

Leon Trotsky

Stalinism and Bolshevism

(August 1937)

Online version: Reprinted in the magazine **Living Marxism** (No. 18, April 1990.)

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Reactionary epochs like ours not only disintegrate and weaken the working class and isolate its vanguard but also lower the general ideological level of the movement and throw political thinking back to stages long since passed through. In these conditions the task of the vanguard is, above all, not to let itself be carried along by the backward flow: it must swim against the current. If an unfavourable relation of forces prevents it from holding political positions it has won, it must at least retain its ideological positions, because in them is expressed the dearly paid experience of the past. Fools will consider this policy "sectarian". Actually it is the only means of preparing for a new tremendous surge forward with the coming historical tide.

The Reaction Against Marxism and Bolshevism

Great political defeats provoke a reconsideration of values, generally occurring in two directions. On the one hand the true vanguard, enriched by the experience of defeat, defends with tooth and nail the heritage of revolutionary thought and on this basis strives to educate new cadres for the mass struggle to come. On the other hand the routinists, centrists and dilettantes, frightened by defeat, do their best to destroy the authority of the revolutionary tradition and go backwards in their search for a "New World".

One could indicate a great many examples of ideological reaction, most often taking the form of prostration. All the literature of the Second and Third Internationals, as well as of their satellites of the London Bureau, consists essentially of such examples. Not a suggestion of Marxist analysis. Not a single serious attempt to explain the causes of defeat, About the future, not one fresh word. Nothing but clichés, conformity, lies and above all solicitude for their own bureaucratic self-preservation. It is enough to smell 10 words from some Hilferding or Otto Bauer to know this rottenness. The theoreticians of the Comintern are not even worth mentioning. The famous Dimitrov is as ignorant and commonplace as a shopkeeper over a mug of beer. The minds of these people are too lazy to renounce Marxism: they prostitute it. But it is not they that interest us now. Let us turn to the “innovators”.

The former Austrian communist, Willi Schlamm, has devoted a small book to the Moscow trials, under the expressive title, **The Dictatorship of the Lie**. Schlamm is a gifted journalist, chiefly interested in current affairs. His criticism of the Moscow frame-up, and his exposure of the psychological mechanism of the “voluntary confessions”, are excellent. However, he does not confine himself to this: he wants to create a new theory of socialism that would insure us against defeats and frame-ups in the future. But since Schlamm is by no means a theoretician and is apparently not well acquainted with the history of the development of socialism, he returns entirely to pre-Marxist socialism, and notably to its German, that is to its most backward, sentimental and mawkish variety. Schlamm denounces dialectics and the class struggle, not to mention the dictatorship of the proletariat. The problem of transforming society is reduced for him to the realisation of certain “eternal” moral truths with which he would imbue mankind, even under capitalism. Willi Schlamm’s attempts to save socialism by the insertion of the moral gland is greeted with joy and pride in Kerensky’s review, **Novaya Rossia** (an old provincial Russian review now published in Paris); as the editors justifiably conclude, Schlamm has arrived at the principles of true Russian socialism, which a long time ago opposed the holy precepts of faith, hope and charity to the austerity and harshness of the class struggle. The “novel” doctrine of the Russian “Social Revolutionaries” represents, in its “theoretical” premises, only a return to the pre-March (1848!) Germany. However, it would be unfair to demand a more intimate knowledge of the history of ideas from Kerensky than from Schlamm. Far more important is the fact that Kerensky, who is in solidarity with Schlamm, was, while head of the government, the

instigator of persecutions against the Bolsheviks as agents of the German general staff: organised, that is, the same frame-ups against which Schlamm now mobilises his moth-eaten metaphysical absolutes.

The psychological mechanism of the ideological reaction of Schlamm and his like, is not at all complicated. For a while these people took part in a political movement that swore by the class struggle and appeared, in word if not in thought, to dialectical materialism. In both Austria and Germany the affair ended in a catastrophe. Schlamm draws the wholesale conclusion: this is the result of dialectics and the class struggle! And since the choice of revelations is limited by historical experience and... by personal knowledge, our reformer in his search for the word falls on a bundle of old rags which he valiantly opposes not only to Bolshevism but to Marxism as well.

At first glance Schlamm's brand of ideological reaction seems too primitive (from Marx ... to Kerensky!) to pause over. But actually it is very instructive: precisely in its primitiveness it represents the common denominator of all other forms of reaction, particularly of those expressed by wholesale denunciation of Bolshevism.

“Back to Marxism”?

Marxism found its highest historical expression in Bolshevism. Under the banner of Bolshevism the first victory of the proletariat was achieved and the first workers' state established. No force can now erase these facts from history. But since the October Revolution has led to the present stage of the triumph of the bureaucracy, with its system of repression, plunder and falsification – the “dictatorship of the lie”, to use Schlamm's happy expression – many formalistic and superficial minds jump to a summary conclusion: one cannot struggle against Stalinism without renouncing Bolshevism. Schlamm, as we already know, goes further: Bolshevism, which degenerated into Stalinism, itself grew out of Marxism; consequently one cannot fight Stalinism while remaining on the foundation of Marxism. There are others, less consistent but more numerous, who say on the contrary: “We must return Bolshevism to Marxism.” How? To *what* Marxism? Before Marxism became “bankrupt” in the form of Bolshevism it has already broken down in the form of social democracy, Does the slogan “Back to Marxism” then mean a leap over the periods of the Second and Third Internationals... to the First International? But it too broke down in its time. Thus in the last analysis it is a question of returning to the

collected works of Marx and Engels. One can accomplish this historic leap without leaving one's study and even without taking off one's slippers. But how are we going to go from our classics (Marx died in 1883, Engels in 1895) to the tasks of a new epoch, omitting several decades of theoretical and political struggles, among them Bolshevism and the October revolution? None of those who propose to renounce Bolshevism as an historically bankrupt tendency has indicated any other course. So the question is reduced to the simple advice to study [*Capital*](#). We can hardly object. But the Bolsheviks, too, studied [*Capital*](#) and not badly either. This did not however prevent the degeneration of the Soviet state and the staging of the Moscow trials. So what is to be done?

Is Bolshevism Responsible for Stalinism?

Is it true that Stalinism represents the legitimate product of Bolshevism, as all reactionaries maintain, as Stalin himself avows, as the Mensheviks, the anarchists, and certain left doctrinaires considering themselves Marxist believe? "We have always predicted this" they say, "Having started with the prohibition of other socialist parties, the repression of the anarchists, and the setting up of the Bolshevik dictatorship in the Soviets, the October Revolution could only end in the dictatorship of the bureaucracy. Stalin is the continuation and also the bankruptcy of Leninism."

The flaw in this reasoning begins in the tacit identification of Bolshevism, October Revolution and Soviet Union. The historical process of the struggle of hostile forces is replaced by the evolution of Bolshevism in a vacuum. Bolshevism, however, is only a political tendency closely fused with the working class but not identical with it. And aside from the working class there exist in the Soviet Union a hundred million peasants, diverse nationalities, and a heritage of oppression, misery and ignorance. The state built up by the Bolsheviks reflects not only the thought and will of Bolshevism but also the cultural level of the country, the social composition of the population, the pressure of a barbaric past and no less barbaric world imperialism. To represent the process of degeneration of the Soviet state as the evolution of pure Bolshevism is to ignore social reality in the name of only one of its elements, isolated by pure logic. One has only to call this elementary mistake by its true name to do away with every trace of it.

Bolshevism, in any case, never identified itself either with the October Revolution or with the Soviet state that issued from it. Bolshevism considered itself as one of the factors of history, its “Conscious” factor – a very important but not decisive one. We never sinned on historical subjectivism. We saw the decisive factor – on the existing basis of productive forces – in the class struggle, not only on a national scale but on an international scale.

When the Bolsheviks made concessions to the peasant tendency, to private ownership, set up strict rules for membership of the party, purged the party of alien elements, prohibited other parties, introduced the NEP, granted enterprises as concessions, or concluded diplomatic agreements with imperialist governments, they were drawing partial conclusions from the basic fact that had been theoretically clear to them from the beginning; that the conquest of power, however important it may be in itself, by no means transforms the party into a sovereign ruler of the historical process. Having taken over the state, the party is able, certainly, to influence the development of society with a power inaccessible to it before; but in return it submits itself to a 10 times greater influence from all other elements in society. It can, by the direct attack by hostile forces, be thrown out of power. Given a more drawn out tempo of development, it can degenerate internally while holding on to power. It is precisely this dialectic of the historical process that is not understood by those sectarian logicians who try to find in the decay of the Stalinist bureaucracy a crushing argument against Bolshevism.

In essence these gentlemen say: the revolutionary party that contains in itself no guarantee against its own degeneration is bad. By such a criterion Bolshevism is naturally condemned: it has no talisman. But the criterion itself is wrong. Scientific thinking demands a concrete analysis: how and why did the party degenerate? No one but the Bolsheviks themselves have, up to the present time, given such an analysis,. To do this they had no need to break with Bolshevism. On the contrary, they found in its arsenal all they needed for the explanation of its fate. They drew this conclusion: certainly Stalinism “grew out ” of Bolshevism, not logically, however, but dialectically; not as a revolutionary affirmation but as a Thermidorian negation. It is by no means the same.

Bolshevism’s Basic Prognosis

The Bolsheviks, however, did not have to wait for the Moscow trials to explain the reasons for the disintegration of the governing party of the USSR. Long ago they foresaw and spoke of the theoretical possibility of this development. Let us remember the prognosis of the Bolsheviks, not only on the eve of the October Revolution but years before. The specific alignment of forces in the national and international field can enable the proletariat to seize power first in a backward country such as Russia. But the same alignment of forces proves beforehand that *without a more or less rapid victory of the proletariat in the advanced countries* the worker's government in Russia will not survive. Left to itself the Soviet regime must either fall or degenerate. More exactly; it will first degenerate and then fall. I myself have written about this more than once, beginning in 1905. In my **History of the Russian Revolution** (*cf. Appendix* to the last volume: *Socialism in One Country*) are collected all the statements on the question made by the Bolshevik leaders from 1917 until 1923. They all amount to the following: without a revolution in the West, Bolshevism will be liquidated either by internal counter-revolution or by external intervention, or by a combination of both. Lenin stressed again and again that the bureaucratisation of the Soviet regime was not a technical question, but the potential beginning of the degeneration of the worker's state.

At the eleventh party congress in March, 1922, Lenin spoke of the support offered to Soviet Russia at the time of the NEP by certain bourgeois politicians, particularly the liberal professor Ustrialov. "I am for the support of the Soviet power in Russia" said Ustrialov, although he was a Cadet, a bourgeois, a supporter of intervention – "because it has taken the road that will lead it back to an ordinary bourgeois state". Lenin prefers the cynical voice of the enemy to "sugary communistic nonsense". Soberly and harshly he warns the party of danger: "We must say frankly that the things Ustrialov speaks about are possible. History knows all sorts of metamorphoses. Relying on firmness of convictions, loyalty and other splendid moral qualities is anything but a serious attitude in politics. A few people may be endowed with splendid moral qualities, but historical issues are decided by vast masses, which, if the few don't suit them, may at times, treat them none too politely." In a word, the party is not the only factor of development and on a larger historical scale is not the decisive one.

"One nation conquers another" continued Lenin at the same congress, the last in which he participated ... "this is simple and intelligible to all. But what happens to the culture of these nations?"

Here things are not so simple. If the conquering nation is more cultured than the vanquished nation, the former imposes its culture on the latter, but if the opposite is the case, the vanquished nation imposes its culture on the conqueror. Has not something like this happened in the capital of the RSFSR? Have the 4700 Communists (nearly a whole army division, and all of them the very best) come under the influence of an alien culture?”. This was said in 1922, and not for the first time. History is not made by a few people, even “the best”; and not only that: these “best” can degenerate in the spirit of an alien, that is, a bourgeois culture. Not only can the Soviet state abandon the way of socialism, but the Bolshevik party can, under unfavourable historic conditions, lose its Bolshevism.

From the clear understanding of this danger issued the Left Opposition, definitely formed in 1923. Recording day by day the symptoms of degeneration, it tried to oppose to the growing Thermidor the conscious will of the proletarian vanguard. However, this subjective factor proved to be insufficient. The “gigantic masses” which, according to Lenin, decide the outcome of the struggle, become tired of internal privations and of waiting too long for the world revolution. The mood of the masses declined. The bureaucracy won the upper hand. It cowed the revolutionary vanguard, trampled upon Marxism, prostituted the Bolshevik party. Stalinism conquered. In the form of the Left Opposition, Bolshevism broke with the Soviet bureaucracy and its Comintern. This was the real course of development.

To be sure, in a formal sense Stalinism did issue from Bolshevism. Even today the Moscow bureaucracy continues to call itself the Bolshevik party. It is simply using the old label of Bolshevism the better to fool the masses. So much the more pitiful are those theoreticians who take the shell for the kernel and appearance for reality. In the identification of Bolshevism and Stalinism they render the best possible service to the Thermidorians and precisely thereby play a clearly reactionary role.

In view of the elimination of all other parties from the political field the antagonistic interests and tendencies of the various strata of the population, to a greater or less degree, had to find their expression in the governing party, To the extent that the political centre of gravity has shifted from the proletarian vanguard to the bureaucracy, the party has changed its social structure as well as its ideology. Owing to the tempestuous course of development, it has suffered in the last 15 years a far more radical degeneration than did the social democracy in half a

century. The present purge draws between Bolshevism and Stalinism not simply a bloody line but a whole river of blood. The annihilation of all the older generation of Bolsheviks, an important part of the middle generation which participated in the civil war, and that part of the youth that took up most seriously the Bolshevik traditions, shows not only a political but a thoroughly physical incompatibility between Bolshevism and Stalinism. How can this not be seen?

Stalinism and “State Socialism”

The anarchists, for their part, try to see in Stalinism the organic product, not only of Bolshevism and Marxism but of “state socialism” in general. They are willing to replace Bakunin’s patriarchal “federation of free communes” by the modern federation of free Soviets. But, as formerly, they are against centralised state power. Indeed, one branch of “state” Marxism, social democracy, after coming to power became an open agent of capitalism. The other gave birth to a new privileged caste. It is obvious that the source of evil lies in the state. From a wide historical viewpoint, there is a grain of truth in this reasoning. The state as an apparatus of coercion is an undoubted source of political and moral infection. This also applies, as experience has shown, to the workers’ state. Consequently it can be said that Stalinism is a product of a condition of society in which society was still unable to tear itself out of the strait-jacket of the state. But this position, contributing nothing to the elevation of Bolshevism and Marxism, characterises only the general level of mankind, and above all – the relation of forces between the proletariat and the bourgeoisie. Having agreed with the anarchists that the state, even the workers’ state, is the offspring of class barbarism and that real human history will begin with the abolition of the state, we have still before us in full force the question: what ways and methods will lead, *ultimately*, to the abolition of the state? Recent experience bears witness that they are anyway not the methods of anarchism.

The leaders of the Spanish Federation of Labour (CNT), the only important anarchist organisation in the world, became, in the critical hour, bourgeois ministers. They explained their open betrayal of the theory of anarchism by the pressure of “exceptional circumstances”. But did not the leaders of German social democracy produce, in their time, the same excuse? Naturally, civil war is not peaceful and ordinary but an “exceptional circumstance”. Every serious revolutionary organisation, however, prepares precisely for “exceptional

circumstances". The experience of Spain has shown once again that the state can be "denied" in booklets published in "normal circumstances" by permission of the bourgeois state, but the conditions of revolution leave no room for the denial of the state: they demand, on the contrary, the conquest of the state. We have not the slightest intention of blaming the anarchists for not having liquidated the state with the mere stroke of a pen. A revolutionary party, even having seized power (of which the anarchist leaders were incapable in spite of the heroism of the anarchist workers), is still by no means the sovereign ruler of society. But all the more severely do we blame the anarchist theory, which seemed to be wholly suitable for times of peace, but which had to be dropped rapidly as soon as the "exceptional circumstances" of the ... revolution had begun. In the old days there were certain generals – and probably are now – who considered that the most harmful thing for an army was war. Little better are those revolutionaries who complain that revolution destroys their doctrine.

Marxists are wholly in agreement with the anarchists in regard to the final goal: the liquidation of the state. Marxists are "state-ist" only to the extent that one cannot achieve the liquidation of the state simply by ignoring it. The experience of Stalinism does not refute the teaching of Marxism but confirms it by inversion. The revolutionary doctrine which teaches the proletariat to orient itself correctly in situations and to profit actively by them, contains of course no automatic guarantee of victory. But victory is possible only through the application of this doctrine. Moreover, the victory must not be thought of as a single event. It must be considered in the perspective of an historical epoch. The workers' state – on a lower economic basis and surrounded by imperialism – was transformed into the gendarmerie of Stalinism. But genuine Bolshevism launched a life and death struggle against the gendarmerie. To maintain itself Stalinism is now forced to conduct a direct *civil war* against Bolshevism under the name of "Trotskyism", not only in the USSR but also in Spain. The old Bolshevik party is dead but Bolshevism is raising its head everywhere.

To deduce Stalinism from Bolshevism or from Marxism is the same as to deduce, in a larger sense, counter-revolution from revolution. Liberal-conservative and later reformist thinking has always been characterised by this cliché. Due to the class structure of society, revolutions have always produced counter-revolutions. Does not this indicate, asks the logician, that there is some inner flaw in the revolutionary method? However, neither the liberals nor reformists have succeeded, as yet, in inventing a more "economical" method. But

if it is not easy to rationalise the living historic process, it is not at all difficult to give a rational interpretation of the alternation of its waves, and thus by pure logic to deduce Stalinism from “state socialism”, fascism from Marxism, reaction from revolution, in a word, the antithesis from the thesis. In this domain as in many others anarchist thought is the prisoner of liberal rationalism. Real revolutionary thinking is not possible without dialectics.

The Political “Sins” of Bolshevism as the Source of Stalinism

The arguments of the rationalists assume at times, at least in their outer form, a more concrete character. They do not deduce Stalinism from Bolshevism as a whole but from its political sins. the Bolsheviks – according to Gorter, Pannekoek, certain German “Spartacists” and others – replaced the dictatorship of the proletariat with the dictatorship of the party; Stalin replaced the dictatorship of the party with the dictatorship of the bureaucracy, the Bolsheviks destroyed all parties except their own; Stalin strangled the Bolshevik party in the interests of a Bonapartist clique. The Bolsheviks compromised with the bourgeoisie; Stalin became its ally and support. The Bolsheviks recognised the necessity of participation in the old trade unions and in the bourgeois parliament; Stalin made friends with the trade union bureaucracy and bourgeois democracy. One can make such comparisons at will. For all their apparent effectiveness they are entirely empty.

The proletariat can take power only through its vanguard. In itself the necessity for state power arises from the insufficient cultural level of the masses and their heterogeneity. In the revolutionary vanguard, organised in a party, is crystallised the aspiration of the masses to obtain their freedom. Without the confidence of the class in the vanguard, without support of the vanguard by the class, there can be no talk of the conquest of power. In this sense the proletarian revolution and dictatorship are the work of the whole class, but only under the leadership of the vanguard. The Soviets are the only organised form of the tie between the vanguard and the class. A revolutionary content can be given this form only by the party. This is proved by the positive experience of the October Revolution and by the negative experience of other countries (Germany, Austria, finally, Spain). No one has either shown in practice or tried to explain articulately on paper how the proletariat can seize power without the

political leadership of a party that knows what it wants. the fact that this party subordinates the Soviets politically to its leaders has, in itself, abolished the Soviet system no more than the domination of the conservative majority has abolished the British parliamentary system.

As far as the *prohibition* of other Soviet parties is concerned, it did not flow from any “theory” of Bolshevism but was a measure of defence of the dictatorship on a backward and devastated country, surrounded by enemies on all sides. For the Bolsheviks it was clear from the beginning that this measure, later completed by the prohibition of factions inside the governing party itself, signalled a tremendous danger. However, the root of the danger lay not in the doctrine or the tactics but in the material weakness of the dictatorship, in the difficulties of its internal and international situation. If the revolution had triumphed, even if only in Germany, the need of prohibiting the other Soviet parties would have immediately fallen away. It is absolutely indisputable that the domination of a single party served as the juridical point of departure for the Stalinist totalitarian regime. The reason for this development lies neither in Bolshevism nor in the prohibition of other parties as a temporary war measure, but in the number of defeats of the proletariat in Europe and Asia.

The same applies to the struggle with anarchism. In the heroic epoch of the revolution the Bolsheviks went hand in hand with genuinely revolutionary anarchists. Many of them were drawn into the ranks of the party. The author of these lines discussed with Lenin more than once the possibility of allotting the anarchists certain territories where, with the consent of the local population, they would carry out their stateless experiment. But civil war, blockade and hunger left no room for such plans. The Kronstadt insurrection? But the revolutionary government could naturally not “present” to the insurrectionary sailors the fortress which protected the capital only because the reactionary peasant-soldier rebellion was joined by a few doubtful anarchists. The concrete historical analysis of the events leaves not the slightest room for legends, built up on ignorance and sentimentality, concerning Kronstadt, Makhno and other episodes of the revolution.

There remains only the fact that the Bolsheviks from the beginning applied not only conviction but also compulsion, often to a most severe degree. It is also indisputable that later the bureaucracy which grew out of the revolution monopolised the system of compulsions in its own hands. Every stage of development, even such catastrophic stages as revolution and counter-revolution, flows from the preceding stage, is

rooted in it and carries over some of its features. Liberals, including the Webbs, have always maintained that the Bolshevik dictatorship represented only a new edition of Tsarism. they close their eyes to such "details" as the abolition of the monarchy and the nobility, the handing over of the land to the peasants, the expropriation of capital, the introduction of the planned economy, atheist education, and so on. In exactly the same way liberal- anarchist thought closes its eyes to the fact that the Bolshevik revolution, with all its repressions, meant an upheaval of social relations in the interests of the masses, whereas Stalin's Thermidorian upheaval accompanies the reconstruction of Soviet society in the interest of a privileged minority. It is clear that in the identification of Stalinism with Bolshevism there is not a trace of socialist criteria.

Questions of Theory

One of the most outstanding features of Bolshevism has been its severe, exacting, even quarrelsome attitude towards the question of doctrine. The 26 volumes of Lenin's works will remain forever a model of the highest theoretical conscientiousness. Without this fundamental quality Bolshevism would never have fulfilled its historic role. In this regard Stalinism, coarse, ignorant and thoroughly empirical, is its complete opposite.

The Opposition declared more than 10 years ago in its programme: "Since Lenin's death a whole set of new theories has been created, whose only purpose is to justify the Stalin group's sliding off the path of the international proletarian revolution." Only a few days ago an American writer, Liston M. Oak, who has participated in the Spanish revolution, wrote: "The Stalinists are in fact today the foremost revisionists of Marx and Lenin – Bernstein did not dare go half as far as Stalin in revising Marx." This is absolutely true. One must add only that Bernstein actually felt certain theoretical needs: he tried conscientiously to establish a correspondence between the reformist practices of social democracy and its programme. The Stalinist bureaucracy, however, not only had nothing in common with Marxism but is in general foreign to any doctrine or system whatsoever. Its "ideology" is thoroughly permeated with police subjectivism, its practice is the empiricism of crude violence. In keeping with its essential interests the caste of usurpers is hostile to any theory: it can give an account of its social role neither to itself nor to anyone else. Stalin revises Marx and Lenin not with the theoreticians pen but with

the heel of the GPU.

Questions of Morals

Complaints of the “immorality” of Bolshevism come particularly from those boastful nonentities whose cheap masks were torn away by Bolshevism. In petit-bourgeois, intellectual, democratic, “socialist”, literary, parliamentary and other circles, conventional values prevail, or a conventional language to cover their lack of values. This large and motley society for mutual protection – “live and let live” – cannot bear the touch of the Marxist lancet on its sensitive skin. The theoreticians, writers and moralists, hesitating between different camps, thought and continue to think that the Bolsheviks maliciously exaggerate differences, are incapable of “loyal” collaboration and by their “intrigues” disrupt the unity of the workers’ movement. Moreover, the sensitive and touchy centrist has always thought that the Bolsheviks were “calumniating” him – simply because they carried through to the end for him his half-developed thoughts: he himself was never able to. But the fact remains that only that precious quality, an uncompromising attitude towards all quibbling and evasion, can educate a revolutionary party which will not be taken unawares by “exceptional circumstances”.

The moral qualities of every party flow, in the last analysis, from the historical interests that it represents. the moral qualities of Bolshevism self-renunciation, disinterestedness, audacity and contempt for every kind of tinsel and falsehood – the highest qualities of human nature! – flow from revolutionary intransigence in the service of the oppressed. The Stalinist bureaucracy imitates also in this domain the words and gestures of Bolshevism. But when “intransigence” and “flexibility” are applied by a police apparatus in the service of a privileged minority they become a force of demoralisation and gangsterism. One can feel only contempt for these gentlemen who identify the revolutionary heroism of the Bolsheviks with the bureaucratic cynicism of the Thermidorians.

Even now, in spite of the dramatic events in the recent period, the average philistine prefers to believe that the struggle between Bolshevism (“Trotskyism”) and Stalinism concerns a clash of personal ambitions, or, at best, a conflict between two “shades ” of Bolshevism. The crudest expression of this opinion is given by Norman Thomas, leader of the American Socialist Party: “There is little reason to

believe”. he writes (**Socialist Review**, September 1937, p.6), “that if Trotsky had won (!) instead of Stalin, there would be an end of intrigue, plots, and a reign of fear in Russia”. And this man considers himself ... a Marxist. One would have the same right to say: “There is little reason to believe that if instead of Pius XI, the Holy See were occupied by Norman I, the Catholic Church would have been transformed into a bulwark of socialism”. Thomas fails to understand that it is not a question of antagonism between Stalin and Trotsky, but of an antagonism between the bureaucracy and the proletariat. To be sure, the governing stratum of the USSR is forced even now to adapt itself to the still not wholly liquidated heritage of revolution, while preparing at the same time through direct civil war (bloody “purge” – mass annihilation of the discontented) a change of the social regime. But in Spain the Stalinist clique is already acting openly as a bulwark of the bourgeois order against socialism. The struggle against the Bonapartist bureaucracy is turning before our eyes into class struggle: two worlds, two programmes, two moralities. If Thomas thinks that the victory of the socialist proletariat over the infamous caste of oppressors would not politically and morally regenerate the Soviet regime, he proves only that for all his reservations, shufflings and pious sighs he is far nearer to the Stalinist bureaucracy than to the workers. Like other exposers of Bolshevik “immorality”, Thomas has simply not grown to the level of revolutionary morality.

The Traditions of Bolshevism and the Fourth International

The “lefts” who tried to skip Bolshevism in their return to Marxism generally confined themselves to isolated panaceas: boycott of parliament, creation of “genuine” Soviets. All this could still seem extremely profound in the heat of the first days after the war. But now, in the light of most recent experience, such “infantile diseases” have no longer even the interest of a curiosity. The Dutchmen Gorter and Pannekoek, the German “Spartakists”, the Italian Bordighists, showed their independence from Bolshevism only by artificially inflating one of its features and opposing it to the rest. But nothing has remained either in practice or in theory of these “left” tendencies: an indirect but important proof that Bolshevism is the *only* possible form of Marxism for this epoch.

The Bolshevik party has shown in action a combination of the highest revolutionary audacity and political realism. It established for the first time the correspondence between the vanguard and the class which alone is capable of securing victory. It has proved by experience that the alliance between the proletariat and the oppressed masses of the rural and urban petit bourgeoisie is possible only through the political overthrow of the traditional petit-bourgeois parties. The Bolshevik party has shown the entire world how to carry out armed insurrection and the seizure of power. Those who propose the abstraction of the Soviets from the party dictatorship should understand that only thanks to the party dictatorship were the Soviets able to lift themselves out of the mud of reformism and attain the state form of the proletariat. The Bolshevik party achieved in the civil war the correct combination of military art and Marxist politics. Even if the Stalinist bureaucracy should succeed in destroying the economic foundations of the new society, the experience of planned economy under the leadership of the Bolshevik party will have entered history for all time as one of the greatest teachings of mankind. This can be ignored only by sectarians who, offended by the bruises they have received, turn their backs on the process of history.

But this is not all. The Bolshevik party was able to carry on its magnificent "practical" work only because it illuminated all its steps with theory. Bolshevism did not create this theory: it was furnished by Marxism. But Marxism is a theory of movement, not of stagnation. Only events on such a tremendous historical scale could enrich the theory itself. Bolshevism brought an invaluable contribution to Marxism in its analysis of the imperialist epoch as an epoch of wars and revolutions; of bourgeois democracy in the era of decaying capitalism; of the correlation between the general strike and the insurrection; of the role of the party, Soviets and trade unions in the period of proletarian revolution; in its theory of the Soviet state, of the economy of transition, of fascism and Bonapartism in the epoch of capitalist decline; finally in its analysis of the degeneration of the Bolshevik party itself and of the Soviet state. Let any other tendency be named that has added anything essential to the conclusions and generalisations of Bolshevism. Theoretically and politically Vandervilde, De Brouckere, Hilferding, Otto Bauer, Leon Blum, Zyromski, not to mention Major Attlee and Norman Thomas, live on the tattered leftovers of the past. The degeneration of the Comintern is most crudely expressed by the fact that it has dropped to the theoretical level of the Second International. All the varieties of

intermediary groups (Independent Labour Party of Great Britain, POUM and their like) adapt every week new haphazard fragments of Marx and Lenin to their current needs. Workers can learn nothing from these people.

Only the founders of the Fourth International, who have made their own the whole tradition of Marx and Lenin, take a serious attitude towards theory. Philistines may jeer that 20 years after the October victory the revolutionaries are again thrown back to modest propagandist preparation. The big capitalists are, in this question as in many others, far more penetrating than the petit bourgeois who imagine themselves “socialists” or “communists”. It is no accident that the subject of the Fourth International does not leave the columns of the world press. The burning historical need for revolutionary leadership promises to the Fourth International an exceptionally rapid tempo of growth. The greatest guarantee of its further success lies in the fact that it has not arisen away from the great historical road, but has organically grown out of Bolshevism.

28 August 1937
