

that, follows the destruction of the family. In the communistic society, where the individual does not work for himself but where the whole giant community works for all, there is no place for the family. "The primary end of marriage is the support, the education and the future of the child." Now, the child, according to communist ideas, is only a member of the giant community working for all. He is bound to that community, and he should be, as any individual, fed, brought up and guided by it, and not by his parents.

Under our system, milk, swaddling-clothes, fuel, housing and education are goods which parents must buy for their children. Under the communist system:

There are no goods, but only products, which are not bartered. They are neither bought nor sold, but merely deposited in soviet warehouses and delivered to those who need them.

They are delivered to children as to others, in the State nurseries or kindergarten. And so, parents will be freed from the marriage bond which keeps them together in the interest of the child.

If, under the communist system, the family was merely useless, the bolsheviks would not be very much concerned about it. They want to destroy it because it is for them an irreconcilable enemy. How could it be otherwise? He who has a wife; children and a home, will always have a tendency to work for his own family rather than for the giant State, to devote himself entirely to his own kin rather than to an anonymous community and to secure their future by taking something from the common stock. Communism must, therefore, even by resorting to violence, break that universal mentality. The individual should accustom himself not to place a screen between himself and the proletarian society dreamed of, to consider himself as a unit in the gigantic hive, and not, primarily, as a husband or a wife, as a father or a mother.

In order to attain that antifamily aim, communism permits free love, optional registration of marriages as well as of divorcees, optional cohabitation, absolute freedom for each consort to organize his life as he wishes; abortion and action without restriction for affiliation.

Is it necessary to add that the application of such principles led to most spectacular failure? It would entail the description of the picture of millions of children slowly dying in concentration camps, where vice reigns supreme; the picture of millions of young men or young women living in the

same institutions in a depraved promiscuity encouraged by the State.

Lenin's widow did not hesitate to say:

For a Russian girl to oppose resistance to rape is to act in opposition to the communist revolution.

Is it a wonder, in those circumstances, that communists consider women only as instruments of pleasure available to all? No wonder that abortions are counted by the million every year, that this number is two or three times that of births. In 1935 alone, there were 150,000 abortions as against 70,000 births, in Moscow, the capital of the U.S.S.R.

Such is communism, considered from the religious, the economic and the social angles. Let us envisage it now from the political point of view.

Is it necessary to repeat that the communists consider that the world is at present divided into two classes: the capitalists, who make others work; the labourers, who work. Above them, governments which protect the capitalists as much as possible to the prejudice of the workers, or proletarians.

Communists insist that capital, wealth, goods and instruments of production belong to everybody, that is to say to the community, to humanity, which will comprise only one class, that of the present proletarians, of the exploited of to-day.

In order to change the existing situation, to destroy the capitalist class and give its wealth to the whole community, communists claim that existing governments should be overthrown and the political power over countries turned over to industrial workers and peasants.

In order to overthrow governments, to conquer power, communists are advocating and organizing revolutions in Mexico and Spain, as they did in Russia.

I have said that they organize revolutions. To that effect, the Third International has been formed, to be the universal instrument of political revolution.

It is time to prove that the idealistic structure of communism, aiming at bringing heaven on earth by means of collectivism, is an immense farce, a colossal humbug.

I will demonstrate: first, that the Third International is the outgrowth of the Russian communist party and of the Russian soviet government; secondly, that the Russian soviet government is the tool, the creature of the Russian communist party; thirdly, that the Russian soviet government and the Russian communist party are ruled by a political bureau having jurisdiction over all the com-