

ENGELS, FUNDADOR DEL MARXISMO, ENJUICIA LA REVOLUCION ESPANOLA

Por J. E. CASARIEGO



Engels.

FRIEDRICH—don Federico—Engels es una de las mentes más agudas e inquietadoras del marxismo. El marxismo, sobre todo en el terreno de la acción fundacional, le debe tanto como al propio Marx. Durante muchos años Engels fue el apóstol más dinámico de la nueva doctrina que pretendía revolucionar al mundo, acabar con el cristianismo y establecer una sociedad distinta sobre las bases de un materialismo económico, racionalista y pseudocientífico. Como es natural, una empresa de tal volumen y trascendencia humana, tenía que encontrar —y encontró—, desde el primer momento, enormes resistencias y discrepancias fundamentales. En el propio campo revolucionario los planes marxengüinos, metódicamente calculados y dogmáticos chocaron con la mentalidad romántica, exaltada e improvisadora de los anarquistas que se contaban en los salones Sur y Norte de Europa (españoles, italianos, rusos), y se agrupaban en torno a la figura de Bakunin. Y entre marxistas y bakuninistas se mantuvo durante gran parte de la segunda mitad del siglo XIX una feroz lucha a muerte. Tal lucha dio lugar a una interesante dialéctica que giró principalmente alrededor de dos ejemplos históricos: la Comuna de París de 1871 y la Revolución española de 1873, revolución hispana que trajo la primera república con los consiguientes tres inseparables compañeros que la república lleva siempre a España: la anarquía, el caos y la guerra civil.

No voy a ocuparme ahora de los juicios de Engels sobre la Comuna parisiense, pero sí a recordar lo que el colaborador de Marx escribió sobre los desdichados sucesos que nos trajo a los españoles la primera, momentánea del siglo XIX, con sus precedentes, que son la rotunda revolución de 1808 y la ilegítima emancipación pagadina de don Amadeo I. Baste decir que aquel "pendemonium" dio lugar, entre otras calamidades, nada menos que a tres guerras civiles simultáneas: la de Cuba por la independencia de la isla; la de los cantonales por la república anarcocomunista y la carlista por la restauración de la monarquía tradicional. Tal situación fue magistralmente descrita en esta pincelada del inmortal Pérez Galdós: "España era una inmensa pira a la que todos los españoles llevaban combustible, mientras que el Gobierno (de la República) se dedicaba a soplar sobre las flamas..." Tal caos creo que no tiene precedente en ningún país, pero sí tuvo repetición en el nuestro con la segunda república, la cual terminó con otro "pendemonium" en el que, por cierto, poco tuvieron que ver los republicanos, pues la fundación liquidadora estuvo a cargo de comunistas, maoístas, falangistas, carlistas, anarquistas, socialistas y otros "istas" de no menos calidad. Como dijo acertadamente el insigne Marañón, aquello fue una pira a muerte "entre dos bandos igualmente antiliberales, de los que triunfó el que tenía mayor tradición nacional..." Pero volvamos a don Federico Engels.

Engels publicó en "Der Volkstaat" en 1873 una interesante serie de artículos, que constituyen un "informe" desde el punto de vista marxista, acerca de la re-

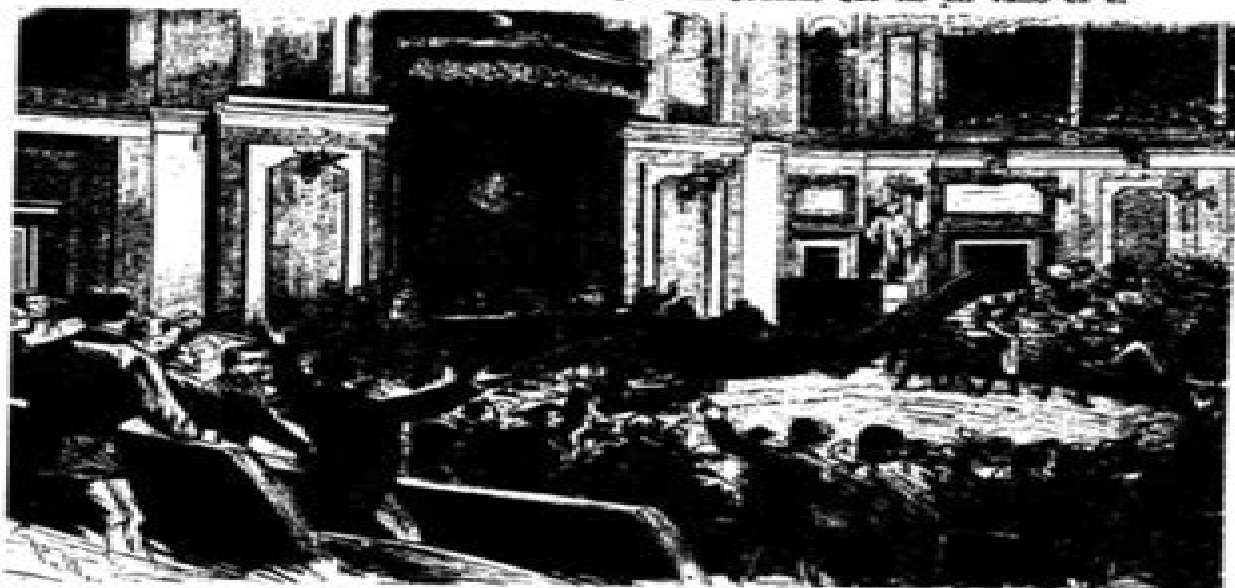
volución española cantonalista que, como se sabe, había estado manejada por los anarcocomunistas de Bakunin. Aquella revolución fue un sangriento fracaso no exento de pérdidas grotescas. Pues bien: Engels cargó todas las culpas sobre los bakuninistas, y condenó su opinión sobre ellos en la conclusión quinta de su "Informe", que dice así: "En una palabra, los bakuninistas nos acaban de dar en España un perfecto ejemplo de cómo no se debe hacer una revolución."

Todo este "Informe" engüileno (unas ocho mil palabras) es una diatriba constante contra Bakunin y los anarquistas. Y así dice de los bakuninistas españoles: "De esta vergonzosa revolución (la de la primera República española) no nos interesa más que los actos aún más vergonzosos de los anarquistas bakuninistas... En vez de luchar para conseguir el Poder político para la clase obrera, han ayudado a que lo consiguiera una fracción de la burguesía compuesta de aventureros, ambiciosos y ansiosos de cargos, que son los republicanos españoles."

Engels concreta, bien las realidades políticas y sociológicas de España. Hay un párrafo del "Informe" en el que literalmente escribe: "Cuando se proclamó la República, en febrero de 1873, los revolucionarios de la Internacional se encontraron en una situación deplorable. Por su organización, industrial y social, España no se presentaba muy favorable para la inmediata emancipación del proletariado."

Era necesario preparar varias etapas. La República en España ofrecía y sigue ofreciendo la posibilidad de acelerar esas etapas y eliminar los obstáculos que se oponen a nuestro triunfo."

Me parece interesante hacer resaltar este párrafo del fundador del comunismo, párrafo que tuvo, sigue teniendo y tendrá siempre una gran actualidad en España y en otros países. En España, por dos veces, la República democrática no fue ni podía ser un régimen estable "per se", como en otras naciones, sino un puente que conducía a la revolución comunista y la dictadura del proletariado. A eso fue la República en 1873, a eso fue en 1931 y a eso iría cuantas veces se intentase repetir el ensayo. Claro está que una cosa es esa realidad histórica, demostrada por los hechos y la experiencia, y otra la buena fe, la ingenuidad con que una y otra vez nuestros liberales y demócratas se prestan a repetir la prueba, que no en vano es el



Madrid. Proclamación de la República por la Asamblea Nacional, en febrero de 1873. (De "La Ilustración Española y Americana".)

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