

The New Magazine

Supplement of **THE DAILY WORKER**

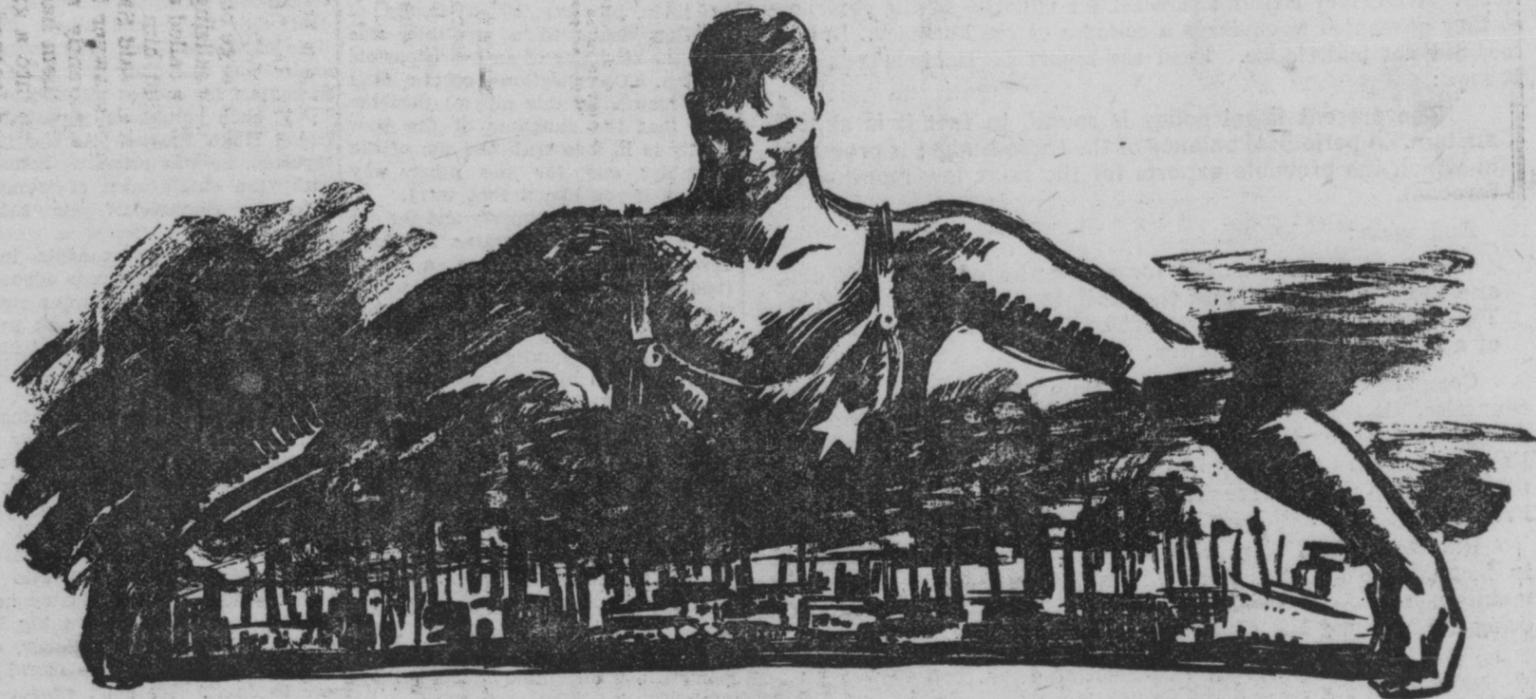
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The Worker of the Soviet Union--The Master of His Country and the Creator of a New Social Order



By Fred Ellis

British Conservatives Are Seeing the Light

EVEN the British conservatives, the party of Baldwin and Chamberlain, are beginning to see the Soviet Union in its true light. This is clearly manifested by the report on the present state of the Soviet Union submitted to the Conservative Party of Great Britain by four conservative members of parliament on their return from a tour of investigation in Russia.

Is it an objective, impartial report? Of course, not. The signers of the report—Lieutenant-Colonel T. C. R. Moore, Robert Boothby, Frank Nelson and Captain R. E. Bourne—are members of the Conservative Party of Great Britain. That means something. It means that these men have approached the Soviet Union in a certain frame of mind and have proceeded to examine its conditions from a certain point of view.

And what is that? It is the frame of mind and the point of view of people who are *irreconcilably opposed* to the present order of things in the Soviet Union. It is the attitude of capitalist-imperialists who are filled with the most venomous hatred towards the first Workers' and Peasants' Republic—the beacon light of the world struggle against capitalist oppression of the workers, the farmers and the oppressed colonial slaves.

Compelled to Recognize Part of the Truth.

AND yet, despite their hatred and opposition to the Soviet Union, despite their year long efforts to break and destroy the historic achievements of the toilers of Russia, the British capitalists are finally compelled to recognize the truth about the Soviet Union. At least, part of the truth. And what is it?

We will quote verbatim some of the statements contained in the report.

First, as to the stability of the Soviet Government. This is an important question. Because there is not a single capitalist government in the world, with the exception of the government of the United States, that feels itself either secure or stable. Stability in the governmental affairs of the capitalist world is a thing of the past. It has vanished with the first artillery shot that was fired in the late imperialist war. Now, what about the stability of the Soviet Government?

On this the report says:

There can be no doubt whatsoever that the present government of Russia is stable and has come to stay. On that point all opinions worth considering are unanimous.

Of how many present-day capitalist governments could the British conservative delegation say the same? Could that be said of the German, or the French or even the English government? Not in the face of what is taking place in those countries.

See what has happened only recently. In Germany, the downfall of Luther, then no government at all, then a makeshift arrangement of such a flimsy nature as will surely go to pieces with the first

blow of political winds. In France things are even worse. There governments are changing so fast that it would take a moving picture camera to keep a record of them. And as to the British government? Why, the best sign of its "stability" is the general strike which, tho betrayed by the reactionary labor leaders, is a good indication of what is yet to come.

But the Soviet government, the government of workers and peasants is stable and has come to stay. So says the party of Baldwin and Chamberlain.

Revolution Improves Condition of Masses.

SO much for the stability of the government. Now, what about the conditions and mode of life of the masses? This is an important subject, too. In view of the undisputable fact that the standard of living of the masses all over the world, the United States not excepted, is continually going down and their conditions of life becoming worse, it is important for the workers and farmers to know that in the Soviet Union a process is taking place in exactly the opposite direction. The standard of living of the workers and peasants in the Soviet Union is *continually improving*. To substantiate this once more, we quote the report of the British conservatives. It says:

The information supplied to us by many sources indicate the bulk of the worker and peasants are better off since the revolution than before.

What other country in the world can boast of a thing like that? None, not even the United States, the richest and most powerful capitalist country in the world.

Since the Bolshevik revolution means approximately since after the imperialist war, and since that time real wages in the capitalist countries have gone down, hours of work lengthened, speed-up systems intensified and conditions of labor generally worsened. This is true of every capitalist country in the world. And about the United States, the only thing that can be said is that here the standard of living of the workers has not been lowered *as much* as in the European capitalist countries due to the upward swing of American imperialism with its policy of buying off and corrupting certain sections of the labor aristocracy.

But in the Soviet Union the exact opposite is taking place. Since the November revolution in 1917, which established a government of workers and peasants, the toiling masses are better off than they were before under the rule of the czar, the landlords, and the capitalists. This is what Baldwin's delegation is compelled to admit.

And on the general economic and cultural conditions of the masses in the Soviet Union, the report says:

All workers, including soldiers, are daily given a proportion of the free seats in the theatres, concerts and cine-

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British Conservatives Are Seeing the Light

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mas thruout Russia. They furthermore are remitted taxes, and the rates they obtain for the education of their children are at reduced costs, or entirely free; they pay less for their accomodations, and less for their food while having the first call on both. They enjoy cheaper travelling facilities, on tram, train, bus or whatever local means of locomotion may be available and in the big towns are supplied with open air concerts and wireless apparatus on a scale and system far ahead of anything we in Western Europe posses.

Not bad, at all, is it? The workers and peasants of the Soviet Union are the government and privileged classes. Well, that's exactly what is meant by the dictatorship of the proletariat.

Strict and Sound Financial System.

THERE was a good deal of talk recently about the soundness of the financial system in the Soviet Union. Some anti-Soviet papers went even as far as "forecasting" a collapse of the Soviet currency. Well, they couldn't forecast the collapse of the government so they attempted to envisage a collapse of the currency. But that, too, did not materialize. Read the report of Baldwin's delegates. It says:

The present fiscal policy is sound, in fact it is almost austere. A periodical balance of the trade budget is produced in which the probable exports for the next few months are forecast.

And again:

The 1926 budget calls for a revenue of \$2,000,000,000, and there is no doubt that the receipts will reach this figure. The Soviet national debt is \$254,000,000, or about one-half of a month's normal revenue.

Compare this with the financial state of most of the European countries. Everyone of them is running to the United States for money. Everyone of them is getting it. And yet, how many of the European powers are able to balance their budgets? How many of them can keep their currencies at par? Not even the strong powers, France least of all.

But the Soviet Union, without any assistance from the outside, in fact despite all obstructions from the outside, is managing to maintain a financial system which even British conservatives must designate as sound and austere.

A Proper Pre-Election Idea.

NOW, in the face of the approaching congressional elections, it is hereby suggested that the workers and farmers of the United States give a little thought to the report of the British conservatives. It contains a vital and practical lesson, which is this: When you live under a government which takes its dictates from the capitalists, like in the United States, you have one situation. On the other hand, when you live under a government which taken its dictates from the workers and poor farmers, like in the Soviet Union, you have an entirely different situation. One is good for the capitalists and is maintained by them. The other is good for the overwhelming majority of the population and should be brought about by them.

The road towards it is independent political action. Break with the old capitalist parties. Form a party of your own. And wage a systematic struggle for a workers' and farmers' government in the United States.

MATTHEW WOLL, first vice-president of the American Federation of Labor, has made a statement the other day that the workers of the United States must support the farmers. He said in so many words that organized labor is going to support them. This is a good statement as far as it goes. But it does not go far enough to produce practical results either for the workers or the farmers in the coming elections.

The Workers (Communist) Party is advocating an alliance between the workers and poor farmers against the capitalist parties. The proposal is that the workers organize politically, put forward their own labor candidates and wage their own independent political battles. And, furthermore, that the farmer organizations also put forward their own candidates against those of the capitalist parties. And that in doing so the workers and poor farmers make an alliance to fight jointly against their common enemy.

What does Matthew Woll say about this practical proposition?

Alex. Bittelman.

What Is Pilsudski Going to Do About It?

The economic crisis in Poland has developed with extraordinary intensity, and the registered unemployed by the middle of March numbered 359,000—46,000 more than in January. The industries mainly affected are coal and textiles. Some idea of the steady deterioration of conditions is given by the following figures of "official" unemployment:

September, 1923	52,000
September, 1924	156,000
September, 1925	200,000
December, 1925	300,000
January, 1926	313,000
March, 1926	359,000

The economic decline is attributed, as in other countries, to financial "stabilization," under the direction of British financial advisers. The workers are becoming increasingly conscious of the contrast with conditions in Soviet Russia; and the politicians are reported to be negotiating with Soviet Russia for an economic agreement which might lead to orders from Russia for Polish products. Meanwhile the industrial unrest is spreading everywhere, and in spite of persistent attacks by the police, large demonstrations are being held.

A PEEK EACH WEEK AT MOTION PICTURES

"THE TORRENT."

THIS picture was made from a novel written by Blasco Ibanez, a Spanish republican, who in Paris periodically shakes his fist at the king of Spain in Madrid—which isn't bad publicity for his business, and it's quite safe. During the war he wrote propaganda novels for the allies, of which the "Four Horsemen" and later "Mare Nostrum" were best known in this country. In his earlier days he occasionally wrote a readable story, but never a great novel—nor is this one from which the picture was made.

"The Torrent" begins with the loss of their property by a family of smaller means to a wealthier one thru the scheming of an avaricious old woman. Complications set in (and give reason for this movie) thru the fact that the daughter of the poor family is in love with the son of the wealthier one (or the other way around, if you like it that way).

The loss of the property and the old lady's insistence separates the love birds. But the girl has a voice (trained by the village barber) which she uses to seek her fortune in Paris. Here she becomes a famous opera star with a reputation for not too close attention to moral scruples.

As usual in the movies, a desire to see her old town brings her back—to further conquest of her old lover, now about to be married and on the eve of successful election to office. Despite her reputation, which has reached even the hamlet she revisits, the old flame bursts out and our young hero braves a raging torrent sweeping the city thru the bursting of a dam to win back his lady. (The much advertised torrent seems to have been made in the studio or in a nearby creek.)

The young man, driven from the girl he loves thru the insistence of his mother, who also insists on his political career, marries a conservative wife who loves him and bears him many children.

As the novel probably says, "many years elapse." Our lovers meet years afterward in Madrid. He a member of the chamber of deputies, old, having spent a life quite useless. She is still the old flame, youthful, vivacious, and seeing the dull wreck he has made of himself, sorry that their old love cannot be rekindled.

A convincing ending is the only saving grace of the movie. And if you must see this picture and are a mere male, guard your admiration from your wife. Greta Garbo, a movie star of European importation, is a capable actress and as beautiful a creature as ever walked before a camera. A real Spaniard, Ricardo Cortez, plays the leading role for all that it's worth—which isn't much. It's that kind of a movie. There are better ones.

W. C.

Labor, Movies and Some "Friendly Atmosphere."

HUGH FRAYNE, national organizer of the A. F. of L., attended a dinner in New York in honor of Will Hayes, "czar" of the movies, at the Waldorf Hotel, where, according to the press, a "friendly atmosphere" predominated.

Our friend Hugh Frayne enjoyed the atmosphere (in addition to the grub and cigars) and did what was expected of a labor leader who believes that what is good for capital won't do any harm to labor. He wasn't concerned with questions of the character of moving pictures. Do the movies deal with labor—and how? Do the lives of the workers, their hopes and aspirations and their struggles form fit subject for motion pictures, etc.?

No such problems agitated our friend Hugh Frayne. As the papers reported, he was primarily concerned with "the employment of women of notorious reputation." He said in part:

"With regard to scandals in the movies, our organization is opposed to the engagement of notorious persons to play in the films. I speak personally on this matter, because I have a high regard for the real artists in the films.

"I have raised a protest against undesirable women exploiting their scandals in motion pictures and have emphasized this protest by asking our people not to work where contracts are offered for such purposes."

As in all fields of working class endeavor, our labor leaders who dine with the magnates of industry in the "friendly atmosphere" of a big hotel overlook the question of labor, even if they must blossom into moral censors to do it. We don't expect anything for labor from movies made for profit and pandering to the cheapest emotions. But we do want more from our labor leaders.

After all, there are lower stages of morality than that of some of our notorious movie actresses. W. C.

CORRECTION

May 29, in the story "In South America" by Harrison George, the mistake was made of calling the Industrial Workers of the World the "International Workers of the World."

In addition, the space allotted for the story did not allow of the inclusion of the important list of economic demands on wages, hours and conditions of labor established by the Montevideo conference of marine workers as a program around which to rally the workers to unity within the Continental Committee of Maritime and Port Workers, nor the resolution to fight the divisional action of the pan-American Federation of Labor by the unity of all unions based on the class struggle.

Red Pepper

THE papers report that the Baptists plan a war on evolution. If you recall, these are the people that christen their converts by soaking their heads under water. But they don't keep the head under long enough.

FORMERLY worth about twenty cents, the French franc note has dropped in value to about three cents. A helluva note—frankly speaking.

THE politicians who are appealing for votes in the fall elections on the "wet" issue should adopt for their campaign the popular song, "Talking to the Moon."

VARE of Pennsylvania was nominated for senator on a "wet" program. A political opponent called his slogan "Vare and Beer." "This singular political concatenation, with much caterwauling accentuating it." Put that one in your book for your next political discussion!

ANNOUNCEMENTS place the wealth of this country at 353 billion dollars. If by chance we should ever leave this country and take our money with us the wealth would be only 352 billion. To be exact—\$352,999,999.93.

"WHAT civilization needs," says a scientist, "is a substitute for whiskey." Brother, we don't need it. We got it. And what's more—it's no good!
Walt Carmon.

The Eucharistic Congress

By THURBER LEWIS.

On June 20-24 Chicago will be the scene of a great medieval revival. On those four days the International Eucharistic Congress will divide its ceremonies between Chicago and the seat of the Roman Catholic Diocese at Mundelin, Ill., a few miles distant.

It will be the 23th biennial congress and the first to be held in the United States. Every two years a city is chosen in a different part of the world. The congresses are attended by the leaders of the Roman hierarchy, thousands of priests, monks and nuns. They are presided over by a papal nuncio, appointed by the pope. Catholics who can afford it come from the far corners of the earth.

What is the purpose of these congresses?

The Religious Meaning of The Eucharist The church claims they are purely spiritual reunion of millions of Catholic believers who come as pilgrims from the four quarters of the globe to do honor to Christ and to confess their faith before men. The congresses are called "Eucharistic" because they are a glorification of the sacrament. The word comes from a combination of two Greek terms which mean "to rejoice." Its religious meaning was given by the Gospel of St. Luke (XXII, 19) in which the Greek terms "Eucharistias" is used in the sentence, "and taking bread . . . He gave thanks." The word thus became a way of indicating the sacrament of the blood and body of Christ.

According to the New Testament, which has been superimposed on the old Hebrew books, when Christ sat at the Last Supper the night before his death and, said, referring to the bread, "Take ye and eat, this is my body," and, referring to the wine, said, "Drink ye all of this, this is my blood," he, without probably any intention of doing so, laid the basis of what has become the central tenet of the Catholic faith.

The Real Body And Blood of The Christ. Catholics implicitly believe that when they eat consecrated bread and when they drink consecrated wine, they are eating and drinking the actual, REAL body and blood of Christ. They believe that at the last supper and in the words given above, Christ, thru his divine power, transformed his blood and body into wine and bread by adding the words, "Do this for a memory of me," he conferred the same power he himself exercised upon the disciples sitting around him and thru them upon all ordained priests for all time.

This is called "Transubstantiation," that is, the substance of blessed wine and bread become the substance of the blood and body of Christ.

Thus the Eucharistic Congress is what might be called a World Mass—it is presided over by the highest primates of the various countries—in worship of the transubstantiated body and blood of Christ.

Gigantic Preparations For Congress The wine and bread, or wafers, to be used on this occasion have been blessed by the pope and are being transported to Chicago under the careful watch of the Swiss guards of the Vatican. Millions of dollars are being spent in the preparations. Great thrones have been erected upon which will sit the papal nunci and visiting cardinals. One million pilgrims are expected. Great processions of nuns and monks in the garbs of their different orders will be led by archbishops and primates in purple and red robes. Masses of thousands of voices will be sung, including those of 62,000 children. Services in honor of the Eucharist will be participated in by hundreds of thousands. These are the bare facts of the International Eucharistic Congress.



By Fred Ellis

"Why do people build cathedrals for ancient ghosts to parade in while they themselves live in hovels?"—Robert G. Ingersoll.

Why The United States This Year? Why was the United States chosen for this year's congress? There is no doubt that the church of Rome gives considerable thought to the matter of the location of the congress' biennial sessions. The church of Rome is in a large measure a political institution. Its political influence in some countries, especially the Latin countries and Austria, is enormous. Its influence in Mexico was at one time quite as great. The Roman church, in Mexico, has played the role of a landlord and oppressor of the peons. Things have changed there. The church is having trouble with the new Mexico. Its priests are being expelled. Its educational system has been replaced by a lay system supervised by the government.

Count D'Yanville, the secretary of the Eucharistic Congress, is authority for the statement that the holding of the Congress in the United States this year has very much to do with the troublous times the church is having in Mexico. This means that the Catholic church, by a display of strength in the United States, hopes to influence the Mexican government to deal more easily with its representatives and institutions in the Southern Republic.

20,000,000 Catholics in America That is one creditable reason. Another is that there are, according to the church's estimates, 20,000,000 Catholics in the United States. There are 1,000,000 in Chicago alone. A great pageant of this sort will certainly have

the effect of arousing their church patriotism and perhaps of also influencing those outside the faith to be favorably impressed with the power of the church. Certainly so ancient and wise an institution as the Roman Catholic Church does not overlook these things. Certainly there are other considerations for them than merely "a confession of faith before men."

The Feudal Power Of The Church Is Still Felt By such dictums and upon such faith, the Roman church was the prevailing influence of feudalism. The answer to questions of knowledge as opposed to questions of belief was the stake! By the sheer momentum of the great power accrued to itself during those superstitious days and by the fact that capitalism, succeeding feudalism, did not contain the basis for the extinction of ignorance and superstition—aye, in this, its decrepit period, it spreads both for its own maintenance—the Roman church, and all others, can still carry on.

The greater part of the millions of Catholics throught the world are workers of the cities or toilers on the land. The vast majority of workers who are Catholics are to be found in countries with a predominantly peasant population. In America it is different. The majority of Catholic workers are engaged in industry. This is, of course, because they came originally from those countries in which catholicism dominates the minds of the peasant population from which most of the slaves of heavy industry in the United States have been drawn. Altho very few of them will come to the Eucharistic Congress be-

cause they haven't the money, they will watch the news of it with great interest. Even now the European papers are full of it. It certainly is getting its share of the news here.

What Can The Church Do For The Workers? But what has the Congress, or for that matter the church, to offer to the workers? Does the church make their hours of slaving for a master shorter? Does it put food in the mouths of their families when times are hard—strike or unemployment? Does it help to lessen in one degree the debasing exploitation that makes capitalists superfluously wealthy and the workers that much poorer? No. That is not its work. Its work is the work of the "spirit." It teaches humility. It teaches that if your brother is shot down during a strike it is God's will. It teaches you to be obedient—to whom? To your master, to your boss.

The papal nuncio will sit upon his high golden throne in the name of a distant, mysterious authority. Cowled monks, the white of the Dominicans, the brown of the Capuchins, the black of the Benedictines will parade slowly, carrying before them croziers of gold. The Swiss Guards, in sixteenth century habiliment, will hold their ancient spears at attention. Te Deums will be sung by thousands of pious voices. Red robed cardinals will march under yellow and white canopies following the ostensorium, that contains the holy wafers. A million knees will sink to the ground in prayer.

And in every part of the globe—workers will continue to slave.

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Results and Lessons of the Revolution of 1905.

THE governmental raiding expeditions were running wild all over the country. The head of the government, Premier Witte, had gotten a big loan from foreign capital, and could abandon his time-gaining tactics. But the movements of the people also becomes broader. The workers feel strongly the necessity of unity and under this pressure the Bolsheviks and Mensheviks decide to hold a common convention. It was held in April, 1906, in Stockholm, and the factions prepared themselves for it in conferences held in Finland.

The Nationalization of the Land.

The main question of the convention was the agrarian question. The report was made by Maslov, the Menshevik. His program was the expropriation of the landlords' estates and the giving of the land to the Zemstvos (County administrations). This "municipalization" was recommended by Plechanov with the motive that it will be an effective method against the restoration: The nationalized land, he claimed, can be taken back by the counter-revolution, but not the municipalized land. The nationalization proposal of Lenin he compared with the nationalization realized in China years ago, and criticized it as "Utopian." He said that Lenin had raised the slogan of the Socialist-Revolutionists.

Lenin showed that the municipalization proposal is itself a Utopian program. First, the question of "guarantees against restoration." The only guarantee is, he says, that the revolution is carried out as thoroughly as possible. The main fault with the Menshevik program is that the peasants do not approve of it. It means a kind of bureaucratization of agriculture thru the state and county offices. And when Mensheviks consented to the nationalization of part of the land, they meant that it should be administered by the bureaucracy. Quite another thing was nationalization which the Bolsheviks advocated. Their program was that the peasants should take over the land and divide it up thru their own committees. That was the idea of the peasants themselves and they were ready to fight for it. It was also an economic necessity. The peasants' lands and the parcels rented by them were so scattered that modern agriculture was impossible. It was necessary to wipe out all of the boundaries and divide the land into whole farms. That was a progressive program, demanded by the peasants and advocated by the Bolsheviks. Some advocates of nationalization claimed that it would be "Socialist," which of course was a Utopian thought. But Lenin said that in spite of this Utopian ideology these people backed the peasants' own demands. Nationalization, altho not socialist, would be a severe blow to big ownership in general and thus weaken the power of the big land owners. But the immediate result would be that the Russian peasants would become free modern farmers.

The land program of Lenin was: (1) The lands of the church, the monasteries, the crown and the nobility shall be expropriated. (2) The peasant committees will destroy the remnants of the landlords' privileges and administer the land problems until a constituent assembly settles matters. (3) The special taxes upon peasants must be abolished. (4) Also the old laws preventing the free utilization of the land by the peasants. (5) Elected popular judges shall decide upon land rents and pass judgment upon the validity of land contracts. If the revolution is to be a complete success, then the land must be nationalized according to the demands of the peasants. The agricultural workers will organize separately. We must not create the illusion that small-scale agriculture will abolish poverty not as long as there is commodity economy. Only the socialist revolution can abolish poverty.

The Mensheviks had a slight majority in the congress. But they were compelled to make concessions to the revolutionary standpoint. In a long letter to the Petersburg proletariat, Lenin explained what had been the proposals of the Bolsheviks and how the decisions adopted should be carried out. But the unity so achieved did not last long. Every new situation showed how deep the differences were. The Mensheviks went further and further in their support of the bourgeoisie.

Mensheviks Give Up Revolution.

The Mensheviks very soon started to say that the revolution was over. Lenin, on the contrary, emphasized the necessity of preparation for the next revolutionary struggle. But so much had the situation changed by the summer of 1906, that the Bolsheviks no longer advocated boycotting the elections. They fought determinedly against the tendency within their own group which favored the boycott. It is interesting to know that Martov accused the Bolsheviks of opportunism. He claimed that they advocated permanent election alliances. Lenin showed that this was unfounded. In the first-stage elections, when the masses do their voting, the party must act wholly independently. But in the second stage, the Bolsheviks approved of an electoral alliance with the Trudoviky ("Toilers"—peasants), and this especially in order to counteract the half-cadets ("Popular Socialists"). Lenin explained that the workers' party cannot make a permanent alliance, because even the bourgeois-democrats are enemies. But it is permissible to ally with revolutionary democrats at the final stage of the elections in order to split the bourgeois groups. But many Mensheviks, like Plechanov, advocated first-stage alliances, even with the cadets (the Liberals).

But the reaction gained a foothold. It was apparent that the revolutionary struggle was delayed. By an accident, Lenin escaped being arrested in his home, on the Finnish side of the border. He moved to Helsingfors, and then, in 1907, went abroad. The first question now was to analyze the significance of what had happened. The Mensheviks published their four-volume investigation, and came to the conclusion that the workers were to blame for the defeat. They had, unconsciously, followed the Bolshevik line; the Soviet had been too radical, and the eight-hour day demand had forced the bourgeoisie to the side of czarism. The Bolsheviks explained, as causes of defeat: (1) The international situation (the loan to czarism from abroad). (2) The lack of class-consciousness among the peasants: as soldiers they had shot down the workers. They did not make a decisive fight against the landlords, the peasants had not elected Soviets. (3) The bourgeoisie had betrayed the workers, had rallied to the nobility. The Mensheviks had not understood the revolution. It had been, in spite of the defeat, a great revolution. And that was because of the Moscow rebellion and the Soviets. The revolution will rise again, Soviets will be elected, and they will be victorious.

The Mensheviks regarded the revolution as lost. They considered that Russia would now go along the German path, that czarism would develop into a constitutional monarchy; that liberties would be gained gradually; that the landlords would become bourgeois agriculturalists (like the German Junkers); the peasants would become farmers. Against this, Lenin explained that the basic causes of the revolution would flare up again.

The Party convention was held in London, 1907. The Bolsheviks had the majority, altho this was very uncertain. The main question was the relation to the bourgeoisie: should the proletariat be the rear guard of the bourgeoisie, or the leaders of the fight? Rosa Luxemburg was present as the representative of the Polish Socialist-Democracy. More proletarians from Russia attended than before, and Lenin had their support. In the central committee elected by the convention there were Lenin and Zinoviev. The Mensheviks were represented by Martov and Varski (now Communists). The Poles were represented by Tyshko (murdered in 1919 in a German prison). The Letts were represented by Rosin (later in America, died 1919, as a member of the Latvian Soviet government). There were splits among the Bolsheviks. Some compromised with the Mensheviks, others demanded a boycott of parliament (Otsovists, Ultimatsists). Lenin fought both deviations vigorously and those who did not correct their deviations were expelled.



The Years of Reaction.

IN his book "Leftism", Lenin describes the period. Everywhere were splits and demoralization. Czarism crushed the revolutionary organizations. The Bolshevik nuclei could suffer how maintain themselves, but even they suffered big losses. Traitors and provocateurs did much damage. But the basis of czarism decayed also. The land-law of Stolypin made it easy for the peasants to leave the village community (mir). He wanted to create a class "well-to-do peasants" in order to broaden the basis of czarism. But actually he destroyed the basis. Among the Mensheviks, there was formed the group of liquidators. For these the utilization of legal possibilities was not enough they wanted to liquidate the underground organization. And when Plechanov did not accept this view, he was called "the bard of the cellar window." A part of the Bolsheviks (Rykov, Sokolnikov, Losovsky) wanted to conciliate with the Mensheviks and were called "conciliation Bolsheviks." Trotzky was also for conciliation with the liquidators.

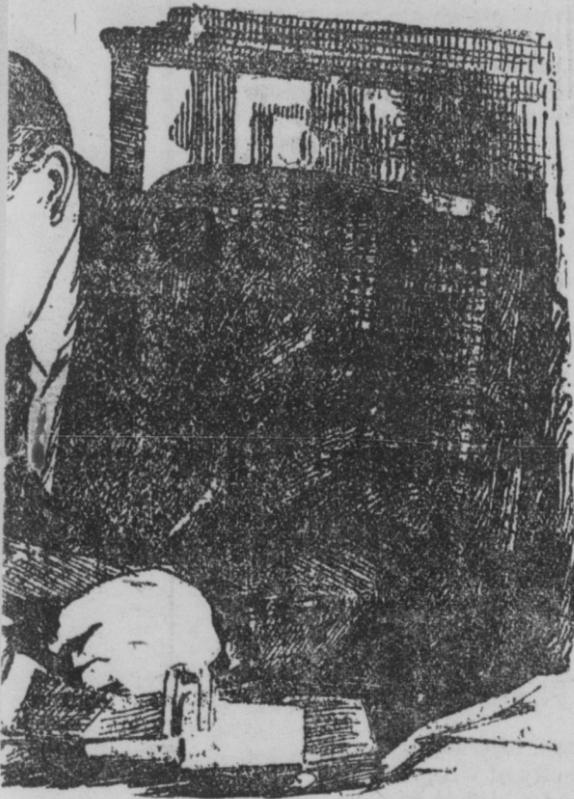
Ideological deviations occurred. Lunacharsky and Bogdanov started to seek new paths in philosophy, and arrived at idealism and were called "God-seekers." Maxim Gorki supported their views, which were taught at the party school at Capri, Italy. But part of the students moved to Paris to Lenin's school. Lenin wrote his book "Materialism and Empirico-Criticism" showing that this new school was not the doctrine of living experience, but reactionary, old-fashioned idealism in a new form. And as he still claimed that they were Marxians, their attitude was characterized as "a rebellion on the knees."

The desertions among the emigrants were so far that in Paris the Mensheviks promised the kingdom to him who could find a fourth Bolshevik; the three being Lenin, Zinoviev and Kamenev. It was not the first time that Lenin faced the derisive remark that he might be left alone. To such a remark he answered: "What then? There are moments when troops for one reason or another, desert the battle-field. The chief who cannot then maintain himself, who cannot defend his banner, is a poor one." Now again the end of Bolshevism was prophesied, but like Marx, Lenin went his way. He worked hard and defended Marxism against all attempts to falsify or dilute Marxism.

The New Rising.

IN 1908, there was held in Paris—where Lenin lived—a conference among the groups, but an agreement was not reached. A mild censure of the liquidators was adopted, but the split continued. Lenin started to publish the "Proletar." In Russia a Bolshevik organ

f His Life



"Svesda" (The Star) was published. The Duma fraction split into Mensheviks and Bolsheviks. Lenin conducted from abroad the activities of the representatives. In a conference, one of the Duma representatives, Badayev, explained how he wanted to study the details of the budget, etc.; Lenin laughed and said: Why do you concern yourself about those details? You are a worker, tell them about the life of the workers; throw it in the face of this black Duma that they are exploiters and scoundrels. Present a bill calling for the hanging of the Black Hundred bandits to the lamp-posts. This will be the right sort of a bill. (Of course Lenin did not make fun of detailed knowledge, he himself knew exactly the finances of Russia, but he wanted to emphasize what is the most important thing: to represent the revolution in the parliament and not be carried away by "legislative work," like the Mensheviks.

Strikes began to occur in Russia more and more frequently. The bloodshed in the Lena gold fields in Siberia was the signal of the new revolutionary wave. The Bolsheviks were busy in the unions. And although the Mensheviks had "experts" on this field and more legal functionaries, the Bolsheviks gained ground in the unions. A big victory was the capture of the metal-workers' convention in 1912. In the same year, Lenin called a convention in Prague, which declared itself the party convention, excluded the Mensheviks from the party and elected a Leninist central committee. From that time on the Bolsheviks exist as a separate party, adding to the name of the social-democratic labor party of Russia, the word Bolshevik. As a program for the Bolshevik Duma fraction, there was adopted the demand for a democratic republic, the eight-hour day, and the expropriation of the lands of the nobility. The Mensheviks demanded only: liberties, and other reformist measures.

Lenin and Zinoviev settled in Krakow, in Polish Austria, close to the Russian border, where they were close to party work. They participated in the editing of "Pravda", the legal daily in Petersburg. From the pennies collected for this paper, compared with the money raised for "Lutsh" (The Ray), the Menshevik paper, Lenin calculated who had the majority among the workers. The small amounts, but from larger number of people, came to the "Pravda"; the bigger amounts, from bourgeois circles, to "Lutsh". All other groups held a conference abroad and built the August bloc. In Russia, the fight went on. The government dissolved the metal workers' union, which already had ten thousand members. A strike wave went over the country in the summer of 1914, and just before the war barricades were thrown up in Petersburg—at the same time that Poincare was in the city, making the last arrangements for the war.

Frankfurters - By Jackson C. Herman

MORRIS was ashamed. The boss told him to come to work that night and he had come. Morris was a good union man. What of it if he worked below the scale, and if he worked nights, though night-work was not permitted by the union.

That morning the boss had given him an ultimatum:

"Come in to work tonight and I'll pay you time-and-a-half. Don't come in then eh? don't come in at all, then. Not at-t-all!"

Morris was terrified at the prospect of losing his job. It was in the middle of the season, and if he didn't work now, he'd have to come to grips with starvation during the slack-time.

But night-work? Morris was a union man, even if he worked under the scale.

And he had promised Annie he would take her out that night, and now he couldn't. But if he shouldn't come to work, he'd be fired. Maybe the union would get him a new job? Ha-ha-ha! Ha-ha! He was one of the best paid workmen in the "wurst-trade," and he worked under the scale! So that was out.

So he'd come that night. And, anyways time-and-a-half wasn't so unpleasant either.

The grinding machine was exchanging compliments with the machine that took the bones out of the meat, as the stench of old meat rose from the caldrons which were one cloud of smoke. And the workmen sweated and yelled at each other; each doing his work fast as he could. If they got finished early, they would go home early. Go home. To sleep. Gee! They were tired as hell!

Morris, standing by the huge grinder, vowed even while telling the foreman that night-work wouldn't be so bad if only he could meet his freinds by day, that never again would he work at night. To hell with the boss! To hell with the job! Who the devil wants to work at night? Night time is sleep-time. What the hell does the boss think he is, a slave? Yea, he is a slave! Didn't he come to work when he didn't want to?

What the hell kind of free country is this? You can work for whom you want, and when you want. There's freedom of speech, press, and assembly. Sure. Didn't he learn all that in night school? Where was it he read it? Yeh, now he's got it. In the constitution! But last winter he wanted to get a job, and he couldn't. Once he was distributing Communist leaflets, no they weren't Communist, they were something about the workers' youth conference, and a big cop had come over to him and told

him to get a move on, or he'd be locked up. A friend of his got put in hock, the other day, for speaking at a meeting in Passaic, where they were pulling off a strike!

And when he tries to speak about it, they tell him, "You don't like this country? So why don't you go back to where the hell you come from?" So he lets up.

Sure, this is a free country. People can strike, if they don't picket. People can speak all they want, until they're locked up. . . . His friend was put in hock, and he'll never be the same again. Louie tells about "Third degree" and all that; but, Morris knows better. Eight years of high power exploitation would teach anybody but scissorbills what kind of country this is, and Morris isn't a scissorbill.

Morris was working swiftly: The sooner he'd finish the sooner he'd go home.

But something was the matter with the machine. The knives weren't so sharp, and he had to push the meat in with all his might. Why didn't the boss see to it that the knives were sharp? There was a big hunk of meat that the machine couldn't grind. It must be from an animal that when it was killed was as old and wheezy as the hills.

The company advertised, that "only the best and freshest meats are used in our products." Sure! This particular piece of meat had been laying around for the last four months, and as he meat they used goes, it-was "the freshest meat. . . used in our products."

But what the devil was the matter with this meat? The machine wouldn't cut it. Morris stuck his hand into the machine and pushed the meat. At last it was moving. Suddenly there was a tug at his fingers, and an electrical thrill ran through his body.

Morris pulled his hand out, and there. . . . four fingers. Morris fainted. The workmen next to him shouted; the foreman yelled, and the machinery was stopped.

The boss, a little Jew with a red beard, came running in.

"What's the matter, is the machinery broke?"

The foreman told him. All the boss could say was, "Thank God, I'm insured!"

The workmen turning away disgustedly picked Morris from the floor, and sent him to the hospital.

When Morris came to, he was thankful that it wasn't his right hand, and anyway, he didn't work with that finger.

Lenin and the Second International.

SOME comrades ask, how Lenin could stay in the Second International, where reformism was so wide-spread. You must remember, that Marxism was accepted there as the guiding doctrine. In the Amsterdam congress of 1904, revisionism was condemned. In Stuttgart in 1907, the resolution drafted by Lenin and Rosa Luxemburg, against war, was accepted; and, what was most important, the Second Internatoinal, up to the imperialist war, never condemned the proletarian revolution. And revolutionary Marxism was propagated in all the parties, although by only a minority in many of the countries.

And Lenin never participated in the reformist deviations of the Second International. In his collected works, you will find articles from all periods, analyzing and criticizing the international conferences, and the main parties. However highly he estimated Kautsky and Bebel, he criticized their deviations from the Marxian line. Once when the Mensheviks referred to the example of Bebel, Lenin warned them, saying that if Bebel sometimes stepped into a morass, he picked himself out again, but not everyone can do the same. After 1909, when the "Way to Power" was published, Kautsky began to depart from the Marxian line more and more and there was consequently antagonism to the left radicals—Rosa Luxemburg, Clara Zetkin, Franz Mehring and others. And then, at the beginning of the war, Lenin explains that the centrist position of Kautsky is a hypocritical form of social-patriotism and worse than open betrayal.

But even the radicals were criticized by Lenin. Rosa Luxemburg did not wholly understand the importance of a strongly centralized party. This was the result of her incorrect theoretical conception of capitalist accumulation.

On the question of imperialism and the self-determination of nations Lenin criticized the views of many left radicals.

On February 1, 1914, Lenin wrote a statement to the secretary of the Second International, in order to explain the differences between the Bolsheviks and Mensheviks. He pointed out how the Russian party, in 1909 and 1910, had condemned the liquidators; in this question the differences are irreconcilable. The organizational committee, elected in 1912 by the Mensheviks, has formally abandoned the liquidators, but actually tolerates and endorses them. Then the same questions which in all countries divide the reformists and the Marxists appear also between the Mensheviks and Bolsheviks. Just as irreconcilable are many differences caused by the fact that the liquidators fight against revolutionary slogan in the legal papers. They explain that the demands for the republic and the confiscation of the landlords' lands are not suitable. And their arguments cannot be discussed in the legal papers. Therefore their attitude must be regarded as treacherous. On the national question, there are differences: the Mensheviks advocated autonomy where the party advocated the right to separation; they tend to a nationalist point of view. Within the party, the national question also causes differences: the party does not accept the autonomy of national federations. The liquidators advocate blocs with bourgeois parties. The mensheviks do not admit that the Bolsheviks have a crushing majority among the Russian proletariat; they have artificial organizations abroad. With concrete facts, Lenin proves that the Bolsheviks have the majority among the organized proletariat, and that experience has proved the organization method of the Bolsheviks to be correct.

Mrs. Smith Helps Out!

What One Woman Did in the Great British Strike

By FLORENCE PARKER.

MRS. JACK SMITH was one of the women who can truthfully be described as splendid in the general strike.

From the very first minute she came out four square behind her man and behind her class. It was not Mrs. Jack Smith of whom the capitalist papers wrote so gleefully that the women were urging their men to stay at work. No, she remembered early, on May Day even, the advice of Margaret Bondfield and Lord Nelson and determined that chief duty during the strike, if it came, was not at the cooking stove.

And it didn't end at tying red ribbons on the children, either.

Mrs. Jack Smith turned up every morning early at the rooms of the strike committee; she attended strike meetings, where she sold copies of the strike bulletins; she sang fervently at concerts and she lectured all and sundry on the justness of the strikers' cause. She became more and more rabid as the days went by. Her husband was amazed and rather proud. Her children sat thru the long hours at school and listened to the shameful anti-strike propaganda of their "impartial" teacher, secure in the knowledge that tonight, long after they ought to have been in bed, they would be taking part in a concert round at



By Rose Pastor Stokes

the strike committee's room.

Bread and dripping sandwiches served up to the strains of the Red Flag were the staple diet of the Smith family during the strike.

A revolution also took place—a nice, peaceful one with no bloodshed or firing of guns—when Mrs. Jack Smith announced that for the duration of the strike, and possibly after the armistice, each member of the family was expected to share in the household duties.

"I have something more important to do," she said, thus showing how

completely the "red terror" had got her in its clutches.

The height of Mrs. Jack Smith's triumph—or shame, as it might be called by some!—came on the evening of the strike concert.

She had for some time past been sure that the vicar was "not sound about the strike." Then he had lent the recreation room to the strike committee and she felt a little mean about her former suspicions, till at the end of the concert he announced that he could not allow the Red Flag to be sung.

The chairman looked nervous, the audience was flabbergasted, and the vicar was revealed as decidedly unsound about the strike.

But nothing could hold Mrs. Jack Smith back in these days. The strike was, to some extent, the personal possession of the Smiths and their mates. Its progress must be ensured at all costs and nothing must be done to detract from its fair name. And why shouldn't the Red Flag be sung? Mrs. Smith was, it must be admitted, rather an extremist about the sort of song she sung at the end of meetings. At the same time she had a lady-like sense that the vicar was the "host" since it was, presumably, his room.

Up she sprang, rather pink and nervous, but quite determined.

Her shrill voice carried quite well and she was heartily cheered when she said:

"All right, we won't sing the Red Flag, but what's wrong with the Internationale?"

That is the true story about Mrs. Smith and the strike concert.

You see what had happened to her. She had simply lost all respect for the powers that be. She was part of the

general strike; she was, in short, a class-conscious working woman.

And then the strike was ended.

Mrs. Smith folded the yards of red ribbon somewhat sorrowfully; still they'd probably be needed again. She folded also all the numerous strike bulletins she had collected and put them inside the family bible with the children's birth certificates. You simply cannot say how far a woman will go when she gets her family, and the family bible and a general strike and the class struggle all muddled up together.

But Mrs. Jack Smith simply refused to return to normal, if by normal you mean her pre-strike life.

Not she! She was always bothering people about their trade union membership. Her shopping, such as it was, she took to the Co-op, even tho there was other stores nearer at hand.

Stupidity.

By JOHN B. CHAPPLE.

Legs, legs, legs,
A city of silken legs,
And a city of windows of food,
And a city of human bugs
That think that the only good
Is in legs, legs, legs,
And in food, food, food.
While the masters chuckle in glee
At what the bugs fail to see.



Trying to Win the Women

IT has become a commonplace to say that the working class women are a tremendous factor in modern social, economic and political life. They are playing a large part in industry. They are slowly entering the trade unions. And they are also becoming an influence in politics.

As usual in this country, the first to realize and to utilize this factor in their interests were the capitalists. They spared neither money nor effort to win the women for capitalism. In this they were ably assisted by the church, the newspapers, the schools, etc.

Society Women Patronizing Their "Poor Sisters."

WHEN you see the rich, so-called society women taking pains to help the women of the "lower" classes you must understand the reason. These rich matrons are just as fully class conscious as their men. They understand how vitally important it is for the maintenance of capitalist rule to secure the allegiance and support of the working girl and working woman for the capitalist parties and leadership.

The working girl and working wo-

man can vote. They know how to fight as is being splendidly demonstrated in the textile strike in Passaic, New Jersey. They are intelligent, energetic and therefore of incalculable value to the struggles of their sweethearts, husbands, fathers and brothers.

Mrs. Coolidge Helping the Cause.

MRS. Coolidge is helping her husband who is helping the capitalists against the workers. That's why you see Mrs. Coolidge on this picture laying the cornerstone of a new building for the Young Women's Christian Association in Washington, D. C.

Why is she doing it? Because the Y. W. C. A. has become the center of capitalist education and training for large numbers of working girls. Because there a whole system is being applied to corrupt the minds and hearts of these young girls with respect and devotion to the existing capitalist order.

In short, it is because the Y. W. C. A. and similar institutions are trying to win the working girls away from their class, that Mrs. Coolidge and other capitalist women are "exerting" themselves in favor of these institutions.



Mrs. Calvin Coolidge, wife of the president, laying the cornerstone of the new Y. W. C. A. building in Washington, D. C.

SOMETHING TO THINK ABOUT

STOCKINGS \$3.00 A PAIR
SHOES \$9.00 A PAIR
RENT \$30.00 A MONTH

WORK HARD
SMILE CONTINUALLY AND LOOK PRETTY ON FIFTEEN DOLLARS A WEEK

DONT COMPLAIN
DONT ORGANIZE
DONT CALL YOUR SOUL YOUR OWN.

THE TINY WORKER

A Weekly

Edited by Jonny Red

Vol. I.

Saturday, June 12, 1926

No. 3

BIG NEWS

Elections are coming and the politicians all over the country are beginning to call each other names. The democrats are calling the republicans crooks and the republicans are calling the democrats horse-thieves. They are probably both right. Some day the workers will get wise and will quit voting for these old parties and get a Labor Party of their own.

Fairy Tale.

A skunk was walking along when he met a rabbit. The rabbit beat it quick and when he got a distance away he asked "what time is it?" "Why do you run away?" the skunk asked. And the rabbit said: "Because I just took a bath and don't feel like taking another one right away!"

Outside of that the skunk is a nice animal.



This picture shows Johnnie Red's father and mother all excited because Johnny was made editor of The Tiny Worker. Watch for next Saturday's issue with a picture of Johnny Red himself. Are you ready?

REMEMBER!

For the best thing sent in to the TINY WORKER, a story, a "funny," a fairy tale or anything else, Johnny Red will put your name on top of the issue as editor. Some class. Write something now!

Look What That Red-Headed Kid Of Ours Is Doing!

Special

The Young Pioneers of America (those are little boys and girls who help older workers fight the boss) are collecting money for their little paper "The Young Comrade." The boy or girl who collects most money will come to Chicago and be editor of the Young Comrade for one issue. Better ask your folks for some and send it to The Young Pioneers, 1113 W. Washington Blvd., Chicago, Ill.

Short Story

Johnny Jones had a little dog called "Bum." One day it was awfully warm and Bum's tongue was hanging out. "Hot dawg," Johnny said, "let's go swimming." And they did. On the way back the wet dog shook himself as a lady was passing and she got all wet. Boy was she mad! When Johnny told his father about it, his dad laughed. "That was my boss's wife" he said. "She has plenty of money they make from my work to buy herself another dress. Take the dog swimming again and be sure to pass that same lady."

A Poem

A guy I hate
Is Mister Ross,
He gives low wages;
That bird's my boss.

Life and Freedom for Sacco and Vanzetti!

By MAX SHACHTMAN.

DEATH draws near to Nicola Sacco and Bartolomeo Vanzetti. The denial of a new trial by the supreme court of Massachusetts hammers home again to the workers the terrible truth that the two innocent Italian workers are but a step from the electric chair.

It is now a month more than six years since they were arrested and charged with the murder of Frederick Parmentier, the paymaster of the Slater and Merrill Shoe Company of South Braintree, Massachusetts; they were also accused of having murdered Parmentier's guard. And in the six years of their arrest and trial and approaching death sentence the workers throught the entire world have expressed their protest unmistakably, both in resolutions and in demonstrations, against the proposed legal assassination of these two formerly obscure workers. It was the splendid demonstrations of solidarity from all sections of the working class, in all the countries of Europe and Latin America, that prevented the death of Sacco and Vanzetti when they were threatened a few years ago. And the growing protest that is now being renewed throught the world may again stay the black hand of capitalist injustice.

A few weeks before their arrest, the little group of Italian workers to which Sacco and Vanzetti belonged in East Boston got word of the arrest without warrant of law of two Italian printers in New York, Salsedo and Elia. The two printers were being held in the offices of the department of justice in Park Row, New York, and were being slated for deportation as dangerous reds. This was in the period of the heyday of Mitchell Palmer and his red raids and terrorism and frightfulness, the days when the mildest progressives, protestants and liberals were bunched together with syndicalists, socialists, Communists and anarchists as "reds" and therefore subject, if foreign born, to deportation, and, if native, to the firing squad the next morning.

His group sent Vanzetti to investigate what they could do for Elia and Salsedo. Vanzetti returned with an appeal for financial aid for the hiring of a lawyer and a proposal to hold mass meetings at which to raise the required sum. But a few nights before the meeting, at which Vanzetti was to be announced as a speaker, he and Sacco were arrested on the murder charge. On the same morning, the news came that Salsedo had been killed by a fall from the fourteenth story of the building in Park Row where he had been illegally held prisoner by the D. of J. The latter stoutly maintained that he had jumped out of his own accord; but those who have read the affidavit of Elia who was summarily deported, know that the worthy agents of the government department failed to extort any "confession" of guilt from the innocent Salsedo despite all their tortures which preceded his fall to the pavement below.

It is sufficient to have the slightest knowledge of American frame-up methods to realize how, combined with the anti-red and anti-foreign sentiment which had been whipped up to a high pitch at that time, it was easy to secure a conviction against the two Italians in Massachusetts. A score of witnesses testified that neither of the two was within miles of the murder when it occurred; but in this case their testimony was dismissed with the phrase: "You know, these wops stick together every time."

The star witnesses for the state were caught time and again in palpable falsehoods, in conflicting testimony, to say the least. But neither did that sway the jurors or judge to a decent verdict.

As the trial proceeded it no longer mattered whether or not the numerous witnesses proved one thing or another about the real murder. Prosecution and judge had swerved in their attack and demanded the heads of Vanzetti and Sacco because they were workers who had fought for their

class; because they were foreigners, and, ipso facto, enemies of society.

The judge, in his remarks to the jury, waved the red, white and blue almost into tatters. He adjured the twelve peers of the defendants to do their duty to the "boys who had done their duty in Flanders Fields." It was difficult to differentiate between the prosecution and the honorable occupant of the judicial chair. The black-robed algeuist of capitalist injustice was as ready to pounce upon the victims as the attorneys for the state.

Sacco and Vanzetti were found guilty. Glee there was only in those quarters which had been troubled by the organizing work of the two Italian workers who were every ready to fight in behalf of their oppressed brothers and comrades. The shoe manufacturers were satisfied; the anti-red hysteria put two more notches into its gun. But the electro-

cuttion of the two workers was delayed for a time. The mighty voice of protest from the throats of millions, literally millions of workers throught the world, the huge demonstrations in front of every American embassy halted the legal murder for a few years.

An appeal was filed for a new trial some three years ago. A hearing of the five motions for a new trial was set for January 11, 1926. And on May 12, 1926, the supreme court denied them a new trial.

The impending menace of death to these two workers, who have fought bravely for their principles, denying nothing, withdrawing nothing, brought a new wave of protest and solidarity with their cause. The cause of labor's struggle for freedom, happiness and union was what they stood for. And they were the symbol of the more bitter struggle for these things which is

fought by the worker who comes to America from another land. The appeal of their cause was so universal that it had been endorsed by anarchists and conventions of the A. F. of L., by socialists and Communists, by liberals, churchmen and the I. W. W.

With death looming grimly Vanzetti appealed to the people, to the workers as the only ones who could save Sacco and himself. International Labor Defense, to which he addressed his appeal, immediately answered with a call for aid and protest and solidarity. Meetings everywhere. A broad and enlightening stream of publicity. Resolution of support. Financial aid.

As the judicial tools of a cynical capitalism goad these two workers to their death, labor must remember the last words of Bartolomeo Vanzetti: "They are preparing the fire on which to burn us alive. . . Only the people can give us life and freedom. . ."

Under the Southern Cross

By A VOYAGER.

THE young Brazilian, pampered son of a rich widow, was returning home. Blond, tall and gay of heart, he had spent his time at college in "the states" breaking hearts and wasting his mother's substance in riotous living. She had recalled him to Rio to keep him in range of the maternal eye lest worse befall.

As the boat heaved onward day after day, headed southeast around the continental triangle whose eastern tip at Pernambuco lies in a longitude a thousand miles east of New York, the young Brazilian whiled the weary hours away teaching the "unattached" girls the Charleston and bantering with two young Argentinians, also college boys going home, concerning the coming war between Brazil and Argentine.

THE war to be is accepted as a certainty. The moot point is, who is going to win, Argentine or Brazil?

The Brazilian boasted of the great resources of his country, the fourth largest country of the world, with more man power, besides, than Argentina has. Brazil would crush Argentine with sheer force of numbers and, while doing so, sweep over little Uruguay between as the hosts of Kaiser Wilhelm swept over Belgium in 1914. Especially if Uruguay aided the hated Argentina. A Uruguayan on the boat shrugged his shoulders and admitted his country's weakness.

The Argentine lads were equally as sure that Argentine would win the war. One of the two boys, the most forceful of them, felt his confidence enhanced by his own present triumph, he having won out against the Brazilian in a silent war for the clandestine favors of a Danish girl going south to marry her fiance, but who had succumbed, as many a maiden does, to the witchery of the ocean under tropical moons, and given her caresses if not her heart to the Argentinian in the propitious shadows of the lifeboat davits as the boat plunged forward during the tropic nights with the phosphorus gleaming in the foaming torrent at the stern and the southern cross hung sparkling in the heavens above the bow.

THE Argentinian was just as sure that Argentine would win the war, Argentine was more progressive, and he ridiculed the motto, "Order and Progress," as lettered on the Brazilian flag, "The macacos* have neither order nor progress," he snorted.

The Argentinian boasted of the strength of the Argentine army and navy. He had a host of friends in the navy. An assignment of 150 naval officers from Argentine was in the United States learning the art of war from the "peaceful" Yankees, who also were assisting his country by loaning millions and millions of dollars to Argentina, besides great industrial investments.

*"Macaco," a deprecatory term meaning a malformed or misbegotten being, or ape.



The more the United States exerts itself in favor of harmony between Peru and Chile the more strained become the relations between the two. Isn't it peculiar?

"The monkeys," he said, referring to the Brazilians, "thrive on bananas." That would probably have settled the argument, but the Brazilian retorted that Argentine is one of Brazil's best markets for bananas. "If monkeys thrive on bananas, then the Argentinians are monkeys, not we. We raise them, but you eat them."

A PROFESSOR of sociology from a Yankee college intervened. He was a gray-haired but well-preserved old codger, unready to yield to youth; as was apparent by his having brought on board in the status of wife a very young woman easy to look upon, whose anxious and perhaps indignant parents had to be placated by numerous radiograms.

The professor proved, to his own satisfaction, that there was no reason for enmity between Argentine and Brazil. Historically, he proved that neither country had wronged the other. Ethnologically, of course, both were inferior to the "higher" Anglo-Saxons, but both were Latins and

should "get along together," even if one spoke Spanish and the other Portuguese. Geographically they were not quarreling about boundary lines. And as both countries were large and the populations small, if they would only practice birth control—a panacea for all social ills for the professor and his attractive companion—they had no reason for war. War between them was "quite illogical, quite. . ."

BUT in spite of it being quite illogical, the government of Brazil, controlled by British imperialism, and the government of Argentine, ruled by Wall Street bankers, proceed arming and preparing for conflict.

All of which goes to show that when Brazil and Argentine go to war with each other neither will win the war. The victor will be either Morgan or Rothschild, either the United States or Great Britain will triumph, while the young Brazilians and the young Argentinians will officiate as cannon fodder.

This was not, and is not expected to be, comprehensible to professors of sociology.

Sacco and Vanzetti

SACCO AND VANZETTI SHALL
YET BE FREE
By Samuel A. Herman
Men of iron, staunch and true,
Brave as lions, as firm too—
We salute you!
And we promise:
That the future shall be brighter,
That your burdens shall be lighter,
That we never forget a fighter
On the side of Labors' ranks;
That you shall yet be free!

Brothers, so loyal to our Cause,
Comrades, who knew not the word:
"Pause."
We greet you!
And we promise:
That Plutocracy shall be shocked,
That the cells shall be unlocked,

That the hangman shall be mocked,
Standing by an empty rope;
That You shall yet be free!

So wait a little longer—
Six long miserable years
Have already passed into
The waters of the distant past
Beyond recall;
Six years that were black
As Death; full of torture
As a horrible nightmare—
A dream of Eternal duration.
So Comrades, what matters a few days?
Wait!
The Giant of Labor rises,
And proclaims with voice of thunder
And eyes that hurl lightning
At the Lords of Wealth:
THAT YOU SHALL YET BE FREE!



The Week in Cartoons

By M. P. Bales

