

# 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-Two

## The Communist Manifesto

### LESSON IDEA

To expose the myths that surround the *Communist Manifesto* and to examine its major points and the motives behind its revolutionary dogma.

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“THE ORDER of the Illuminati,” wrote Adam Weishaupt, founder of the conspiratorial group, “abjured Christianity . . . In the lodges death was declared an eternal sleep; patriotism and loyalty were called narrow-minded prejudices incompatible with universal benevolence; further, they accounted all princes usurpers and tyrants, and all privileged orders as their abettors. They meant to abolish the laws which protected property accumulated by long-continued and successful industry; and to prevent for the future any such accumulation.

“They intended to establish universal liberty and equality . . . and as preparation for all this they intended to root out all religion and ordinary morality, and even to break the bonds of domestic life by destroying the veneration for marriage vows, and by taking the education of children out of the hands of the parents.”

Only a few years later, the cry of “liberty and equality” surfaced in France during the bloody revolution of 1789; and the revolutionary government issued this order concerning family life: “Parents were to be forbidden either to strike or to caress their children, and the children were to be dressed all alike in cotton, to live on ‘roots, vegetables, fruit, with bread and water,’ and to sleep

on mats upon the floor. Boys were to belong to their parents only till the age of five; after that they were to become the property of the State until their death.”

Revolutionaries and executioners mocked Christianity from the pulpits of French churches; a Feast of Reason was held in the Cathedral of Notre Dame. Crucifixes were cast into bonfires with shouts of: “Perish forever the memory of the priests! Perish forever Christian superstition! Long live the sublime religion of Nature!”

Maximilien Robespierre, a secret member of the *Illuminati*, presented himself to the people as a god while presiding over the execution of hundreds of thousands of French peasants and workers in the name of “equality and liberty.” Fortunately, the bloodbath of revolution, imposed on the nation by some of its most influential and powerful citizens, ended with the turn of the century.

But the ideas of Weishaupt’s *Illuminati* – abolition of property, inheritance, marriage, and all morality, patriotism, and religion – lived on like a yeast in men’s minds. In the 1880’s, one of the many revolutionary groups to serve up the old ideas on a new platter was the International Social Democratic Alliance.

“The Alliance,” wrote its Anarchist leader, Michael Bakunin, “professes Atheism. It aims at the abolition of religious services, the replacement of belief by knowledge and divine by human justice, the abolition of marriage as a political, religious and civic arrangement. Before all, it aims at the definite

and complete abolition of all classes and the political, economic, and social equality of the individual of either sex. The abolition of inheritance. All children to be brought up on a uniform system, so that artificial inequalities may disappear . . . . It aims directly at the triumph of the cause of labor over capital. It repudiates so-called patriotism and the rivalry of nations and desires the universal association of all local associations by means of freedom.

"The final aim of this society was 'to accelerate the universal revolution.'"

At the same time the Anarchists were trying to accelerate the universal revolution, other revolutionists were trying to unify its many factions and codify its principles. Do you remember, from last week's lesson, the name chosen for this proposed international revolutionary apparatus? [*Remind family members that the conspiratorial group known as the Federation of the Just, or League of Just Men, decided in 1847 to unite all of the socialist factions in Europe in an organization called the Communist League.*]

**K**ARL MARX was commissioned to write a "Manifesto to the World" that would serve as a standard of revolutionary principles for this new Communist League and draw all European radicals into the League's membership. The *Manifesto*, now hailed as a brilliant piece of original thinking by Karl Marx, was in reality nothing more than a rewording of the old Weishaupt theories. Its ten major points, all of which sound strangely familiar, were:

"1. Abolition of property in land and application of all rents of land to public purposes.

"2. A heavy progressive or graduated income tax.

"3. Abolition of all right of inheritance.

"4. Confiscation of property of emigrants and rebels.

"5. Centralization of credit in the hands of the State, by means of a national bank with State Capital and an exclusive monopoly.

"6. Centralization of the means of communication and transport in the hands of the State.

"7. Extension of factories and instruments of production owned by the State; the bringing into cultivation of waste lands, and the improvement of

the soil generally in accordance with a common plan.

"8. Equal liability of all to labor. Establishment of industrial armies, especially for agriculture.

"9. Combination of agriculture with manufacturing industries; gradual abolition of the distinction between town and country, by a more equitable distribution of population over the country.

"10. Free education for all children in public schools. Abolition of children's factory labor in its present form. Combination of education with industrial production, etc., etc."

Do you see similarities between the ideas of the Communists, the Anarchists, and the *Illuminati*? [*Encourage family discussion. Emphasize the parallel thinking on abolishing private property and the rights of inheritance, and on the education of children.*]

**B**UT WHAT OF marriage, morality, religion, and patriotism? Although these are not included in the *Manifesto's* ten major points, they are disposed of in the twisted web of logic that preceded the ten-point blueprint for revolution. The Communists had decided that these hallowed institutions would automatically die when private property was destroyed. "On what foundation is the present family, the bourgeois [*or middle-class*] family, based?" they asked. "On capital, on private gain," they reasoned. And it would vanish, they predicted, when these terrible evils were abolished by revolution.

The "clap-trap about the family and education, about the hallowed co-relation of parent and child" is "disgusting," said the *Manifesto*. Communism

#### FOR SERIOUS STUDENTS

The disease that is currently called Communism, which has plagued the civilized world for centuries, is most ably defined in the writings of Robert Welch. There are two which we would highly recommend: *The Blue Book Of The John Birch Society* (Section Two and Three), and a reprint of a speech entitled *More Stately Mansions*. Both *The Blue Book* (paperbound, \$1.00) and *More Stately Mansions* (pamphlet, 35¢ each) are available from most American Opinion Bookstores or from American Opinion, Belmont, Massachusetts 02178.

would “rescue education from the influence of the ruling class” — which meant the revolutionary leaders would make sure parents did not have the opportunity to teach their children anything about capitalism and the profit motive, or religion and morality.

Marriage was dismissed on the grounds that a man “sees in his wife a mere instrument of production”; and since Communism intended to abolish the current system of production and its alleged exploitation, marriage would have to be abolished as a faulty system of production. And further: Since not everyone is totally loyal to his or her marriage partner, marriage was a “hypocrisy” which should be replaced by “an openly legalized community of women.”

As for patriotism, the Communists insisted that “the working men have no country.” This conclusion sprang from a convenient mental twist which rearranged the world to erase all national boundaries, eliminating Americans, Englishmen, Germans, Russians, etc., and leaving only two kinds of people — the ruling class (or bourgeoisie) and the working class. Having thus reclassified the human race and discounted the customs, language, and heritage of every country, the only flag anyone was supposed to salute or pledge allegiance to was the red flag of international revolution.

**R**ELIGION WAS given the same short shift. “When the ancient world was in its last throes, the ancient religions were overcome by Christianity. When Christian ideas succumbed in the 18th Century to rationalist ideas, feudal society fought its death-battle with the then revolutionary bourgeoisie,” said the *Manifesto*. So Christianity was dismissed as a worn-out theory that had to be deposed in favor of the goddess of Revolution.

The Communists who dominated the revolutionary meetings that followed the publication of the *Manifesto* left no one with any doubts about their anti-religious sentiments. A students’ Congress held in 1865 cheered a speaker who said: “We wish, in the moral order, by the annihilation of all prejudices of religion and the Church, to arrive at the negation of God and at free examination.” Another such Congress ended with the cry: “War on God! Hatred towards God! That is progress! We must shatter

Heaven like a vault of paper!” When one delegate ventured to suggest that “faith in God should be adopted by the Congress,” such a stony silence followed that he hastened to qualify the suggestion with the explanation that by the religion of God he meant the religion of Reason — the worship of the goddess of Reason, he added later, such as was practiced in the French Revolution. His hasty backtracking probably saved his life.

Considering the strong similarities between the goals of the *Illuminati* in 1776 and the Communists in 1848, would you call Communism an old or new idea? What do you think of its claim to be “the wave of the future”? [*Encourage family discussion on the abolition of religion, marriage, patriotism, private schooling, and private property.*]

The only significant change that had occurred in revolutionary thinking in the decades between Weishaupt and Marx was the identification of the enemy. To Weishaupt, the target of revolution was the king together with the aristocracy and nobles; to Marx, the enemy was the middle class, or bourgeoisie, who were rapidly rising in political and economic power because of the Industrial Revolution.

**Q**UESTIONS LEFT unanswered are: What kind of people enlist in the revolutionary ranks? Why are they attracted to such a standard of destruction? How are they recruited? Nesta Webster, a research analyst and student of the revolutionary movement, gives us the answers. First, she reminds us: “It is essential to recognize that there are men and women in the world who will throw themselves into any subversive movement for sheer love of violence — it is idle to seek with them a motive. This has been so all through the revolutionary movement.”

However, the greater part of the revolutionary apparatus is held together, she tells us, by “the power of gold — not necessarily by bribery but simply by making agitation a ‘paying job’” . . . or by offering the most lucrative posts to the most adept revolutionaries. “But apart from these material advantages subtler methods are employed. Of these the two which prove the most effectual were thus laid down by Weishaupt:

“1. *Exploiting grievances.* — Amongst the people to enroll are ‘above all those who have experienced misfortune, not by mere accidents, but through

some kind of injustice, that is to say, those that one can most certainly count amongst malcontents . . .'

"2. But by far the most potent inducement offered was the *promise of power*. . . . Nearly all the promoters of disorder today will be found to be either people suffering from some real or imaginary injustice or those with an inordinate desire to rule over their fellow men. They are convinced that if only the reins of power were once confided to their hands the whole social system would be miraculously transformed: they are further convinced that this day must come, for all have been taught to believe that 'their Order will one day rule the world.' It is this that gives them their immense confidence, for your Oxford Intellectual and Trade Union Leader alike has been assured of the important post he is to occupy under the coming regime . . . .

"Another motive that undoubtedly drives many people into the revolutionary camp is *fear*. They think that if a revolution is to take place in this country they will ensure their safety by throwing in their lot with the subversive party."

Do these reasons make sense? Can you understand the power motive? Suppose for example, that the sixth point of the *Communist Manifesto* is put into effect in our country and that all "means of communication and transport" — railroads, trucks, airlines, and ships — are controlled by the State. What is the State? Not a machine, to be sure, but a person or persons. Someone has to do the controlling. And to this person or persons must be given an enormous amount of power. So would it be more advantageous to you to be the Chairman of the Board of a major airline, or to be the Commissar of Communications, controlling all airlines, railroads, truck lines, and coastal shipping? Which position has the most power? [*Discuss this point in more detail, adapting the examples used to the level of your family's understanding, but stressing the point that "State" control of any industry or industries is a monopoly with immense power. And the "State" is not a thing; it is made up of people, and the more the "State" controls, the more powerful are the people who run the "State."*]

### Concluding Thought

Sweeping aside all of the twisted Communist reasonings used to justify a violent revolution, we

find an ancient motive: lust for power. And even in public utterances, like the *Manifesto*, we discover only a rewrite of the goals of all revolutionists since 1776; namely, the abolition of property, inheritance, family, marriage, and all morality, patriotism, and religion.

Whoever is in power — whether it be the rising middle class of the Industrial Revolution or the aristocracy of former days — is to be ousted and civilization destroyed so that a "new world order" can be established with the revolutionaries in control. These revolutionaries are never the workers, but always the intellectuals.

Of all the myths that surround the *Communist Manifesto* and its dogma, the greatest is that revolutions are an uprising of the downtrodden. In all countries, they are always imposed from the top down, and not from the bottom up — as we will learn in the next two lessons on the violent revolutions in Europe in the late 1800's and early 1900's.

### DURING THE WEEK

Discuss the ten concluding points of the *Communist Manifesto*, as applied to the present situation in America. Find out how much of the total land area of the United States is owned by the federal government. Explain the Federal Reserve System and its role as a national bank in controlling credit, the control of farming by the U.S. Department of Agriculture, the nationalization of the railroads, the graduated income tax, and the federal control of public schools. Discuss how this has been accomplished and by whom.

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### The Family Heritage Series

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For parents who wish to teach their children the true meaning of liberty, responsibility, and our Americanist heritage.

The *Family Heritage Series* is an outstanding series of weekly lessons for the home, written to stimulate interest and spark discussion about the legacy we have received.

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