bakunin, ideologist of anarchism. Bakuninists carried on a persistent struggle against the Marxist theory and tactics of the working-class movement. Their main thesis was negation of every form of state, including the dictatorship of the proletariat, their characteristic feature was their failure to understand the world-historical role of the proletariat. They held that a secret revolutionary society made up of "outstanding" personalities should direct the people's revolts. Their tactics of organising conspiracies and terrorism was adventurist and hostile to the Marxist teaching on insurrection.

Having made his way into the First International, Bakunin aimed at seizing control of the General Council and launched the struggle against Marx. For his splitting activities Bakunin was expelled from the First International at the Hague Congress in 1872.

p. 49

²⁰ This refers to the Socialist-Revolutionary Party.

p. 50

²¹ *Neo-Kantians*—representatives of a reactionary trend in bourgeois philosophy, which arose in the mid-19th century in Germany. They retained the most reactionary idealist propositions from Kantian philosophy, and rejected the elements of materialism contained in it. Under the slogan "back to Kant" they advocated revival of Kantian idealism and carried on the struggle against dialectical and historical materialism.

p. 50

²² See Karl Marx, *Capital*, Vol. I, Moscow, 1977, p. 29.

p. 50

²³ This refers to the Paris Commune of 1871 and the December armed uprising in Moscow and other cities which was the peak of the revolution of 1905-07.

p. 54

²⁴ *Cadets* (or Constitutional-Democrats) were members of the Constitutional-Democratic Party, a leading party of the liberal-monarchist bourgeoisie in Russia; it was founded in 1905.

p. 55

²⁵ *Millerandism*—an opportunist trend in Social-Democracy which derived its name from the French reformist socialist A. Millerand, who in 1899 entered the reactionary bourgeois government of France and came out in support of its anti-popular policy.

p. 55

²⁶ *The orthodox*—German Social-Democrats who opposed the revision of Marxism:

p. 55

²⁷ *Guesdists*—a revolutionary Marxist trend in the French socialist movement at the close of the 19th and the beginning of the 20th century, headed by Jules Guesde and Paul Lafargue. After the split in the Workers' Party of France (1882) the Guesdists formed an independent party retaining the old name.

In 1901 the supporters of the revolutionary class struggle led by Jules Guesde formed the Socialist Party of France (whose members became known as Guesdists after the name of their leader).

Jaurésists—followers of Jean Jaurès, a French socialist, who, together with Millerand, founded in the 1890s a group of Independent Socialists and headed the Right, reformist wing in the French socialist movement. In 1902 they founded the French Socialist Party which adopted a reformist stand.

p. 56

²⁸ *Broussists* (Possibilists)—a petty-bourgeois, reformist trend led by Brousse, Malon and others. In 1902, together with other reformist groups, the Possibilists took part in founding the French Socialist Party.

In 1905 the Socialist Party of France and the French Socialist Party merged to form the united French Socialist Party.

p. 56

²⁹ *The Social Democratic Federation* was founded in 1884 in Britain. Besides reformists (Hyndman and others) and anarchists the S.D.F. comprised a group of revolutionary Social-Democrats (Harry Quelch, Tom Mann and others) who constituted the Left wing of the socialist movement in Britain.

In 1907 the S.D.F. was renamed the Social-Democratic Party; in 1911, together with the Left-wing elements of the Independent Labour Party, it founded the British Socialist Party. In 1920 this party played a major role jointly with the Communist Unity Group in founding the Communist Party of Great Britain.

The Independent Labour Party of Great Britain—a reformist organisation founded in 1893. It consisted of members of "new trade unions" and of a number of old trade unions, representatives of the intelligentsia and petty bourgeoisie who were under the influence of the Fabians. The party leaders were Keir Hardy and James Ramsay MacDonald.

The I.L.P. adhered to bourgeois-reformist views and concentrated its activities on the parliamentary form of struggle and parliamentary deals with the Liberal Party.

p. 56

- ³⁰ *Integralists*—proponents of so-called integral socialism which was a variety of petty-bourgeois socialism. The Integralists represented a Centrist trend in the Italian Socialist Party. At the beginning of the 20th century they came out, on a number of issues, against the reformists who held extremely opportunist views and collaborated with the reactionary bourgeoisie. p. 56
- ³¹ *Revolutionary syndicalism*—a petty-bourgeois semi-anarchist trend that arose in the working-class movement of a number of West-European countries at the close of the 19th century. Revolutionary syndicalists rejected the need for the workers' political struggle and the leading role of the party. They held that trade unions (syndicates) could overthrow capitalism and take over the management of production as a result of a general strike, without a revolution. p. 56
- ³² *Vekhi*—a collection of articles by prominent Cadet writers, representatives of the counter-revolutionary liberal bourgeoisie. It appeared in Moscow in 1909. p. 58
- ³³ Lenin refers to members of the Octobrist Party (Union of October Seventeen), which was formed in Russia after the issue of the tsar's manifesto of October 17, 1905. It was a counter-revolutionary party which represented and upheld the interests of the big bourgeoisie and landowners; the Octobrists fully supported the policy pursued by the tsarist government. p. 59
- ³⁴ *Moskovskiye Vedomosti*—a monarchist nationalist newspaper, the mouthpiece of the reactionary landowners and clergy. It was published from 1756 to 1917. p. 60
- ³⁵ *The Duma*—a representative institution which the tsarist government was forced to convene as a result of the revolutionary events of 1905. Nominally the Duma was a legislative body, but in fact it had no real power. Elections to the Duma were neither direct, equal, nor universal. The suffrage of the working people and of the non-Russian nationalities of the country was greatly limited, a considerable part of workers and peasants having no voting rights. The First Duma (April-July 1906) and the Second Duma (February-June 1907) were dissolved by the tsarist government. After the coup d'état of June 3, 1907, the government promulgated a new electoral law which further curtailed the electoral rights of the workers, peasants and urban petty bourgeoisie and ensured the complete supremacy of the reactionary bloc of the landowners and big capitalists in the Third (1907-12) and the Fourth (1912-17) Dumas. p. 63

- ³⁶ The "four-point electoral system"—designation of the democratic electoral system, which includes the following four demands: universal, equal, direct suffrage and secret ballot. p. 64
- ³⁷ *Trudoviks* (Trudovik group)—a group of petty-bourgeois democrats in the Dumas. It was formed in April 1906 by peasant deputies to the First Duma. The Trudoviks in the Duma vacillated between the Cadets and the revolutionary Social-Democrats. p. 64
- ³⁸ *Novoye Vremya* (New Times)—a daily newspaper, organ of the reactionary nobility and bureaucratic officials, published in St. Petersburg from 1868 to 1917. p. 64
- ³⁹ The reference is to the coup d'état of June 3 (16), 1907. On June 3 (16), 1907, the tsar issued a manifesto dissolving the Second Duma and amending the electoral law. The new law greatly increased the representation of the landowners and the commercial and industrial bourgeoisie, while reducing several times over the already small number of workers' and peasants' deputies in the Duma. This was a gross violation of the Manifesto of October 17, 1905, and the Fundamental Law of 1906, which made all government decrees subject to Duma approval. p. 65
- ⁴⁰ The words "Enrich yourselves, gentlemen, and you will become electors" are ascribed to Guizot, virtual head of the French Government during the July monarchy (1840-48); officially he was appointed Chairman of the Cabinet of Ministers in 1847. With these words Guizot answered to the demand to diminish the property qualifications for electors. In his speech in the Third Duma on December 5 (18), 1908, the Chairman of the Council of Ministers P. A. Stolypin said that the government "put a stake on the strong and powerful, not on weak and drunk", thus expressing the main idea of the decree issued on November 9 (22), 1906. p. 65
- ⁴¹ *The Bulygin Duma*—a consultative representative institution, which the tsarist government promised to convene in 1905. The draft law on the institution of a consultative Duma and the election law were worked out by a commission chaired by the Minister of the Interior Bulygin, and published on August 6 (19), 1905, together with the tsar's manifesto. The Bolsheviks announced an active boycott of the Bulygin Duma which the government did not succeed in convening—it was swept away by the revolution of 1905. p. 67

- ⁴² The year when serfdom was abolished in Russia. p. 68
- ⁴³ *Allotment land*—land left for the use of the peasants after the abolition of serfdom in 1861. It was held by the village commune and was subject to periodical redistributions among the peasants. p. 70
- ⁴⁴ *Monsieur Coupon*—a synonym of capital and capitalists used by writers in the 1880s and 1890s. p. 70
- ⁴⁵ *Synod*—the supreme body governing the Orthodox Church in Russia. p. 71
- ⁴⁶ *Diehards*—the name used in Russian political literature to describe the extreme Right, reactionary landowners. p. 77
- ⁴⁷ *Machism*—a reactionary subjective-idealist philosophical trend which became widespread in Western Europe at the end of the nineteenth and the beginning of the twentieth century. Its founders were the Austrian physicist and philosopher Ernst Mach and the German philosopher Richard Avenarius. p. 78
- ⁴⁸ *Otzovism*—an opportunist trend current among a small section of Bolshevik Social-Democrats after the defeat of the 1905-07 revolution. The otzovists demanded the recalling of the Social-Democratic deputies from the Third Duma and refused to work in mass legal organisations. p. 78
- ⁴⁹ The liquidationist trend was current among Menshevik Social-Democrats after the defeat of the 1905-07 revolution.
The liquidators demanded the liquidation of the illegal revolutionary party of the working class.
They urged the workers to give up the revolutionary struggle against tsarism and proposed to convene a non-Party "labour congress" for the purpose of setting up an opportunist "broad labour party". The latter was to abandon all revolutionary slogans and pursue only legal activities permitted by the tsarist government. The liquidators had no support among the working masses. The Prague Conference of the R.S.D.L.P. held in January 1912 expelled the liquidators from the Party. p. 84
- ⁵⁰ *Quietism*—a religious and ethical outlook stressing passive contemplation, non-participation in affairs of the world, complete absorption in the contemplation of God. p. 84
- ⁵¹ *The Council of the United Nobility*—a counter-revolutionary organisation of feudal landowners that existed from May 1906 to October 1917. p. 86

- ⁵² *Decembrists*—Russian revolutionaries from among the nobility who came out against serfdom and the autocracy. They rose in revolt on December 14, 1825. p. 86
- ⁵³ *Commoners (raznochintsy in Russian)*—educated members of Russian society drawn from the petty townsfolk, the clergy, the merchant classes and the peasantry, as distinct from those coming from the nobility. p. 86
- ⁵⁴ A quotation from Chernyshevsky's novel *The Prologue*. p. 86
- ⁵⁵ See K. Marx, "Confidential Communication", and F. Engels, "Emigrant Literature. I. Polish Proclamation". p. 87
- ⁵⁶ *Lassalleans*—supporters of the petty-bourgeois socialist Ferdinand Lassalle who founded the General Association of German Workers in 1863. The struggle for universal suffrage was proclaimed the political programme of the association and the setting up of workers' production associations subsidised by the state its economic programme. In their practical activity Lassalle and his followers accommodated themselves to Prussia's hegemony and supported Bismarck's dominant-nation policy. On many occasions K. Marx and F. Engels sharply criticised the theory, tactics and organisational principles of Lassalleanism as an opportunist trend in the German working-class movement. p. 88
- ⁵⁷ *Sotsial-Demokrat*—an illegal newspaper, central organ of the R.S.D.L.P., published in 1908-17.
Kommunist—a journal started by V. I. Lenin and published in 1915 by the Editorial Board of the *Sotsial-Demokrat*. p. 93
- ⁵⁸ The reference is to the Menshevik Social-Democrats united by their leading body—the Organising Committee (O.C.) founded in 1912 at the August Conference of the liquidators. p. 93
- ⁵⁹ *Bulletin of the R.S.D.L.P. Organising Committee, Secretariat Abroad*—a Menshevik newspaper published in Geneva in 1915-17. p. 95
- ⁶⁰ *War industries committees* were established in Russia in May 1915 by the big imperialist bourgeoisie to help the tsarist government in the prosecution of the war. In an attempt to bring the workers under its influence and foster defencist sentiments in them, the bourgeoisie decided to organise "workers' groups" in these committees and in this way create the impression that a "class truce" had been achieved between the bourgeoisie and the proletariat. The Bolsheviks called for the boycott of the war

industries committees and successfully conducted it, supported by the majority of the workers. p. 100

⁶¹ *The Chkheidze faction*—Menshevik group in the Fourth Duma led by N. S. Chkheidze. p. 104

⁶² *Nashe Dyelo* (Our Cause)—a Menshevik monthly, chief mouth-piece of the liquidators, published in Petrograd in 1915.
Golos Truda (Voice of Labour)—a legal Menshevik daily published in Samara in 1916. p. 104

⁶³ Lenin here refers to *Proletcult* (Proletarian Cultural Organisation) formed in September 1917 as an independent workers' organisation. After the October Revolution the Proletcult continued to uphold its "independence" and thus counterposed itself to the proletarian state. The Proletcult members practically rejected the cultural legacy of the past, strove to cut themselves off from mass cultural and educational work, isolated themselves from life and advocated the need to create a special "proletarian culture" by "laboratory methods".

The Proletcult was not a homogeneous organisation. Besides bourgeois intellectuals who made up the leadership of many of its organisations, there was also working youth who sincerely wanted to help the cultural development of the Soviet state. In 1932 the Proletcult ceased to exist.

The First All-Russia Conference of Proletarian Cultural and Educational Organisations was held in Moscow on September 15-20, 1918. Lenin wrote the present letter in reply to a message of greetings sent to him by this conference. p. 107

⁶⁴ This refers to the plot to surrender Petrograd that was led by the counter-revolutionary organisation known as the "national centre" which united the activity of anti-Soviet groups and foreign espionage agencies. On the night of June 13, 1919, the conspirators raised a revolt at the Krasnaya Gorka fort on the approaches to Petrograd. They counted on weakening the Kronstadt fortified area and capturing Petrograd by timing the general offensive at the front with their revolt. The plot was disclosed and the counter-revolutionary organisation liquidated. p. 121

⁶⁵ *Black Hundreds*—monarchist gangs set up by the tsarist police to fight the revolutionary movement. They assassinated revolutionaries, assaulted progressive intellectuals and organised pogroms against the Jews. p. 121

⁶⁶ *Mensheviks*—adherents of the petty-bourgeois opportunist trend in the Russian Social-Democratic Party who were the vehicle of

bourgeois influence among the workers. The name dates from the Second Congress of the R.S.D.L.P. (August 1903), when in the elections to the central bodies of the Party, held at the end of the Congress, they were in the minority (*menshinstvo* in Russian), while the revolutionary Social-Democrats, headed by Lenin, received the majority of votes (*bolshinstvo* in Russian).

Seeking an agreement between the proletariat and the bourgeoisie the Mensheviks pursued an opportunist policy in the working-class movement. After the bourgeois-democratic revolution of February 1917 the Mensheviks together with the Socialist-Revolutionaries entered the Provisional Government, supported its imperialist policy and fought against the proletarian revolution that was gaining strength.

After the October Socialist Revolution the Mensheviks became an openly counter-revolutionary party, the organisers of and participants in plots and revolts aimed at the overthrow of Soviet power. p. 121

⁶⁷ Lenin is speaking about the Two-and-a-Half (Berne) International organised by the leaders of the West-European socialist parties, who met in Berne in February 1919. It was to replace the Second International which ceased to exist with the outbreak of the First World War. p. 122

⁶⁸ *The battle of Sadowa* was fought on July 3, 1866. It ended in the victory of the Prussian over the Austrian forces and decided the outcome of the Austro-Prussian War. p. 126

⁶⁹ By a decree of the Council of People's Commissars of March 16, 1919, the consumers' co-operatives were united and reorganised as "consumers' communes".

This name, however, led to a misunderstanding of the decree among the peasants of some districts. In view of this the All-Russia Central Executive Committee, while approving the decree in a decision of June 30, 1919, changed the name from "consumers' communes" to "consumers' societies", a name to which the public were accustomed. p. 134

⁷⁰ The reference is to the First All-Russia Congress of Proletarian Cultural Organisations, which was held in Moscow on October 5-12, 1920. p. 157

⁷¹ From the name of the Socialist-Revolutionary Kerensky who, following the bourgeois-democratic revolution of February 1917, headed the counter-revolutionary bourgeois Provisional Government. p. 133

- ⁷² *Pod Znamenem Marksizma* (Under the Banner of Marxism)—a philosophical and social-economic journal started for propagating militant materialism and atheism; published in Moscow between 1922 and 1944. p. 171
- ⁷³ F. Engels, "Emigrant Literature". p. 173
- ⁷⁴ *Ekonomist*—a journal of the industrial and economic department of the Russian Technical Society among whose members were bourgeois technical intellectuals and former owners of industrial enterprises, who entertained hostile feelings towards Soviet government. It appeared in Petrograd in 1921-22. p. 179
- ⁷⁵ *NEP* (New Economic Policy)—the policy of the proletarian state during the period of transition from capitalism to socialism. This policy was called "new" in contrast to the economic policy which had been pursued in Soviet Russia in the period of foreign military intervention and the Civil War, known in history as the policy of War Communism.
The New Economic Policy allowed a limited measure of capitalist elements to exist for a certain time while the basic economic positions remained in the hands of the proletarian state. It aimed at developing the productive forces, raising agriculture and accumulating funds necessary for the development of socialist industry. p. 188
- ⁷⁶ "Left" Communists—an opportunist group formed in the R.C.P.(B.) at the beginning of 1918 during the debate on the Brest Peace Treaty. Using "Left" phraseology about a "revolutionary war" as a disguise they advocated an adventurist policy that would have drawn the Soviet Republic into war with imperialist Germany and would have jeopardised the very existence of Soviet power since the Soviet Republic did not yet have the army. The "Left" Communists opposed the introduction of one-man management and the strengthening of labour discipline and spoke against enlisting the services of bourgeois specialists in production. The Party headed by Lenin gave a decisive rebuff to the policy of "Left" Communists. p. 192
- ⁷⁷ *The Brest Peace Treaty* between Soviet Russia and the powers of the Quadruple Alliance (Germany, Austria-Hungary, Bulgaria, Turkey) was signed on March 3, 1918, in Brest-Litovsk. Its terms were extremely onerous for Soviet Russia. After the November 1918 revolution in Germany, which overthrew the monarchy there, the All-Russia Central Executive Committee, by the decree of November 13, annulled the predatory treaty of Brest-Litovsk. p. 199

A

- ANTHONY OF VOLHYNIA (1863-1936)—leader of an extreme reactionary trend in the Russian Orthodox Church, one of the vehicles of the reactionary policy of tsarism.—65, 66, 72
- AXELROD, PAVEL BORISOVICH (1850-1928)—one of Menshevik leaders. During the First World War he became a social-chauvinist but disguised his views with Centrist phrases. Following the bourgeois-democratic revolution of February 1917 he was a member of the Executive Committee of the Petrograd Soviet and supported the bourgeois Provisional Government.—93

B

- BAZAROV, VLADIMIR ALEXANDROVICH (1874-1939)—Russian philosopher, economist, Social-Democrat. During the 1905-07 revolution contributed to Bolshevik publications but abandoned Bolshevik positions af-

ter the defeat of the revolution. Together with A. A. Bogdanov criticised Marxist philosophy from the standpoint of Machism.—51

- BELINSKY, VISSARION GRIGORYEVICH (1811-1848)—Russian revolutionary democrat, literary critic and writer, materialist philosopher, one of the fore-runners of revolutionary Social-Democracy in Russia.—60, 61
- BERDAYEV, NIKOLAI ALEXANDROVICH (1874-1948)—Russian reactionary idealist philosopher and mystic, member of the Constitutional-Democratic Party.—58
- BEREZOVSKY, A. Y. (b. 1868)—landowner, member of the Constitutional-Democratic Party, Deputy to the Third Duma.—67
- BERKELEY, GEORGE (1685-1753)—Irish bishop, reactionary philosopher, subjective idealist.—51
- BERNSTEIN, EDUARD (1850-1932)—leader of the extreme opportunist wing in the German Social-Democratic

Party and the Second International, theoretician of revisionism and reformism. In 1896-98 Bernstein published in *Die Neue Zeit* a series of articles entitled "Problems of Socialism", in which he openly opposed the basic philosophic, economic and political tenets of revolutionary Marxism. Bernstein regarded the economic struggle as the sole task of the working-class movement and put forward an opportunist formula: "The movement is everything, the final aim is nothing."-15, 49, 55

BISMARCK, OTTO EDUARD LEOPOLD (1815-1898)-statesman and diplomat of Prussia and Germany. Chancellor of the German Empire. His main object was to unite small isolated German states into a single German Empire under the hegemony of junker Prussia.-88, 89

BISSOLATI, LEONIDA (1857-1920)-one of the founders of the Italian Socialist Party, headed its Right reformist wing. In 1912 he was expelled from the Party and formed a "social-reform party". During the First World War became a social-chauvinist.-102

BOBRINSKY, VLADIMIR ALEXEYEVICH (b. 1868)-Russian reactionary politician, big landowner and sugar manufacturer. Deputy to the Second, Third and Fourth Dumas.-87, 88

BOGDANOV, A. (MALINOVSKY, ALEXANDER ALEXANDROVICH) (1873-1928)-Russian Social-Democrat, philosopher, sociologist and economist. Following the defeat of the 1905-

07 revolution he became an otzovist leader and headed the anti-Party *Vperyod* group. He made an attempt to create his own philosophic system under the name of empirio-monism, a variety of subjective idealist Machist philosophy, which V. I. Lenin criticised in his work *Materialism and Empirio-criticism*.-51

BÖHM-BAWERK, EUGEN VON (1851-1914)-economist, one of the exponents of what was known as the Austrian school of political economy, whose followers opposed Marxist ideas by explaining economic laws from a subjective idealist point of view.-51, 53

BROUCKÈRE, LOUIS DE (1870-1951)-one of the leaders and theoreticians of the Belgian Workers' Party; headed its Left wing prior to the First World War but became a social-chauvinist when the war broke out.-56

BULGAKOV, SERGEI NIKOLAYEVICH (1871-1944)-Russian economist, idealist philosopher; criticised Marxist theory on the agrarian question. Following the 1905-07 revolution joined the Constitutional-Democratic Party, preached philosophic mysticism, contributed to the counter-revolutionary collection *Vekhi* (Landmarks).-58, 63

BULKIN, FYODOR AFANASYEVICH (b. 1888)-Russian Social-Democrat, Menshevik. During the First World War worked on the war industries committees. Later abandoned Menshevism and was accepted into the R.C.P.(B).-102

BURTSEV, VLADIMIR LVOVICH (1862-1936)-took part in the revolutionary movement from the 1880s. Following his arrest he fled abroad. Was close to the Socialist-Revolutionaries but after the defeat of the 1905-07 revolution supported the Constitutional-Democratic Party. In 1911-14 was editor of the liberal-bourgeois newspaper *Budushcheye* (Future).-85

C

CHAADAYEV, PYOTR YAKOVLEVICH (1794-1856)-Russian idealist philosopher, sharply criticised the system of autocracy and serfdom; was said to be insane.-60

CHERNENKOV, B. N. (b. 1883)-joined the Socialist-Revolutionary Party in 1903; in 1919 was a member of the Socialist-Revolutionary group called "The People" which refused to wage an armed struggle against the Soviet Government.-136

CHERNYSHEVSKY, NIKOLAI GAVRILOVICH (1828-1889)-Russian revolutionary democrat and materialist philosopher, writer and literary critic, one of the forerunners of revolutionary Social-Democracy in Russia.-60, 86, 172

CHKHEIDZE, NIKOLAI SEMYONOVICH (1864-1926)-one of the Menshevik leaders, a Centrist during the First World War; headed the Menshevik group in the Fourth Duma.-102, 104

CHKHENKELĀ, AKAKY IVANOVICH (1874-1959)-Social-Democrat, Menshevik; a social-

chauvinist during the First World War.-96

D

DAVID, EDUARD (1863-1930)-one of the Right-wing leaders of the German Social-Democrats, revisionist. During the First World War took a social-chauvinist stand.-96

DENIKIN, ANTON IVANOVICH (1872-1947)-general of the tsarist army, during the Civil War in Russia (1918-21) was one of the ringleaders of the whiteguard movement, Commander-in-Chief of the anti-Soviet armed forces in the South of Russia. Fled from Russia after his armies had been defeated by Soviet troops.-112, 152

DIETZGEN, EUGEN (1862-1930)-German philosopher, son of Joseph Dietzgen, the weak aspects of whose philosophy he raised to the absolute in order to "supplement" Marxism with them; he denounced both materialism and dialectics.-172

DIETZGEN, JOSEPH (1828-1888)-German worker, prominent Social-Democrat, philosopher who independently arrived at dialectical materialism.-172

DOBROLYUBOV, NIKOLAI ALEXANDROVICH (1836-1861)-Russian revolutionary democrat, outstanding literary critic and materialist philosopher. One of the forerunners of revolutionary Social-Democracy in Russia.-60

DOLGORUKOV, PAVEL DMITRIEVICH (1866-1930)-Prince, big landowner; one of the found-

ers and leaders of the Constitutional-Democratic Party.—86
DOSTOYEVSKY, FYODOR MIKHAILOVICH (1821-1881)—outstanding Russian writer.—60
DREWS, ARTHUR (1865-1935)—German reactionary historian of early Christianity.—175
DÜHRING, EUGEN (1833-1921)—German philosopher and economist, petty-bourgeois ideologist. His philosophic views were an eclectic mixture of positivism, metaphysical materialism, and idealism.—49, 52

E

EINSTEIN, ALBERT (1879-1955)—outstanding physicist. He is famous as the creator of the relativity theory and for his discoveries in the sphere of the quantum theory of light.—173, 177
ENGELS, FREDERICK (1820-1895)—8, 14, 15, 49, 52, 74, 87, 96, 97, 98, 99, 104, 105, 173, 174

F

FEUERBACH, LUDWIG ANDREAS (1804-1872)—outstanding German materialist philosopher and atheist.—8
FOCH, FERDINAND (1851-1929)—French Marshal. During the First World War was Commander-in-Chief of the French armies; Chief of the French General Staff; Supreme Commander-in-Chief of the Allied forces.—126
FRANK, S. L. (1877-1950)—Russian idealist philosopher and economist, criticised Marx's

theory of value, contributed to the counter-revolutionary collection *Vekhi* (Landmarks).—58, 63

G

GOGOL, NIKOLAI VASILYEVICH (1809-1852)—Russian writer, one of the founders of critical realism in Russian literature. In his works Gogol exposed the life which the landowners and officials led in tsarist Russia. He revealed the rottenness of the autocracy and serfdom and defended the interests of the people. But while ridiculing the world of vulgarity, violence and fraud Gogol was not consistent in his democracy. Towards the end of his life reactionary tendencies became strongly pronounced in his world outlook. This was exhibited with particular strength in his book *Selected Passages from Correspondence with Friends*, which appeared in 1847 and was sharply criticised by V. G. Belinsky in his famous letter to Gogol.—60, 61
GUCHKOV, ALEXANDER IVANOVICH (1862-1936)—big capitalist, organiser and leader of the Octobrist Party. During the First World War was Chairman of the Central War Industries Committee. Following the February 1917 bourgeois-democratic revolution entered the bourgeois Provisional Government.—27, 86
GVOZDYOV, KUZMA ANTONOVICH (b. 1883)—Russian Social-Democrat, Menshevik liquidator; social-chauvinist during the First World War; chair-

man of the workers' group of the Central War Industries Committee.—102, 104

H

HALES, JOHN (b. 1839)—prominent figure in the British trade union movement. In 1866-72 was member and from May 1871 to July 1872 Secretary of the General Council of the First International, fought against Marx and Engels.—97
HEGEL, GEORG WILHELM FRIEDRICH (1770-1831)—outstanding German philosopher, objective idealist. Hegel's historical merit lies in his profound and comprehensive elaboration of idealist dialectics which served as one of the theoretical sources of dialectical materialism.—8, 50, 178
HENDERSON, ARTHUR (1863-1935)—British politician, one of the leaders of the Labour Party and the Council of Trade Unions, social-chauvinist; was several times member of the British Government between 1915 and 1931).—103
HERSCHENSOHN, MIKHAIL OSIPOVICH (1869-1925)—Russian publicist and historian of literature, opposed democratic traditions of the Russian progressive intelligentsia.—58
HILFERDING, RUDOLPH (1877-1941)—one of the opportunist leaders of the German Social-Democratic Party and the Second International. His book *Finance Capital* (1910) played a certain positive role in the investigation of monopoly capitalism; at the same time there are serious theoretical er-

rors and opportunist propositions in it. During the First World War he was a Centrist and stood for the unity with the social-chauvinists.—93, 95
HINDENBURG, PAUL VON (1847-1934)—German statesman, field marshal, representative of reactionary and chauvinist elements of German imperialism.—126
HOBSON, JOHN ATKINSON (1858-1940)—British economist, reformist, pacifist.—93, 94, 95
HUME, DAVID (1711-1776)—Scottish philosopher, subjective idealist, agnostic.—51
HYNDMAN, HENRY MAYERS (1842-1921)—British socialist, reformist. Member of the International Socialist Bureau (1900-10). One of the leaders of the British Socialist Party, from which he was expelled in 1916 after the Salford Conference had condemned his social-chauvinist stand in regard to the imperialist war.—103, 104

I

IZGOYEV (LANDE), ALEXANDER SOLOMONOVICH (b. 1872)—bourgeois publicist, one of the ideologists of the Constitutional-Democratic Party.—58, 63, 66

J

JACOBY, JOHANN (1805-1877)—German publicist, politician, bourgeois democrat. In 1872 joined the Social-Democratic Party and later represented it in the Reichstag.—126

K

- KANT, IMMANUEL (1724-1804)—German philosopher, founder of classical German idealism.—50
- KARAULOV, V. A. (1854-1910)—member of the Constitutional-Democratic Party, Deputy to the Third Duma.—67
- KATKOV, MIKHAIL NIKIFOROVICH (1818-1887)—Russian reactionary publicist.—66
- KAUTSKY, KARL (1854-1938)—one of the leaders of the German Social-Democratic Party and of the Second International; originally a Marxist, he subsequently (1914) became a renegade from Marxism and an ideologist of Centrism (Kautskyism), one of the most dangerous and pernicious varieties of opportunism.—21, 92, 93, 94, 97, 99, 100, 124, 130
- KERENSKY, ALEXANDER FIODOROVICH (1881-1970)—Socialist-Revolutionary, headed the Provisional Government after the bourgeois-democratic revolution of February 1917; was Supreme Commander-in-Chief. After the October Socialist Revolution fought against the Soviet government, then fled abroad.—163, 164
- KHODOROVSKY, I. I. (1885-1940)—Russian Social-Democrat, Bolshevik. After the October Socialist Revolution held various posts in the Party, Army and Government.—185, 186
- KISTYAKOVSKY, BOGDAN ALEXANDROVICH (1868-1920)—member of the Constitutional-Democratic Party, publicist.—58
- K. K.—See KAUTSKY, KARL.
- KOLCHAK, ALEXANDER VASILEVICH (1873-1920)—Admiral of the tsarist Navy, monarchist. One of the ringleaders of Russian counter-revolution in 1918-19.—112, 113, 115, 116, 152, 163
- KRESTOVNIKOV, GRIGORY ALEXANDROVICH (b. 1855)—Octobrist, big industrialist and stockbroker.—86
- KROPOTKIN, PYOTR ALEXEYEVICH (1842-1921)—Russian geographer and revolutionary, one of the leaders and theoreticians of anarchism, enemy of Marxism.—85
- KUTLER, NIKOLAI NIKOLAYEVICH (1859-1924)—prominent figure in the Constitutional-Democratic Party, member of the Second and Third Dumas.—86

L

- LABRIOLA, ARTURO (1873-1959)—Italian politician, one of the leaders of the syndicalist movement in Italy.—56
- LAGARDELLE, HUBERT (1874-1958)—French petty-bourgeois politician, anarcho-syndicalist.—56
- LASSALLE, FERDINAND (1825-1864)—German petty-bourgeois socialist, founder of Lassalleanism, one of the opportunist varieties in the German working-class movement. He founded the General Association of German Workers but led it along an opportunist path.—23
- LEGIEN, KARL (1861-1920)—German Right-wing Social-Democrat, one of the leaders of the German trade unions, revisionist. During the First World

- War adopted a social-chauvinist stand.—96, 103
- LENSCH, PAUL (1873-1926)—German Social-Democrat. When the First World War broke out he took a social-chauvinist stand.—99
- LLOYD GEORGE, DAVID (1863-1945)—British statesman and diplomat, leader of the Liberal Party. Prime Minister in 1916-22.—103, 104
- LUNACHARSKY, ANATOLY VASILYEVICH (1875-1933)—prominent Soviet statesman. People's Commissar for Education after the October Socialist Revolution.—157, 159

M

- MAKHNO, NESTOR IVANOVICH (1884-1934)—leader of Ukrainian counter-revolutionary detachments of anarchists and kulaks who fought against Soviet power in 1918-21.—163
- MANN, TOM (1856-1941)—prominent figure in the English working-class movement. One of the founders of the Independent Labour Party of Great Britain (1893), adhered to its Left wing. During the First World War took an internationalist stand.—97
- MARTOV, L. (TSEDERBAUM, YULI OSIPOVICH) (1873-1923)—Russian Social-Democrat, one of the Menshevik leaders. After the defeat of the 1905-07 revolution became a liquidator. During the First World War adopted a Centrist stand. Following the bourgeois-democratic revolution of February 1917 was an internationalist.

- After the October Socialist-Revolution became an enemy of Soviet power.—93, 95, 96, 124
- MARX, KARL (1818-1883)—7, 8, 9, 10, 11, 12, 14, 15, 16, 21, 49, 50, 51, 53, 56, 57, 87, 89, 96, 97, 98, 103, 104, 130, 141, 142, 174, 177, 178, 196, 198
- MASLOV, PYOTR PAVLOVICH (1867-1946)—Russian Social-Democrat, Menshevik; wrote a number of works on the agrarian question in which he tried to revise Marxism. During the First World War adopted a social-chauvinist stand.—85
- MENSHIKOV, MIKHAIL OSIPOVICH (1859-1919)—Russian reactionary publicist.—64, 85
- MÜHLBERGER, ARTHUR (1847-1907)—German petty-bourgeois publicist, follower of Proudhon; wrote a number of works on the history of public thought in France and Germany, criticised Marxism.—49

N

- NAPOLEON I (BONAPARTE) (1769-1821)—Emperor of the French (1804-14 and 1815).—199
- NICHOLAS II (ROMANOV) (1868-1918)—Emperor of Russia (1894-1917).—85, 88

O

- OWEN, ROBERT (1771-1858)—great English utopian socialist.—195

P

- PETLYURA, SIMON VASILYEVICH (1877-1926)—one of the

Ukrainian bourgeois nationalist leaders. During the foreign military intervention and Civil War was one of the counter-revolutionary leaders in the Ukraine.-163

PLEKHANOV, GEORGI VALENTINOVICH (1856-1918)-outstanding leader of the Russian and international working-class movement, first propagandist of Marxism in Russia.

After the Second Congress of the R.S.D.L.P. (1903) Plekhanov took a conciliatory stand towards opportunism and later became a Menshevik. During the First World War he was a social-chauvinist.

After the bourgeois-democratic revolution of February 1917 Plekhanov stood at the head of *Yedinstvo* (Unity), an extreme Right-wing group of defencist Mensheviks; he opposed the Bolsheviks and the socialist revolution considering that Russia was not yet ripe for socialism. Plekhanov adopted a negative attitude towards the October Socialist Revolution but did not take part in the struggle against Soviet power.-15, 51, 85, 89, 96, 103, 172

POBEDONOSTSEV, KONSTANTIN PETROVICH (1827-1907)-reactionary statesman in tsarist Russia; virtual head of government and leader of reactionary serf-owners during the reign of Alexander III; continued to play a prominent part under Nicholas II.-63, 66

POTRESOV, ALEXANDER NIKOLAYEVICH (1869-1934)-Russian Social-Democrat, one of the

Menshevik leaders, ideologist of liquidationism. During the First World War Potresov was a social-chauvinist.-96, 102, 104

PROKOPOVICH, SERGEI NIKOLAYEVICH (1871-1955)-Russian economist and publicist, one of the first exponents of Bernsteinism in Russia, member of the Constitutional-Democratic Party.-23, 24

PROUDHON, PIERRE-JOSEPH (1809-1865)-French publicist, economist and sociologist; ideologist of the petty bourgeoisie, one of the founders of anarchism.-22

PURISHKEVICH, VLADIMIR MITROFANOVICH (1870-1920)-big landowner, monarchist; won notoriety through his anti-Semitic speeches in the Duma.-87, 88

R

RADISHCHEV, ALEXANDER NIKOLAYEVICH (1749-1802)-Russian writer, revolutionary enlightener; opposed serfdom and the autocracy for which he was arrested and sentenced to death, but the death sentence was commuted to ten years' exile in Siberia.-86

RENAUDEL, PIERRE (1871-1935)-one of the reformist leaders of the French Socialist Party; social-chauvinist during the First World War.-103, 104

RICARDO, DAVID (1772-1823)-prominent English economist, representative of classical bourgeois political economy.-10

RODICHEV, FYODOR IZMAILOVICH (b. 1856)-one of the

Constitutional-Democratic Party leaders, member of its Central Committee, deputy to the First, Second, Third and Fourth Dumas.-39, 86

ROMANOV-dynasty of Russian tsars and emperors ruling the country between 1613 and 1917.-87

ROZANOV, VASILY VASILYEVICH (1856-1919)-reactionary philosopher, publicist and critic, upheld idealism and mysticism.-64

RUBANOVICH, ILYA ADOLFOVICH, (1860-1920)-one of the leaders of the Socialist-Revolutionary Party.-85

S

SCHEIDEMANN, PHILIPP (1865-1939)-one of the leaders of the extreme Right, opportunist wing of the German Social-Democratic Party.-103, 104

SHCHEDRIN (SALTYKOV-SHCHEDRIN, MIKHAIL YEVGRAFOVICH) (1826-1889)-Russian satirist, revolutionary democrat.-179

SHER, V. V. (1884-1940)-Russian Social-Democrat, Menshevik liquidator.-136

SISMONDI, JEAN CHARLES LEONARD SIMONDE DE (1773-1842)-Swiss economist and historian.-92

SKOBELEV, MATVEI IVANOVICH (1885-1939)-Russian Social-Democrat, Menshevik; during the First World War was a Centrist.-102

SMIRNOV, Y. (GUREVICH, EMMANUIL LVOVICH) (b. 1865)-Russian Social-Democrat, Menshevik liquidator.-85

SMITH, ADAM (1723-1790)-Scottish economist, outstanding exponent of bourgeois classical political economy.-10

SOLOVYOV, VLADIMIR SERGEYEVICH (1853-1900)-Russian idealist philosopher, took a hostile attitude to Marxism.-60

SORGE, FRIEDRICH ADOLPH (1828-1906)-German socialist, prominent figure in the international working-class and socialist movement, friend and associate of Marx and Engels.-97, 98

SOROKIN, PITIRIM ALEXANDROVICH (1889-1968)-member of the Socialist-Revolutionary Party. Between 1919 and 1922 taught sociology in higher educational establishments of Petrograd; deported on account of his counter-revolutionary activity.-179, 180

SPECTATOR (NAKHIMSON, MIRON ISAAKOVICH) (b. 1880)-Russian economist and publicist, a Centrist during the First World War.-93

STOLYPIN, A. A. (b. 1863)-reactionary publicist, contributor to the reactionary newspaper *Novoye Vremya* (New Times), member of the Octobrist Party.-64

STRUVE, PYOTR BERNGARDOVICH (1870-1944)-Russian bourgeois economist and publicist, one of the ideologists of the Constitutional-Democratic Party; champion of "legal Marxism" (a Russian variety of Bernsteinism) in the nineties; an ideologist of Russian imperialism.-23, 24, 58, 63

SUKHANOV, N. (GIMMER, NIKOLAI NIKOLAYEVICH) (b.

1882)—Russian economist and publicist; Menshevik, tried to combine Narodnik ideas with Marxism.—196, 198, 199

T

TIMIRYAZEV, ARKADY KLEMENTYEVICH (1880-1955)—physicist, professor of Moscow University.—177

TOLSTOY, LEO NIKOLAYEVICH (1828-1910)—great Russian writer.—68-73, 80-84

TROTSKY (BRONSTEIN), LEV DAVIDOVICH (1879-1940)—Russian Social-Democrat, Menshevik. Following the defeat of the 1905-07 revolution he sided with the liquidators and opposed Lenin and the Bolsheviks on the issues of war, peace and revolution. During the First World War he adopted a Centrist stand. Upon entering the Bolshevik Party in 1917 he did not switch to Bolshevism but continued his covert and overt struggle against Leninism and the Party policy.

After the October Socialist Revolution he held various responsible posts. He opposed the general line of the Party and the building of socialism in the U.S.S.R. In 1927 he was expelled from the Party. In 1929 he was exiled from the Soviet Union for his anti-Soviet activities and in 1932 deprived of Soviet citizenship.—93, 95, 171

V

VANDERVELDE, EMILE (1866-1938)—one of the leaders of

the Belgian Workers' Party, Chairman of the International Socialist Bureau of the Second International, held an extreme opportunist stand.—56

W

WEBB, BEATRICE (1858-1943) and SIDNEY (1859-1947)—well-known English public figures, founder members of the Fabian Society, wrote several books on the history and theory of the English labour movement. During the First World War adopted the standpoint of social-chauvinism.—99

WEITLING, WILHELM (1808-1871)—prominent figure in the German working-class movement at its inception, one of the theoreticians of utopian egalitarian communism.—22

WIPPER, ROBERT YURYEVICH (1859-1954)—prominent historian, professor of Moscow University.—175

WRANGEL, PYOTR NIKOLAYEVICH (1878-1928)—general of the tsarist army. One of the ringleaders of the counter-revolutionary forces in the South of Russia during the foreign military intervention and Civil War (1918-21).—169

Y

YUDENICH, NIKOLAI NIKOLAYEVICH (1862-1933)—general of the tsarist army. After the October Socialist Revolution

was Commander-in-Chief of the whiteguard army in the North-West of Russia; made two unsuccessful attempts to capture Petrograd in 1919 but was routed.—163

YURKEVICH, LEV (1885-1918)—Ukrainian bourgeois nationalist, opportunist. Member of the C.C. of the Ukrainian Social-Democratic Labour Party.—60

Z

ZUBATOV, SERGEI VASILYEVICH (1864-1917)—colonel of the gendarmerie, organiser of "police 'socialism'". In 1901-03 he set up police-sponsored workers' unions in Moscow, St. Petersburg and other towns with the aim of diverting the workers from the revolutionary struggle.—23

REQUEST TO READERS

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В. И. Ленин
О СОЦИАЛИСТИЧЕСКОЙ ИДЕОЛОГИИ И КУЛЬТУРЕ

На английском языке