

# The Family Heritage Series

A weekly discussion of Americanist truths and traditions for those "heirs of all the ages" who will have to preserve that most important inheritance of all — freedom.  
Produced by the Movement To Restore Decency.



Volume II

Lesson Seventy-Three

## Revolution In Europe

### LESSON IDEA

To show how international revolutionaries during the Nineteenth Century used the same techniques, and the same false promises, to incite insurrections and to topple governments in country after country.

### PREPARATION

If you are not familiar with the Civilian Conservation Corps (CCC) or the Works Progress Administration (WPA) of the Roosevelt era, gather some information for the discussion suggested. Information on women's lib, welfare spending, and President Ford's recent proposals for fighting inflation by higher taxation would also be helpful.

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**I**N THE SAME YEAR Karl Marx was supposedly originating the idea of a working-class revolution, professional revolutionaries were already at work creating one in France. In fact, for at least ten years they had been plotting, through a network of secret societies and lodges, the wreckage of all European nations and civilization.

One of the agents for this conspiracy reported in January 1846 on the prospects for success: "The journey that I have just accomplished in Europe has been as fortunate and as productive as we had hoped . . . The fall of thrones is no longer a matter of doubt to me now that I have just studied the work of our societies in France, in Switzerland, in Germany, and as far as Russia. The assault which in a few years and perhaps even in a few months from now will be made on the princes of the earth will bury them under the wreckage of their impotent

armies and their decrepit thrones. Everywhere there is enthusiasm in our ranks and apathy or indifference amongst the enemies. This is a certain and infallible sign of success . . ."

France was ripe for revolution. Her government was corrupt, as it had been since the revolutionary upheaval of 1789. There was opposition to political reforms as well as a callous indifference to the interests of the people. Alexis de Tocqueville, a leading French patriot, warned his fellow politicians of the coming danger. After citing some of the most blatant examples of corruption, he said: "The evils I point out will bring about the gravest revolutions; do you not feel by a sort of intuition that the soil of Europe trembles once more? Is there not a breath of revolution in the air? . . . Do you know what may happen in two years: in one year, perhaps tomorrow? . . . Keep your laws if you will, but for God's sake change the spirit of the Government. That spirit leads to the abyss . . . My profound conviction is that we are sleeping on a volcano."

De Tocqueville's warning, however, was ignored — and those who were intent on burying "the princes of the earth . . . under their impotent armies and decrepit thrones" worked harder to magnify the corruption in the minds of the people. With sad eyes and long faces, they moaned that the system was beyond reform, change was futile. Their answer to this cry of despair was a theoretical workers' paradise, where there would be no greed or jealousy or corruption, and where everyone would share all goods equally. When their listeners had accepted the bait of their

promised paradise, they sank the hook. All that was necessary to make paradise a reality was to destroy the existing system; every tradition and institution must be uprooted and smashed, to clear the way for the "new world order." Many swallowed this revolutionary bait, and waited only for their leaders to announce the start of the insurrection.

**I**N FEBRUARY of 1848, the same month that the *Communist Manifesto* was coming off the printing presses in England, two revolutionary newspapers in France issued a call to arms. Within two days, Paris, a city of wealth and culture, had become a grim battlefield – the trees along the great boulevards were felled, streets were barricaded, paving stones torn up, and gun shops looted. Against this menacing spectacle of death under the red flag of international revolution, the government and police offered little more than token resistance. The king abdicated, the royal family fled, and in the space of a few hours the monarchy was swept away and the Social Democratic Republic proclaimed.

"But now," writes Nesta Webster in *World Revolution*, "the men who had brought about the crisis were faced with the work of reconstruction – a very different matter. For it is one thing to sit at one's desk peaceably writing about the beauties of revolution, it is quite another to find oneself in the midst of a tumultuous city where all the springs of law and order have been broken; it is one thing to talk romantically about 'the sovereignty of the people,' it is less soothing to one's vanity to be confronted with working-men of real flesh and blood insolently demanding the fulfilment of the promises one has made them. This was the experience that fell to the lot of the men composing the Provisional Government the day after the King's abdication . . . ."

"Seated around the council table were the men who for the last ten years had fired the people with enthusiasm for the principles of the First Revolution . . . . Suddenly the door of the council chamber burst open and a working-man entered, gun in hand, his face convulsed with rage, followed by several of his comrades. Advancing towards the table where sat the trembling demagogues, Marche, for this was the name of the leader of the deputation, struck the floor with the butt end of his gun and said loudly: 'Citizens, it is twenty-four hours since the revolution

was made; the people await the results. They send me to tell you that they will brook no more delays. They wish for the right to work – the right to work at once.' "

The angry workmen were urged to have patience and to understand that "in the face of so many crying needs the government must be given time to formulate its schemes." In reply, Marche, as spokesman for the workers, finally said: "Well, then, yes, we will wait. We will have confidence in our government. The people will wait; they place three months of misery at the service of the Republic!"

"Two days later," continues Mrs. Webster, "the National Workshops, which were to provide the promised employment, were opened . . . . The result was inevitably disastrous, necessary work being insufficient, the workmen were sent hither and thither from one employer to another, useless jobs were devised that necessarily proved discouraging to the men engaged on them, whilst the workers in the skilled trades for whom no employment could be found had to be maintained on 'an unemployment dole.' "

Does this solution to unemployment sound familiar? Can you think of any comparisons in our country? [*Explain the WPA and CCC of the Roosevelt era, the present welfare system, and the President's proposal to impose a five percent surtax to finance public works programs for the jobless.*]

Why does this solution, of government financing jobs, always fail? What's wrong with it? [*Emphasize the faulty premise: when the State provides work or payment for useless jobs, incentive is destroyed and laziness is encouraged. A man who no longer has to depend on his own efforts to seek and find employment loses his initiative; those who are prone to laziness become more so. Moreover, the funds to pay unemployment doles can only be raised by*

#### FOR SERIOUS STUDENTS

The secret societies and lodges, mentioned briefly in this lesson, which fathered so many revolutions like those in France and Russia, are well described in Professor John Robison's *Proofs Of A Conspiracy*, first published in 1798. This important study, long out of print, is now available in paperback for one dollar from most American Opinion Bookstores, or from American Opinion, Belmont, Massachusetts 02178. We highly recommend it.

