

The Communist

Official Paper of the Communist Party of America

Vol. I, No. 1

Chicago, Ill., Saturday, July 12, 1919

Five Cents

Call for a National Convention

For the Purpose of Organizing the Communist Party of America

In this the most momentous period of the world's history capitalism is tottering to its ruin. The proletariat is straining at the chains which bind it. A revolutionary spirit is spreading throughout the world. The workers are rising to answer the clarion call of the Third International.

Only one Socialism is possible in the crisis. A Socialism based upon understanding. A Socialism that will express in action the needs of the proletariat. The time has passed for temporizing and hesitating. We must act. The Communist call of the Third International, the echo of the Communist Manifesto of 1848, must be answered.

The National Executive Committee of the Socialist Party of America has evidenced by its expulsion of nearly half of the membership that they will not hesitate at wrecking the organization in order to maintain their control. A crisis has been precipitated in the ranks of revolutionary Socialism by the wholesale expulsion or suspension of the membership comprising the Socialist Party of Michigan, Locals and Branches throughout the country together with seven language federations. This has created a condition in our movement that makes it manifestly impossible to longer delay the calling of a convention to organize a new party. Those who realize that the capturing of the Socialist Party as such is but an empty victory will not hesitate to respond to this call and leave the "right" and "center" to sink together with their "revolutionary" leaders.

The majority of the delegates to the Left Wing Conference in New York weakly neglected to sever their connections with the reactionary National Executive Committee. Rendered im-

form of the rule of the finance-oligarchy, with its purely formal equality—but proletarian democracy based on the possibility of actual realization of freedom for the working masses; not capitalist bureaucracy, but organs of administration which have been created by the masses themselves, with the real participation of these masses in the government of the country and in the activity of the communistic structure—this should be the type of the proletarian state. The Workers' Councils and similar organizations represent its concrete form.

4. The Dictatorship of the Proletariat shall carry out the abolition of private property in the means of production and distribution, by transfer to the proletarian state under Socialist administration of the working class; nationalization of the great business enterprises and financial trusts.

5. The present world situation demands the closest relation between the revolutionary proletariat of all countries.

6. The fundamental means of the struggle for power is the mass action of the proletariat, a gathering together and concentration of all its energies; whereas methods such as the revolutionary use of bourgeois parliamentarism are only of subsidiary significance.

In those countries in which the historical development has furnished the opportunity, the working class has utilized the regime of political democracy for its organization against capitalism. In all countries where the conditions for a worker's revolution are not yet ripe, the same process will go on.

But within this process the workers must never lose sight of the true character of bourgeois democracy. If the finance-oligarchy considers it advantageous to veil its deeds of violence

Revolution Inaugural Issue

August H. Nimtz Jr.



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Repeating Revolutions Timothy Scott Johnson, 2025-01-16 *Repeating Revolutions* examines how activists, intellectuals, social scientists, and historians looked to France's Revolutionary past to negotiate Algeria's struggle for decolonization from the 1930s to the 1960s. The French Empire justified their claims over Algeria in part through messages of universal progress marked by the political visions tied to the French Revolution. Supporters of Algerian independence confronted those historical claims by identifying the Algerian cause with the French Revolution and by highlighting the apparent contradictions between the history of 1789 and imperial rule. Far right activists meanwhile saw the movement to decolonize Algeria as another manifestation of the revolutionary disorder stemming from the French Revolution. Behind these analogies lay broader changes in the study of North African society and contemporary political relevance of the French Revolution. The focus on analogies to the French Revolution puts different sets of actors in conversation with one another and offers a fresh take on how people's experiences and expectations changed throughout the Algerian War. This book will appeal to readers interested in the intellectual history of decolonization, the historiography of the French Revolution, the historiography of North African studies, and questions of historical comparison and conceptual change. The introduction of this book is freely available as a downloadable Open Access PDF at <http://www.taylorfrancis.com> under a Creative Commons Attribution-NonCommercial-NoDerivatives CC BY-NC-ND 4.0 license.

Revolution as Restoration Tze-ki Hon, 2013-03-27 *Revolution as Restoration* examines the journal *Guocui xuebao* 1905-1911 to elucidate the momentous political and social changes in early twentieth-century China. Rather than viewing the journal as a collection of documents for studying a thinker, e.g. Zhang Taiyan, a concept, e.g. national essence, or an intellectual movement, e.g. cultural conservatism, this book focuses on the global network of commerce and communication that allowed independent publications to appear in the Chinese print market. As such, this book offers a different perspective on the Chinese quest for modernity. It shows that from the start, the Chinese quest for modernity was never completely orchestrated by the central government, nor was it static and monolithic as the teleology of revolution describes.

Equality and Revolution Rochelle Goldberg Ruthchild, 2010-11-23 On July 20, 1917, Russia became the world's first major power to grant women the right to vote and hold public office. Yet in the wake of the October Revolution, later that year, the foundational organizations and individuals who pioneered the suffragist cause were all but erased from Russian history. The women's movement, when mentioned at all, is portrayed as rooted in the elitist and bourgeois culture of the tsarist era, meaningless to proletarian and peasant women, and counter to socialist ideology. Rochelle Goldberg Ruthchild reveals that Russian feminists, in fact, appealed to all classes and were an integral force for revolution and social change, particularly during the monumental uprisings of 1905-1917. Ruthchild offers a telling examination of the social dynamics in imperialist Russia that fostered a growing feminist movement. Based upon extensive archival research in six countries, she analyzes the backgrounds, motivations, methods, activism, and organizational networks of early Russian feminists, revealing the foundations

of a powerful feminist intelligentsia that came to challenge and eventually bring down the patriarchal tsarist regime Ruthchild profiles the individual women and a few men who were vital to the feminist struggle as well as the major conferences publications and organizations that promoted the cause She documents political debates on the acceptance of women's suffrage and rights and follows each party's attempt to woo feminist constituencies despite their fear of women gaining too much political power Ruthchild also compares and contrasts the Russian movement to those in Britain China Germany France and the United States Equality and Revolution offers an original and revisionist study of the struggle for women's political rights in late imperial Russia and presents a significant reinterpretation of a decisive period of Russian and world history The Red Guard Generation and Political Activism in China Guobin Yang, 2016-05-17 Raised to be flowers of the nation the first generation born after the founding of the People's Republic of China was united in its political outlook and at first embraced the Cultural Revolution of 1966 but then split into warring factions Investigating the causes of this fracture Guobin Yang argues that Chinese youth engaged in an imaginary revolution from 1966 to 1968 enacting a political mythology that encouraged violence as a way to prove one's revolutionary credentials This same competitive dynamic would later turn the Red Guard against the communist government Throughout the 1970s the majority of Red Guard youth were sent to work in rural villages where they developed an appreciation for the values of ordinary life From this experience an underground cultural movement was born Rejecting idolatry these relocated revolutionaries developed a new form of resistance that signaled a new era of enlightenment culminating in the Democracy Wall movement of the late 1970s and the Tiananmen protest of 1989 Yang's final chapter on the politics of history and memory argues that contemporary memories of the Cultural Revolution are factionalized along these lines of political division formed fifty years before **Revolution and War** Stephen M. Walt, 2013-08-07 Revolution within a state almost invariably leads to intense security competition between states and often to war In Revolution and War Stephen M Walt explains why this is so and suggests how the risk of conflicts brought on by domestic upheaval might be reduced in the future In doing so he explores one of the basic questions of international relations What are the connections between domestic politics and foreign policy Walt begins by exposing the flaws in existing theories about the relationship between revolution and war Drawing on the theoretical literature about revolution and the realist perspective on international politics he argues that revolutions cause wars by altering the balance of threats between a revolutionary state and its rivals Each state sees the other as both a looming danger and a vulnerable adversary making war seem both necessary and attractive Walt traces the dynamics of this argument through detailed studies of the French Russian and Iranian revolutions and through briefer treatment of the American Mexican Turkish and Chinese cases He also considers the experience of the Soviet Union whose revolutionary transformation led to conflict within the former Soviet empire but not with the outside world An important refinement of realist approaches to international politics this book unites the study of revolution with scholarship on the causes of war **A History of American Magazines, Volume III:**

1865-1885 Frank Luther Mott, 1938 The first volume of this work covering the period from 1741 1850 was issued in 1931 by another publisher and is reissued now without change under our imprint The second volume covers the period from 1850 to 1865 the third volume the period from 1865 to 1885 For each chronological period Mr Mott has provided a running history which notes the occurrence of the chief general magazines and the developments in the field of class periodicals as well as publishing conditions during that period the development of circulations advertising payments to contributors reader attitudes changing formats styles and processes of illustration and the like Then in a supplement to that running history he offers historical sketches of the chief magazines which flourished in the period These sketches extend far beyond the chronological limitations of the period The second and third volumes present altogether separate sketches of seventy six magazines including The North American Review The Youth's Companion The Liberator The Independent Harper's Monthly Leslie's Weekly Harper's Weekly The Atlantic Monthly St Nicholas and Puck The whole is an unusual mirror of American civilization

The Formation of the Chinese Communist Party Yoshihiro Ishikawa, 2013 The reception of Marxism in China Soviet Russia the Comintern and the Chinese Communist movement Toward the formation of the Chinese Communist Party The First National Congress of the Chinese Communist Party *Zheng Chaolin, Selected Writings, 1942-1998*, 2022-12-05 Zheng Chaolin helped found the Chinese Communist Party's European branch in Paris in 1922 and its Trotskyist Opposition in Shanghai in 1931 He held the world record in political imprisonment seven years under Chiang Kai-shek as a revolutionary and 27 under Mao as a counterrevolutionary thus beating by a year Auguste Blanqui's previous record After joining the revolution in his teens his commitment never wavered Born in 1901 he died in 1998 so his life was coterminous with the century and a dramatic embodiment of its vicissitudes This book is record of his contribution to revolutionary thought in China

Marx and Engels August H. Nimtz Jr., 2000-03-18 According to Nimtz no two people contributed more to the struggle for democracy in the nineteenth century than Karl Marx and Frederick Engels Presenting the first major study of the two thinkers in the past twenty years and the first since the collapse of the Soviet Union this book challenges many widely held views about their democratic credentials and their attitudes and policies on the peasantry the importance of national self-determination the struggle for women's equality their so-called Eurocentric bias political and party organizing and the possibility for socialist revolution in an overwhelmingly peasant and underdeveloped country like late nineteenth century Russia

Daisaku Ikeda's Philosophy of Peace Olivier Urbain, 2010-03-30 Who is Daisaku Ikeda At one level he is the leader of a religious movement Soka Gakkai which began in Japan where it still has its headquarters but which now claims 12 million adherents around the world At another level he is a globetrotting figure whose formal conversations with diverse writers thinkers and diplomats including Arnold Toynbee Joseph Rotblat and Mikhail Gorbachev have garnered him an international profile as well as academic recognition Perhaps above all else Daisaku Ikeda is viewed as a campaigner for peace And it is Ikeda's specific contribution to peacebuilding notably through the central emphasis he has placed on the

significance of dialogue that this book explores the first to do so in a concerted way Olivier Urbain shows that while Soka Gakkai the value society may stem from the medieval principles of Nichiren Buddhism under Ikeda's leadership it has taken these classic wisdoms and transformed them Now essentially classless and secularised as well as adaptable and sensitive to modern challenges like resource shortages and climate change this argues the author is a pragmatic approach to peace which has proved both popular and eminently transportable

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