

48 QUOTES FROM LENIN

In utilizing these quotes from the pages of Engels and Lenin we want to point out that the problems we face today are not new. Our job is to introduce revolutionary ideas and organisation into the ranks of workers and others. And we must help and develop workers into leading roles in our party. We cannot do this from the sidelines-but in the actual class struggles. Workers do not need advisers. They need professional revolutionaries who are bold theoretically, organisationally, and tactically. This is one of the differences between a Communist Association and Communist Party. This concept of party as opposed to association or editorial board has long been at odds in the movement. Its most modern example in this country was when Earl Browder tried to turn the party into an association, by claiming workers did not need party members to lead struggles on the spot they needed communist ideas. Of course these notions came from anti-communist ideas. The struggle between theory and practice is as old as the hills. It has been long settled that theory derives from practice and that 'practice was primary.' Theory must lag behind practice because it is the struggle which creates the theory. The evaluation and summarising of the struggle can never keep pace of practice.

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... of Social-Democracy if not to be a "spirit" that not only hovers over the spontaneous movement, but also *raises* this movement to the level of "its programme"? Surely, it is not its function to drag at the *tail* of the movement. At best, this would be of no service to the movement; at worst, it would be exceedingly harmful. *Rabocheye Dyelo*, however, not only follows this "tactics-as-process", but elevates it to a principle, so that it would be more correct to describe its tendency not as opportunism, but as *tail-ism* (from the word *tail*). And it must be admitted that those who are determined always to follow behind the movement and be its tail are absolutely and forever guar-

* See *Collected Works*, Vol. 5, pp. 18-20.—Ed.

** Nor must it be forgotten that in solving "theoretically" the problem of terror, the Emancipation of Labour group *generalised* the experience of the antecedent revolutionary movement.

anteed against "belittling the spontaneous element of development".

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And so, we have become convinced that the fundamental error committed by the "new trend" in Russian Social-Democracy is its bowing to spontaneity and its failure to understand that the spontaneity of the masses demands a high degree of consciousness from us Social-Democrats. The greater the spontaneous upsurge of the masses and the more widespread the movement, the more rapid, incomparably so, the demand for greater consciousness in the theoretical, political and organisational work of Social-Democracy.

The spontaneous upsurge of the masses in Russia proceeded (and continues) with such rapidity that the young Social-Democrats proved unprepared to meet these gigantic tasks. This unpreparedness is our common misfortune, the misfortune of *all* Russian Social-Democrats. The upsurge of the masses proceeded and spread with uninterrupted continuity; it not only continued in the places where it began, but spread to new localities and to new strata of the population (under the influence of the working-class movement, there was a renewed ferment among the student youth, among the intellectuals generally, and even among the peasantry). Revolutionaries, however, lagged behind this upsurge, both in their "theories" and in their activity; they failed to establish a constant and continuous organisation capable of leading the whole movement.

In Chapter I, we established that *Rabocheye Dyelo* belittled

functions (apart from agitation) "must necessarily fall mainly upon the shoulders of an extremely small force of intellectuals". But this condition does not obtain out of sheer "necessity". It obtains because we are backward, because we do not recognise our duty to assist every capable worker to become a professional agitator, organiser, propagandist, literature distributor, etc., etc. In this respect, we waste our strength in a positively shameful manner; we lack the ability to husband that which should be tended and reared with special care. Look at the Germans: their forces are a hundredfold greater than ours. But they understand perfectly well that really capable agitators, etc., are not often promoted from the ranks of the "average". For this reason they immediately try to place every capable working man in conditions that will enable him to develop and apply his abilities to the fullest: he is made a professional agitator; he is encouraged to widen the field of his activity, to spread it from one factory to the whole of the industry, from a single locality to the whole country. He acquires experience and dexterity in his profession; he broadens his outlook and increases his knowledge; he observes at close quarters the prominent political leaders from other localities and of other parties; he strives to rise to their level and combine in himself the knowledge of the working-class environment and the freshness of socialist convictions with professional skill, without which the proletariat cannot wage a stubborn struggle against its excellently trained enemies. In this way alone do the working masses produce men of the stamp of Bebel and Auer. But what is to a great extent automatic in a politically free country must in Russia be done deliberately and systematically by our organisations. A worker-agitator who is at all gifted and "promising" must not be left to work eleven hours a day in a factory. We must arrange that he be maintained by the Party; that he may go underground in good time; that he change the place of his activity, if he is to enlarge his experience, widen his outlook, and be able to hold out for at least a few years in the struggle against the gendarmes. As the spontaneous rise of their movement becomes broader and deeper, the working-class masses promote from their ranks not only an increasing number of talented agitators, but also talented organisers, propagandists, and "practical workers" in the best sense of the term (of whom there are so few among our intellectuals who, for the most part, in the Russian manner, are somewhat careless and sluggish in their habits). When we have forces of specially trained worker-revolutionaries who have gone through extensive preparation (and, of course, revolutionaries "of all arms of the service"), no political police in the world will then be able to contend with them,

for these forces, boundlessly devoted to the revolution, will enjoy the boundless confidence of the widest masses of the workers. We are directly to blame for doing too little to "stimulate" the workers to take this path, common to them and to the "intellectuals", of professional revolutionary training, and for all too often dragging them back by our silly speeches about what is "accessible" to the masses of the workers, to the "average workers", etc.

In this, as in other respects, the narrow scope of our organisational work is without a doubt due directly to the fact (although the overwhelming majority of the "Economists" and the novices in practical work do not perceive it) that we restrict our theories and our political tasks to a narrow field. Subservience to spontaneity seems to inspire a fear of taking even one step away from what is "accessible" to the masses, a fear of rising too high above mere attendance on the immediate and direct requirements of the masses. Have no fear, gentlemen! Remember that we stand so low on the plane of organisation that the very idea that we could rise too high is absurd!

in the theory and practice of organisation by equally profound talk about organisation being merely a form and the self-training of the proletariat the important thing. Let me tell you gentlemen who are so solicitous about the younger brother that the proletariat is not afraid of organisation and discipline! The proletariat will do nothing to have the worthy professors and high-school students who do not want to join an organisation recognised as Party members merely because they work under the control of an organisation. The proletariat is trained for organisation by its whole life, far more radically than many an intellectual prig. Having gained some understanding of our programme and our tactics, the proletariat will not start justifying backwardness in organisation by arguing that the form is less important than the content. It is not the proletariat, but certain intellectuals in our Party who lack self-training in the spirit of organisation and discipline, in the spirit of hostility and contempt for anarchistic talk. When they say that it is not ripe for organisation, the Akimovs No. 2 libel the proletariat just as the Akimovs No. 1

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ENGELS: PART
LEARNED BY LABOR IN
TRANSITION FROM THE

that had been planned carried out by other hands than its own. All merit for the swift advance of civilization was ascribed to the mind, to the development and activity of the brain. Men became accustomed to explain their actions from their thoughts instead of from their needs (which in any case are reflected and come to consciousness in the mind); and so there arose in the course of time that idealistic outlook on the world which, especially since the end of the ancient world, has dominated men's minds. It still rules them to such a degree that even the most materialistic natural scientists of the Darwinian school are still unable to form any clear idea of the origin of man, because under this ideological influence they do not recognize the part that has been played therein by labor.

... teach a lesson to anarchistic individualism. The class-conscious worker has long since emerged from the state of infancy when he used to fight shy of the intellectual as such. The class-conscious worker appreciates the richer store of knowledge and the wider political outlook which he finds among Social-Democratic intellectuals. But as we proceed with the building of a real party, the class-conscious worker must learn to distinguish the mentality of the soldier of the proletarian army from the mentality of the bourgeois intellectual who parades anarchistic phrases; he must learn to insist that the duties of a Party member be fulfilled not only by the rank and file, but by the "people at the top" as well; he must learn to treat tail-ism in matters of organisation with the same contempt as he used, in days gone by, to treat tail-ism in matters of tactics!

Inseparably connected with Girondism and aristocratic anarchism is the last characteristic feature of the new *Iskra's* attitude towards matters of organisation, namely, its defence of autonomism as against centralism. This is the meaning in principle (if it has any such meaning*) of its outcry against bureaucracy and autocracy, of its regrets about "an undeserved disregard for the non-*Iskra*-ists" (who defended autonomism at the Congress), of its comical howls about a demand for "unquestioning obedience", of its bitter complaints of "Jack-in-office rule", etc., etc. The opportunist wing of any party always defends and

* I leave aside here, as in this section generally, the "co-optational" meaning of this outcry.

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of the bourgeois intellectual who attaches himself to the Social-Democratic movement and the proletarian who has become conscious of his class interests. For instance, this same "Practical Worker" of the new *Iskra* with whose profundity we are already familiar denounces me for visualising the Party "as an immense factory" headed by a director in the shape of the Central Committee (No. 57, Supplement). "Practical Worker" never guesses that this dreadful word of his immediately betrays the mentality of the bourgeois intellectual unfamiliar with either the practice or the theory of proletarian organisation. For the factory, which seems only a bogey to some, represents that highest form of capitalist co-operation which has united and disciplined the proletariat, taught it to organise, and placed it at the head of all the other sections of the toiling and exploited population. And Marxism, the ideology of the proletariat trained by capitalism, has been and is teaching unstable intellectuals to distinguish between the factory as a means of exploitation (discipline based on fear of starvation) and the factory as a means of organisation (discipline based on collective work united by the conditions of a technically highly developed form of production). The discipline and organisation which come so hard to the bourgeois intellectual are very easily acquired by the proletariat just because of this factory "school-

JARED: WORK = FEAR
THE BASIC WORD
ONE STEP FORWARD, TWO STEPS BACK

ing". Mortal fear of this school and utter failure to understand its importance as an organising factor are characteristic of the ways of thinking which reflect the petty-bourgeois mode of life and which give rise to the species of anarchism that the German Social-Democrats call Edelanarchismus, that is, the anarchism of the "noble" gentleman, or aristocratic anarchism, as I would call it. This aristocratic anarchism is particularly characteristic of the Russian nihilist. He thinks of the Party organisation as a monstrous "factory"; he regards the subordination of the part to the whole and of the minority to the majority as "serfdom" (see Axelrod's articles); division of labour under the direction of a centre evokes from him a tragicomical outcry against transforming people into "cogs and wheels" (to turn editors into contributors being considered a particularly atrocious species of such transformation); mention of the organisational Rules of the Party calls forth a contemptuous grimace and the disdainful remark (intended for the Rules) "I could very well dispense with Rule