

Historical Context, Modern Communist Movements, 50501, No Kings, and the Modern Red Terror or So-Called “Revolutionary” Communists of America

“Why have a statue of liberty when we have Adam!” “Not your brazen Greek Goddess!”

They just couldn’t let a **French-American woman** be free.

Part I — The French Revolution, the Reign of Terror, Slavery, and the Historical Context of the Statue of Liberty

The French Revolution and the Reign of Terror

The French Revolution began in 1789 and fundamentally changed the political structure of France. The monarchy was eventually abolished, and France became a republic. The Revolution became increasingly radical, particularly during the period known as the Reign of Terror, which generally lasted from September 1793 through July 1794.

The Reign of Terror was centered politically in Paris, although revolutionary repression and violence occurred throughout France. Revolutionary authorities established institutions such as the Committee of Public Safety and the Revolutionary Tribunal to identify and punish people considered enemies of the Republic.

The people targeted were primarily identified according to their political position, social status, religion, or suspected opposition to the Revolution, rather than race. Targets included royalists and monarchists, suspected counter-revolutionaries, nobles and former aristocrats, clergy who opposed revolutionary requirements, and political opponents within the revolutionary movement itself. The government also arrested ordinary people accused of disloyalty, hoarding, or assisting the Revolution's enemies.

The Reign of Terror was therefore not primarily a racial campaign. Jews, Russians, and Germans were not collectively targeted simply because of their ethnicity or nationality. Jewish people in France had received full civic equality in 1791. Russia and various German states were enemies of revolutionary France in the international wars surrounding the Revolution, but this was a military and political conflict rather than a campaign to persecute Russians or Germans as racial groups.

The French Revolution and Slavery

The French Revolution also became connected with the question of slavery in France's colonies. France had colonies in the Caribbean and elsewhere where slavery was practiced, and the question of slavery became increasingly important as revolutionary ideas concerning citizenship and equality spread.

In 1791, a major uprising of enslaved people began in Saint-Domingue, the French colony that would eventually become Haiti. In 1793, French commissioners in Saint-Domingue proclaimed the abolition of slavery there.

On February 4, 1794, the French National Convention formally abolished slavery throughout the French colonies. This was a major revolutionary development, although it occurred amid continuing war and political upheaval.

The abolition of slavery and the Reign of Terror were related to the broader revolutionary period, but they were different political and historical developments. The Terror primarily concerned political enemies and perceived threats to the French Republic, while abolition concerned slavery, colonial rule, enslaved people, and the revolutionary struggle in the colonies.

The abolition did not remain permanent. In 1802, Napoleon Bonaparte restored slavery in French colonies where France was able to enforce the policy. The struggle continued in Saint-Domingue, and in 1804 Haiti declared independence, becoming the first independent state created through a successful large-scale revolt of enslaved people in the modern era.

Why Russia Became an Enemy of Revolutionary France

Russia became increasingly hostile toward revolutionary France because the French Revolution challenged the existing European political order. Russia was an absolute monarchy under Empress Catherine II, and the overthrow of the French monarchy and execution of Louis XVI in January 1793 alarmed European monarchies.

French revolutionary ideas concerning popular sovereignty, republican government, and the overthrow of hereditary privilege were viewed by European monarchies as potentially dangerous. There was concern that revolutionary ideas could spread beyond France and encourage political unrest elsewhere.

France also went to war against several European powers. Russia participated in the broader coalitions formed against revolutionary France. These conflicts were not simply ideological; they also involved territory, military power, alliances, and the balance of power in Europe.

Russia was also heavily involved in the partitions of Poland, which occurred in 1772, 1793, and 1795. The geopolitical struggles surrounding Poland were part of the larger European competition for power during this period.

By 1798–1799, Russia was actively fighting revolutionary France as part of the War of the Second Coalition. Russian forces fought French forces in places including Italy and Switzerland.

Thus, Russia's opposition to France was principally a combination of monarchical opposition to the Revolution, fear of revolutionary political ideas, military alliances, territorial interests, and the broader European struggle for power.

Overall Historical Context

The French Revolution was not fundamentally a conflict between racial groups. The Reign of Terror primarily targeted people whom revolutionary authorities considered political or internal enemies of the Republic. Russians and Germans could be enemies of France in the context of international warfare, but that was different from systematically targeting Russian or German civilians because of their ethnicity.

At the same time, the revolutionary period produced a significant transformation concerning slavery. In 1794, revolutionary France officially abolished slavery in its colonies, although Napoleon reversed that policy in 1802.

The history therefore involves several overlapping conflicts: the struggle over France's government, political repression during the Terror, wars against European monarchies, colonial conflicts, and the struggle against slavery.

The Statue of Liberty and Its Historical Context

The Statue of Liberty fits into this broader history, but not as a monument directly created by the French Revolution or the Reign of Terror. There is approximately a 90-year gap between the Reign of Terror and the statue's dedication in 1886.

The connection is through French republican and Enlightenment ideas, abolition, and the later French political struggle over monarchy, empire, and democracy.

1. French Revolution — 1789–1799

The French Revolution overthrew the monarchy, established a republic, experienced the Reign of Terror, and fought European monarchies including Austria and Prussia, with Russia becoming involved in the coalitions against revolutionary France.

2. Abolition of Slavery — 1794

During the revolutionary period, France abolished slavery in its colonies in 1794. Napoleon later restored slavery in 1802.

3. France's Later Political Struggles

France subsequently experienced Napoleon's rule, the restoration of the monarchy, the July Monarchy, the Second Republic, Napoleon III's Second Empire, and finally the Third Republic in 1870.

By the time the Statue of Liberty was conceived, France was again dealing with the question of whether it would remain a republic or return to authoritarian or monarchical government.

4. Édouard de Laboulaye — 1865

This is where the Statue of Liberty's direct history begins.

Édouard de Laboulaye was a French political thinker, American constitutional scholar, and abolitionist. In 1865, following the Union victory and abolition of slavery in the United States, he proposed that France give America a monument celebrating liberty and democracy.

Laboulaye also hoped that the American example would encourage France to move toward democratic government. The Statue of Liberty project therefore developed within the context of the political relationship between France and the United States and France's own continuing political struggles.

5. Bartholdi and the Statue — 1870s–1886

French sculptor Frédéric-Auguste Bartholdi developed the project with Laboulaye. The French people financed the statue while Americans, and what seems to be a “Religious Order,” and “Bolsheviks” raised money for the pedestal.

The statue was formally dedicated in New York Harbor on October 28, 1886, as *Liberty Enlightening the World*.

The Statue of Liberty and the History of Slavery

The statue has broken chains and a broken shackle at Liberty's feet. These elements have been interpreted as symbols connected to the abolition of slavery.

Laboulaye was president of the French Anti-Slavery Society, and he regarded the American abolition of slavery as an important achievement.

However, the Statue of Liberty was not intended solely as a monument to the end of slavery. Its historical meaning encompassed American independence, liberty, democracy, and the Franco-American relationship as well.

The symbolism therefore exists within several overlapping historical contexts rather than representing a single event.

[1883 Art Loan Fund Exhibition for the Bartholdi pedestal, and there were quite a few prominent people involved. It is useful to separate organizers, honorary officers, artists, lenders, and literary contributors, because they did not all have the same role.

Key people connected with the 1883 exhibition

American Committee for the Statue of Liberty

- William Maxwell Evarts — chairman of the American Committee for the Statue of Liberty; he asked Emma Lazarus to contribute a work. (Evarts German-Jewish)
- Constance Cary Harrison — writer and organizer who helped persuade Lazarus to participate. The National Park Service specifically identifies Evarts and Harrison as the people who asked Lazarus to compose the sonnet. ([National Park Service](#))

Exhibition leadership

- John Wolfe — honorary vice-president
- John Taylor Johnston — honorary vice-president
- August Belmont — honorary vice-president
- Montague Marks — secretary

A scholarly history of the exhibition identifies these men and notes that Wolfe, Johnston, and Belmont were honorary vice-presidents, while Marks served as secretary. ([Scribd](#))

Artists who helped organize/curate the exhibition

- James Carroll Beckwith
- William Merritt Chase
- J. Alden Weir

These artists, among others, helped curate the Pedestal Loan Exhibition at the National Academy of Design. ([Scribd](#))

People who contributed artwork or other material

One particularly interesting participant was Mark Twain. He was among the writers and artists asked to contribute material for the exhibition. Instead of simply submitting an artwork, Twain sent a check and a *humorous alternative proposal called “Why a Statue of Liberty When We Have Adam!”* ([Library of America](#))

Catharine Lorillard Wolfe, a major New York art collector and philanthropist, was another important participant. She lent ten paintings to the exhibition. ([Scribd](#))

Emma Lazarus — “The New Colossus”

Lazarus's sonnet was specifically commissioned/requested for the exhibition as a contribution to the fundraising effort. The National Park Service describes the event as an art and literary auction organized by the American Committee for the Statue of Liberty to raise money for the pedestal. ([National Park Service](#))

There is also an important detail: “The New Colossus” was the only poem read at the exhibition, according to the Library of America. It was subsequently printed in the exhibition catalog and received newspaper attention. ([Library of America](#))

So the basic structure was:

American Committee for the Statue of Liberty

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Art Loan Fund Exhibition / Pedestal Fund

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National Academy of Design, New York — 1883

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Artists and collectors supplied artwork

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Writers supplied literary works

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Emma Lazarus supplied “The New Colossus”

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Proceeds supported construction of the Statue of Liberty's pedestal

The National Park Service confirms that the exhibition was specifically for the Bartholdi Pedestal Fund. ([National Park Service](#))

Historical Timeline

French Revolution — 1789

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Reign of Terror — 1793–1794

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French abolition of slavery — 1794

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Napoleon restores slavery — 1802

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French political struggles between monarchy, empire, and republic

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U.S. Civil War and abolition of slavery — 1861–1865

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Édouard de Laboulaye proposes the Statue of Liberty project — 1865

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Statue constructed in France — 1870s–1884

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Statue arrives in New York — 1885

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Statue of Liberty dedicated — 1886

The Historical Connection in Context

The historical connection between the French Revolution and the Statue of Liberty is therefore several generations removed from the Reign of Terror itself.

The strongest direct historical connection is through 19th-century French republicanism, the French-American relationship, the American Revolution and the American Civil War, the abolition of slavery, and Édouard de Laboulaye's interest in democratic government in France.

The Statue of Liberty emerged during a later period of French political development. Its creation followed the Revolution, the Reign of Terror, Napoleon's rise and fall, the restoration of the French monarchy, the Second Republic, the Second Empire, and the establishment of the Third Republic.

Understanding this sequence places the Statue of Liberty within the larger history of changing ideas about liberty, republican government, slavery, abolition, France, and the United States.

Part II — Modern Communist Movements

Overview

Modern communist movements descend from several different ideological and organizational traditions. They should not be treated as a single identical movement because contemporary communist organizations differ in ideology, political strategy, organizational structure, and relationship to elections and existing governments.

The principal currents include Marxism-Leninism, Maoism, Trotskyism, parliamentary communist parties, international communist organizations, and revolutionary communist organizations.

1. Marxism-Leninism and Communist-Party Governments

Marxism-Leninism is associated with the revolutionary theory and political organization developed around Vladimir Lenin and the later Soviet tradition.

Five states are commonly described as being governed by communist parties:

- China — Communist Party of China
- Vietnam — Communist Party of Vietnam
- Cuba — Communist Party of Cuba
- Laos — Lao People's Revolutionary Party
- North Korea — Workers' Party of Korea

These governments differ significantly in their political institutions, economic systems, and interpretations of communist ideology. A communist-party government therefore does not necessarily operate according to exactly the same model as another communist-party government.

2. Maoism and Marxism-Leninism-Maoism

Maoism developed from Marxism-Leninism through the political thought and revolutionary strategy associated with Mao Zedong.

Contemporary Maoist organizations continue to operate internationally. One modern development is the International Communist League, established in 2022, which identifies itself with Marxism-Leninism-Maoism and seeks greater international coordination among Maoist organizations.

Maoist movements have historically emphasized:

- revolutionary organization in rural areas
 - peasant participation
 - protracted revolutionary struggle
 - opposition to capitalism and imperialism
 - revolutionary transformation of existing political institutions
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3. Trotskyism

Trotskyism derives from the political writings of Leon Trotsky and developed in opposition to Stalin's interpretation of Soviet communism.

Modern Trotskyist organizations remain active internationally. Common themes include:

- international revolution
- opposition to Stalinism
- workers' political organization
- permanent revolution
- international coordination among revolutionary organizations

One contemporary organization, the Revolutionary Communist International, describes itself as an international revolutionary communist organization based on the traditions of Marx, Engels, Lenin, and Trotsky.

4. Democratic or Parliamentary Communist Movements

Some communist parties operate through elections, legislatures, unions, and conventional political organizing rather than seeking immediate revolutionary overthrow of existing governments.

Examples include communist parties in countries such as:

- India
- France
- Greece
- Portugal
- Brazil
- South Africa
- Japan
- Spain
- United States

The Communist Party of India (Marxist), for example, remains an organized political party and describes its program through Marxist analysis.

A communist political party and a revolutionary armed movement are therefore separate categories.

5. International Communist Coordination

There is also an international network of communist and workers' parties.

The International Meeting of Communist and Workers' Parties (IMCWP) provides a forum through which communist and workers' parties from different countries coordinate and discuss international political issues.

Contemporary international communist meetings have included discussions concerning imperialism, NATO, capitalism, anti-communism, and other international political questions.

This represents one form of international coordination while individual communist parties continue to operate within their own national political systems.

6. Revolutionary Communist Internationals

Some organizations have an explicitly international revolutionary objective rather than focusing primarily on participation in existing parliamentary systems.

The Revolutionary Communist International (RCI) describes its objective as building a global revolutionary organization based on Marx, Engels, Lenin, and Trotsky.

There are also organizations identifying themselves with a revived Communist International tradition and advocating international revolutionary organization against capitalism and imperialism.

A Useful Way to Separate the Movements

Movement	Historical tradition	Exists today?	General approach
Marxism-Leninism	Lenin / Soviet tradition	Yes	Communist-party organization and state socialism
Maoism	Mao Zedong	Yes	Revolutionary Marxism-Leninism with Maoist theory
Trotskyism	Leon Trotsky	Yes	International revolutionary socialism
Parliamentary communism	Various communist traditions	Yes	Elections, legislatures, unions, political organizing
International communist organizations	Communist internationalism	Yes	Coordination among communist organizations

Movement	Historical tradition	Exists today?	General approach
Revolutionary communist movements	Marx, Lenin, Trotsky and related traditions	Yes	Revolutionary transformation of capitalism

An Important Distinction

It is useful to distinguish communism, socialism, democratic socialism, social democracy, and ordinary left-wing politics. These traditions overlap historically, but they are not synonymous.

Likewise, the fact that an organization describes itself as communist does not automatically mean that it supports the same ideology, methods, or political system as the Communist Party of China, the former Soviet Communist Party, a Maoist organization, or a Trotskyist organization.

A broad historical sequence can therefore be represented as:

Marx & Engels → Lenin → Soviet Marxism-Leninism → Stalinism → Maoism → Trotskyism → post-Soviet communist movements → contemporary international communist organizations → communist parties operating today.

This provides a chronological connection from the nineteenth-century origins of communism through the Russian Revolution, Bolshevism, the Soviet period, and modern international communist organizations.

Part III — The 50501 Movement and No Kings Protests

The Origins of 50501

The 50501 movement emerged in the United States in January 2025.

The name refers to:

50 protests — 50 states — 1 movement

The initial concept was posted on Reddit by a user operating under the name “Evolved_Fungi.” The idea called for coordinated demonstrations across the United States.

The identity of Evolved_Fungi has not been reliably established publicly. The available reporting therefore supports identifying the account as the originator of the initial 50501 concept rather than assigning a publicly unverified personal identity to the account.

Kay Evert

Kay Evert became associated with the early organization of 50501 and with NoVoiceUnheard.

Available information identifies Evert as an early organizer.

Accordingly:

Kay Evert — early 50501 organizer

Her role in the movement should be kept separate from claims concerning ancestry or religious identity.

Other 50501 Organizers

The movement developed through decentralized organizing rather than through a single publicly identified national leadership structure.

Other organizers and organizations became involved in building state and local chapters.

The documented organizational picture therefore includes:

Person / organization	Documented role
Evolved_Fungi	Originated the initial 50501 concept
Kay Evert	Early organizer associated with 50501
Local 50501 organizers	Built state and local chapters
Political Revolution	Early organizational/technical partner
Voices of Florida	Organizer-training and safety support
The available evidence does not establish that these people or organizations constituted one centralized command structure.	

The No Kings Movement

The No Kings protests developed later from the broader protest network.

50501 activists are credited with originating the “No Kings” rallying cry. The subsequent No Kings movement developed into a larger coalition involving numerous organizations.

Indivisible became one of the principal organizational coordinators of the nationwide No Kings demonstrations.

Other organizations involved in the broader coalition included organizations such as:

- ACLU
- MoveOn

- **Public Citizen**
- **Black Voters Matter**
- **Voto Latino**
- **League of Women Voters**
- **American Federation of Teachers**
- **50501**
- **Indivisible**

The No Kings movement therefore developed through coalition organizing rather than a single founder.

Indivisible itself describes the organization as having played a major role in spearheading the nationwide No Kings protests.

Indivisible

Indivisible was founded in the aftermath of the 2016 presidential election.

Its origins came from a guide created by former congressional staffers, including Ezra Levin and Leah Greenberg. The organization subsequently developed into a national grassroots organization with chapters and affiliated activists throughout the United States.

Leadership

Indivisible currently identifies:

- **Leah Greenberg — Co-Executive Director**
- **Ezra Levin — Co-Executive Director**

Indivisible's own leadership page identifies both as its co-executive directors and identifies Greenberg as a co-founder.

Background and ancestry

For Leah Greenberg and Ezra Levin, public sources document their Jewish identity.

Part IV — Revolutionary Communists of America

Formation

The Revolutionary Communists of America (RCA) is a contemporary communist political organization in the United States.

The organization was formally launched at its Founding Congress in Philadelphia on July 27–28, 2024. More than 400 participants attended, and delegates elected a Central Committee as the organization's national leadership.

The RCA developed from the U.S. section of the International Marxist Tendency (IMT) and its predecessor organization.

In February 2024, hundreds of participants took part in meetings concerning the formation of the new organization. Antonio Balmer opened the discussion concerning the launching of a revolutionary party.

Principal Founding and Early Leadership Figures

John Peterson

John Peterson was a longstanding leader of the U.S. Marxist organization that preceded the RCA.

At the July 2024 founding congress, Peterson was identified as a member of the RCA Executive Committee. He formally moved the documents establishing the party, and the founding congress subsequently voted unanimously to launch the organization.

Antonio Balmer

Antonio Balmer was another prominent figure in the formation of the RCA.

He opened the February 2024 discussion concerning the creation of the new revolutionary party and later served on the RCA Executive Committee. He also spoke at the July 2024 founding congress concerning the organization's political objectives.

Jon Lange

Jon Lange was associated with the editorial work surrounding *Socialist Revolution* and the transition toward the RCA's publication, *The Communist*.

Bryce Gordon

Bryce Gordon participated in the initial RCA launch and spoke concerning Lenin and the Bolsheviks. He subsequently became involved in the organization's leadership.

RCA Organizational Lineage

The RCA describes its development through the following organizational lineage:

International Marxist tradition

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International Marxist Tendency

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U.S. section established in 1998

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U.S. Marxist organization / Socialist Revolution

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2023–2024 organizational expansion

↓

Revolutionary Communists of America

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Founding Congress — Philadelphia, July 27–28, 2024

The RCA itself describes Ted Grant as the founder of the broader international Marxist tendency from which this tradition developed. He was therefore an important figure in the organization's international ideological lineage, rather than the founder of the American RCA specifically.

The Revolutionary Communist International

The RCA is also connected internationally to the Revolutionary Communist International (RCI).

The RCA participated in the founding congress of the RCI in 2024. The RCA describes the RCI as an international organization connecting revolutionary communist organizations in numerous countries. Its stated ideological lineage includes Marx, Engels, Lenin, and Trotsky.

The RCA therefore has both:

a U.S. organizational structure

and

an international revolutionary communist connection.

RCA Political Character

The RCA describes itself as a revolutionary communist organization whose objective is the revolutionary overthrow of capitalism and the establishment of a socialist society.

Its own founding materials explicitly identify the organization as a communist party and discuss the historical traditions of Marxism, Leninism, Bolshevism, and revolutionary communism.

The organization's own account of its founding states that its goal is to unite communists and class-conscious workers into an organized revolutionary force.

This is important when distinguishing the RCA from communist parties that primarily participate in conventional parliamentary politics.

Part V — Connecting the Historical and Modern Sections

The subjects in this document involve several different historical periods and should be kept chronologically distinct.

Historical Development

French Revolution — 1789

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Reign of Terror — 1793–1794

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French abolition of slavery — 1794

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Napoleon restores slavery — 1802

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Nineteenth-century French political struggles

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U.S. Civil War and abolition — 1861–1865

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Laboulaye proposes Statue of Liberty project — 1865

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Statue of Liberty dedicated — 1886

↓

Russian Revolution — 1917

↓

Soviet Communist period

↓

Post-Soviet communist movements

↓

Contemporary international communist organizations

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Revolutionary Communists of America — 2024

↓

50501 movement — 2025

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No Kings coalition and demonstrations — 2025 onward

Important Distinctions

Several different subjects in this document should not be treated as one continuous organization.

French Revolution

A historical revolution in France beginning in 1789.

Reign of Terror

A period of revolutionary political repression occurring primarily in 1793–1794.

Marxism

A nineteenth-century political and economic theory associated with Karl Marx and Friedrich Engels.

Bolshevism

A revolutionary political tradition associated with Vladimir Lenin and the Bolshevik faction of the Russian socialist movement.

Modern communist movements

A broad collection of organizations that developed from different Marxist, Leninist, Maoist, Trotskyist, and related traditions.

Revolutionary Communists of America

A specific contemporary U.S. communist organization formally launched in 2024. Its own records identify its founding congress, leadership, and international organizational connections.

50501

A separate contemporary grassroots protest movement originating from an anonymous Reddit account in 2025.

No Kings

A later coalition and protest movement that incorporated 50501 and Indivisible among its organizers and partners.

Indivisible

A separate progressive political organization founded after the 2016 election by a group of former congressional staffers, including Leah Greenberg and Ezra Levin.

Summary

The historical material begins with the transformation of France during the French Revolution, continues through the Reign of Terror, abolition of slavery, Napoleon's restoration of slavery, and France's later republican development, and then connects to the creation of the Statue of Liberty in the nineteenth century.

The modern political section follows a different historical line: Marx and Engels → Lenin and Bolshevism → Soviet communism → Maoism and Trotskyism → contemporary communist parties and international organizations → the Revolutionary Communists of America.

A separate modern political-development line concerns the 50501 movement and No Kings protests. The 50501 concept originated with the anonymous Reddit account Evolved_Fungi, while later organizers and organizations developed the movement. No Kings subsequently became a larger coalition, with 50501 and Indivisible among the principal organizations associated with its organization and coordination.

This distinction allows the organizational history, ideological history, and individual biographical information to be examined separately without turning an unverified ancestry claim into a historical fact.





to finally overthrow the biggest threat
to the world revolution.



The American bourgeoisie.



There will be no more border walls,
no more mass incarceration.

We are not waging war against individual persons. **We are exterminating the bourgeoisie as a class.** During the investigation, do not look for evidence that the accused acted in deed or word against Soviet power. The first questions that you ought to put are: To what class does he belong? What is his origin? What is his education or profession? And it is these questions that ought to determine the fate of the accused. In this lies the significance and essence of the Red Terror

—Martin Latsis, *Red Terror*, no 1, Kazan, 1 November 1918, p. 2^[92]

We are calling for:

Modern communist organizations, particularly those who model after former ones to be labeled as Transnational Terrorist Organizations for their known terror against populations.

Currently they are targeting Native Americans: Native Americans, Anthropological, Heritage.

Decreed after [assassination attempts](#) on Vladimir Lenin along with the successful assassinations of Petrograd Cheka leader [Moisei Uritsky](#) and party editor V. Volodarsky^[7] in alleged retaliation for Bolshevik mass repressions, the Red Terror was [modeled](#) on the Reign of Terror of the French Revolution,^[8] and the [Paris Commune](#).^[9] The policy sought to eliminate [political dissent](#), opposition, and any other threat to Bolshevik power.^{[10][11]}

“Modeled”