

leaders was Robespierre, whose ruthless methods have been adopted and practiced by the present communist dictators of Russia.

COMMUNIST MANIFESTO

Perhaps the greatest enemy to Christianity and constitutional government to-day is the Communist Manifesto, often called the Communist Bible, written by two young German apostate Jews, Karl Marx and Friedrich Engels. It was based on these "abolitions" of Weishaupt, and was published in 1848 as the platform of the Communist League, a workingmen's organization, at first exclusively German, but later international in its scope. To the abolitions of Weishaupt, Marx added certain others of his own. His manifesto and other writings divided modern society into two general classes; the bourgeoisie, representing the capitalistic class, and the proletariat, representing the workers, classes having nothing in common and therefore to be separated by class warfare until such time as the workers shall have overcome and forever destroyed the bourgeoisie. According to his philosophy, this could only be accomplished through the abolition of religion, family relations, patriotism, capitalism, and property and inheritance rights.

It was this manifesto that gave to the world that slogan so well known to-day: "Workingmen of the world, unite! You have nothing to lose but your chains, and the world to gain!"

While the writings of Karl Marx are generally considered as the original source of socialist philosophy, yet his ideas were undoubtedly derived from the subversive teachings of Kolmar, Weishaupt, Rousseau, and other antecedent philosophers.

IMPORTANCE OF THE PARIS COMMUNE OF 1871 IN REVOLUTIONARY THOUGHT

Karl Marx in one of his writings makes this significant statement:

Workingmen's Paris, with its commune, will be forever celebrated as the glorious harbinger of a new society. Its martyrs are enshrined in the great heart of the working class. Its exterminators' history has already nailed to that eternal pillory from which all prayers of their priests will not avail to redeem them.

Lenin continues the thought:

The soviet power is the second step of world revolution, the development of the dictatorship of the proletariat. The Paris commune was the first step. The commune created a new type of state—the worker's state. The commune was the first attempt of the proletarian revolution to break up the bourgeois state and constitutes the political form discovered at last which can and must take the place of the broken bourgeois machine.

Between these two so-called steps, however, certain events are to be noted.

FIRST AND SECOND INTERNATIONALS

As capitalists organized to solve the problems of the factory system, so radical leaders arose and called upon the workers to organize internationally to protect their economic rights and to demand a greater share in the products of their labor. Radical thought had so spread throughout all lands that in 1864 there was organized at London the First International, so-called, a world body made up of

radical groups from various nations. Marx and Engels were prominent leaders in this organization, which held its last convention at Philadelphia in 1876.

It was but a few years after the dissolution of the First International that the Second International was organized, also based on the class struggle and uniting all of revolutionary tendencies. Repudiated by the ultraradicals at the outbreak of the World War as being friendly disposed to the bourgeois, it still exists as the Labor Socialist International, with headquarters at London. In 1903, however, it suffered a serious defection from its membership. In that year the left or radical wing of the Russian Social Democratic Party obtained control of that organization and the party split into two groups: The Bolsheviki, meaning "majority," and the Mensheviki, meaning "minority." From 1903 to 1919 there existed this Bolsheviki group, many of whom later became leaders of the Soviet Republic.

The Second International held many conferences. At the Zimmerwald conference, held in 1915, there came into prominence a man later to become the idol of all communists, now buried in the Red Square of Moscow, Nicolai Lenin.

Lenin as a lad of 17 years had an older brother to whom he was passionately devoted. This brother became involved in revolutionary activities in Petrograd, was detected in a plot to kill the Czar, and apprehended with bombs and an arsenal of weapons in his possession. He was hung in the prison yard. This event colored the whole philosophy and life of the younger Lenin. He vowed vengeance against the existing régime, against all society, and against civilization itself. He was expelled from college because of revolutionary activities, later exiled to Siberia, and lived much of his life as a refugee from his home land. He moved about the world obsessed with his longing for revolution. These years he spent in perfecting his plans and tactics for communism and its spread throughout the world.

Then came the Russian revolution.

TWO RUSSIAN REVOLUTIONS

It is well to remember that there were two Russian revolutions. The first came with the abdication of Nicholas II, on March 16, 1917, which marked the end of the Russian Empire. The governing power then developed upon the Duma, the only legal mandate-holding group in the country. A provisional government, under Kerensky, was organized, and was immediately recognized by the United States, our Government being the first to recognize the right of the Russian people to revolution. From March to November, 1917, a period of about eight months, Russia lived under a democratic form of government.

With the formation of the provisional government political amnesty was declared and former revolutionaries began to return to Russia. Lenin was then in exile in Switzerland; Stalin was in exile in Siberia; and Trotsky was living in the Bronx.

At once this Bolshevik group who had had nothing directly to do with the abdication of the Czar, became active. Trotsky, who had been delivering soap-box orations in Union Square, New York,