

Stalin anniversary celebrated

Occasions battle with Soviet Bukharinism

1979 is the 100th anniversary of the birth of Josef Stalin, and observers from most centers of political intelligence are watching closely to see how the event is marked in the Soviet Union. Already several items have appeared, among them a political calendar and a prominent journalist's novel, which hail Stalin's leadership of the Soviet state during, after, and before World War II.

These publications counter a campaign emanating from the Bertrand Russell Peace Foundation for the rehabilitation of Nikolai Bukharin, one of Stalin's main factional opponents in the Bolshevik Party. Last summer, the Sunday Times of London proclaimed that a rehabilitation sweepstakes was on for 1979 between Stalin and Bukharin.

An open clash between "Stalinism" and "Bukharinism" in the Soviet Union will reveal the dynamic that underlies Soviet factional disputes on crucial current questions such as the European Monetary System or the situation in Iran.

Bukharin was the deep penetration agent of British intelligence and Royal Dutch Shell operations to break up the Russian Empire before World War I — the "Parvus Plan" named after Anglo-Dutch agent Alexander Helphand (Parvus) — and he continued his activities by opposing rapid industrialization and collectivization of agriculture in Soviet

Russia, from within the Soviet leadership, from the Bolshevik Revolution until his conviction and execution as a spy in 1938, under Stalin. While his avowed allegiance repeatedly flipped from "left" to "right" and back again, Bukharin consistently opposed cooperation with industrial capitalist forces in the West, the "Rapallo" policy conceived by Lenin and his Foreign Affairs Commissar, the Americanist Chicherin. For Bukharin, capitalist industrialization was "the parasitism of the city towards the countryside,... the bloated development of industry, serving the ruling classes." He looked to the peasant masses of the "world countryside" to rise to final victory over the imperialist "world city."

The similarity of Bukharin's views with Bertrand Russell's perspective of a rural "Dark Ages," or the program of the Ayatollah Khomeini for Iran, is not accidental. Among visitors to Soviet Russia in the 1920s, the people most horrified by the Lenin-Chicherin foreign policy, as well as by the broad electrification and agroindustrial plans drawn up for Lenin by G.M. Krzhizhanovskii, were the ideologues of the new Dark Age: Bertrand Russell and H.G. Wells.

Bukharin's champions today, naturally, begin with the Bertrand Russell Peace Foundation. They include such well-placed "liberals" as the Mexican writer and diplomat Carlos

Fuentes promotes Bukharin revival

In the Jan. 20 supplement to Uno Mas Uno, Mexican writer Carlos Fuentes, who has recently been associated with pro-British thinking in Mexico, promoted the rehabilitation of Viennese-trained "free-enterprise" advocate Nikolai Bukharin as something which is quietly looked on favorably by significant strata of Soviet officialdom. Excerpts from Fuentes's article follow.

One indicator of the fortune of illustrious communists will be this historical future ... of Nikolai Bukharin. This brilliant theoretician of Bolshevism, the "favorite son of the Party" after Lenin, and author of the 1936 constitution, was condemned to death by Stalin in 1938 during the terrible Moscow trials. The rehabilitation campaign initiated by his widow and his son did well during the Khrushchev regime, but was laid to rest by Brezhnev.

Today the figure of Bukharin is undergoing a secret resurgence, in the corridors of power, in the universities, in the streets — like the fantastical incarnation of an option within Russian communism. Bukharin, more so than Trotsky, represents for the Soviet party the lost alternative to Stalinism: cultural freedom, a market economy which is indispensable within socialism, and the limitation of the state by civil society. The enemy of what he called "the schemes of Genghis Kahn," Bukharin called on the Soviet party to overcome its "primitivism," broaden its internationalism, and relax its intellectual life. Today, albeit sotto voce, more than one Soviet functionary is propounding the cult of Bukharin as in order to counterpose to the slavish and orthodox* assault the proof that communism possesses other alternatives.

*Fuentes is referring to the "slavophile" texts of emigre Aleksandr Solzhenitsyn and others as a serious tendency in Russian thinking.