

LENIN—THE PERSONAL LEADER—FACE TO FACE WITH HIS FOLLOWERS.

(Continued From Page Six.)

Robins looked out from that side across the yard of Sholny, toward the Viborg—the Viborg workmen's quarter.

Two streets came from there toward Smolny. They were black with two streams of armed workmen flowing against Smolny. They would overwhelm Smolny and clean it out and then flow to the front against the Germans. Such was the cry.

Robins drew back from his window and worked his way along a corridor of dense panic toward Lenin's private office. He looked in.

Lenin was there. He was receiving telephone messages from the front. He was receiving personal reports from couriers. He was writing orders and sending them out. He was working without pause, as usual, and, as usual, without haste. He seemed quite unaware of any crisis.

Robins was thrust into the room by shouting men behind him who cried to Lenin: "The order to fire!"

Lenin jumped to his feet. For just one moment he, too, was excited. "No! No!" he said. And again he said "No! No!" angrily. "Shoot them? We will talk to them. Tell their leaders to come in."

Somebody went to tell them. Lenin went back to his messages and his orders. The leaders of the mob began to come in and began to fill Lenin's office—workmen—in workmen's clothes—each with a bayoneted rifle in his hands and with a magazine pistol at his waist—workmen—soldiers—the men Lenin had to rely on—the armed Revolutionary proletariat—the nucleus of the future Red Army of Lenin's Russia. They grounded their rifles. Somebody said to Lenin: "They are here." The outer door was closed.

Lenin rose and walked toward his visitors.

"Comrades," he said, "you see I have not run away. Comrades, I was fighting for the Revolution before some of you were born. I shall be fighting for the Revolution when some of you are dead. I stand always in danger. You stand in more danger. Let us talk frankly."

He put his hands in his pockets and walked up and down and meditated and spoke:

"Comrades, I do not blame you for not always trusting your leaders. There are so many voices in Russia today! I wonder that you have trusted us as much as you have.

"Among honest Revolutionists today there are two voices. One of them is right. One is wrong. Many comrades say:

"You must go to the front and fight the Germans and die fighting. You must die fighting for the Revolution."

"They do not pretend, these comrades, that you are willing to fight for anything except the Revolution. But they say, and they say truly, that the Germans are against the Revolution. And so they say: 'Go and fight the Germans.'"

"I do not say so. I say:

"You are the new army. You are the only army of the Revolution. You are the beginning of it. What will happen if you fight the Germans? The old army is not fighting. It can not fight. It is exhausted. Only you, with the Revolution in you, want to fight. You know what will happen. You will fight. You will die. And the soldiers of the Revolution will be dead and the Czar will come back."

"Would that be dying for the Revolution? Comrades, when we die, let us die really for the Revolution. Let us die when by dying we can win victory for the Revolution.

"Comrades, my voice is right. They tell you I will make a shameful peace. Yes. I will make a shameful peace. They tell you I will surrender Petrograd, the Imperial City. Yes. I will surrender Petrograd, the Imperial City. They tell you I will surrender Moscow, the Holy City. I will.

Capitalism---The Basis of Colonialism

(By W. A. Domingo, Editor, Negro World, in the "Messenger," a Radical Magazine for Negroes.)

THE various colonial empires of the world are maintained by force and trickery and are devoid of altruism in any shape or form. The motivating influence that brought them into existence was the intention of a better armed race or nation to reduce weaker races and nations to the point where they would be compelled to directly or indirectly produce wealth for the benefit of the dominant class of the "Mother Country." The true basis of all empires is economic in spite of the fact that apologists for colonial expansion exhaust all their ingenuity to assign moral intent to countries whose imperial rule is based upon openly exercised, or slightly veiled force. This is as much true of the frank and brutal imperialism of Rome, Germany, France, Spain, Japan and Great Britain as it is of the less visible imperialism of the United States. The former countries, more ingenious than the latter, in acquiring new territory rarely, if ever, attempted to cover up their intentions with hypocritical cant or resort to the outward forms of a "purchase;" they usually took whatever they had the power to seize and explained the conquest afterwards.

A very natural question to ask is: "Why do countries have colonies?" This is easily explained. In the first place, because of the capitalist development of most "civilized" countries the vast majority of the population have been expropriated from the land and live in cities in ever increasing numbers. In the cities, because of the wonderful productivity of modern machines more goods are produced than can be bought up by the population of the producing country, hence the need for outlets in foreign countries. This condition makes foreign markets necessary. The only markets that can absorb any appreciable portion of manufactured goods are located in such countries as can not or ARE NOT PERMITTED to develop industrially. To safeguard and insure a market against competition from other industrially developed and exploiting countries, political control of the market is essential. Hence the imposing of the rule of the industrially developed exporting country upon the industrially undeveloped and importing country. However, sometimes the prospective colony may have infant industries of its own—enough to supply its own needs—or it may have ambitions to become self-sufficient. In such cases the "Mother" or exploiting country ordinarily effectuates the death of the existing industries or renders the ambition to create new industries, stillborn. This is illustrated by the manner in which the weaving and other industries of India were killed in the interest of English manufacturers and by the way in which the Jamaican government (which is dominated by English officials appointed from Downing street, London) strangled the soap factory in Kingston some years ago.

I will go back to the Volga and I will go back behind the Volga to Ekaterinburg; but I will save the soldiers of the Revolution and I will save the Revolution.

"Comrades, what is your will?"

"I will give you now a special train to the front. I will not stop you. You may go. But you will take my resignation with you. I have led the Revolution. I will not share in the murder of my own child.

"Comrades, what is your will?"

"Lenin! Lenin! Lenin!" The room held no other sound. "Comrade Lenin! Comrade Lenin!" It was a judgment delivered. Having delivered it, the judges picked up their rifles and marched out of the room and down the corridor, still delivering their judgment. "Comrade Lenin."

Such was Lenin face to face with his followers. Such was Lenin the personal leader.

The first reason for colonies is to provide safe markets for the surplus commodities of the "Mother Country."

Secondly, because of the needs of modern industry and the inability of manufacturing countries located in temperate regions to produce them, tropical products such as copra, rubber, coffee, cocoa, balata, pissava and hides have to be imported. In order that the supply will be steady and uninterrupted, political control of the source is necessary. This control manifests itself in the form of preferential tariffs between the colony and the "Mother Country." It explains the insistent demands of the Unionists of Great Britain for a preferential tariff with the colonies and the reason why Cuban imports into America are given a substantial rebate of customs duties.

The second reason for colonies is, therefore, to insure the Mother Country a safe and regular source of supply of raw materials.

Thirdly, because of the contradiction of modern capitalist civilization, instead of machines being a boon to the workers they have proven to be a curse. In all industrialized countries vast armies of unemployed exist who have been created by the man being displaced by his creature—the machine. These unemployed men and women serve two purposes. One, by their pressure on the factory gate to reduce wages to the lowest point of subsistence; two, by their ever-increasing numbers enlarge the proletarian population, thereby making of it a portentous menace to the system that created it. So as to avoid the latter phase from becoming too dangerous, the Mother Country, that is, the class that controls it, needs some place to which the "surplus" population can be conveniently exported. Hence, the various efforts to send unemployed Europeans to Australia, Canada, South Africa, New Zealand and other temperate countries. Germany, who came on the colonial field late had to yield to this imperative economic law even though political control of her exported subjects was lost when they went to colonies of other exporting countries or to sparsely populated sovereign countries like Brazil. This in a measure explains the dual citizenship laws of Germany.

The third reason for colonies is to find congenial territory to which to export the "surplus" population of the Mother Country.

The fourth and last important reason for colonies is the intention to create sinecures for impecunious sons of the Mother Country, who by virtue of lineage and tradition belong to the class from which bureaucrats are largely recruited. This last reason which is the visible manifestation of actual political control of colonies serves a dual purpose. First, it serves as a guarantee that the colonial government, dominated by sons of the Mother Country, will not be diverted into economic and political activities and alliances inimical to the interests of the land of their birth; and, next, by paying huge salaries and enormous pensions to these officials, substantial amounts are yearly extracted from the colonies and exported to enrich the Mother Country. To sum up: All Empires, no matter how seemingly benevolent, are based upon force and maintain the structural form of a central, manufacturing, exporting and exploiting "Mother" country, whose influence radiates to the "colonies" through her possession of a merchant marine, political control and expropriation of the natives. These bases of influence in their turn have behind them power in the form of an army and navy.

Colonialism, therefore, is a product of Capitalism which may be defined as that system of wealth production and distribution that is based upon a favored few living off and at the expense of the oppressed many. With the death of capitalism in the Mother or Central Country, will come the collapse of imperialism and its train or murder, high taxes, poverty, oppression and exploitation in the Colonies.