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The War for Democracy.'

The Allies are fighting for democracy against autocracy, we are continually being told, especially by labour fakers like Gompers or Barnes who are supposed to represent the masses. What do they mean by democracy?

Let it be granted they do not actually mean absolute monarchy. Crowned heads are useful to a feudal autocracy, but are obsolete as a propto modern finance except so far as it gains prestige, as in England, by enlisting on its side the reverence still proffered by snobs to blue, i.e., feudal agrarian, blood.

But after all, that and no more is just the use of Kaiser and Junkers to the ruling class in Germany. No one supposes that class either to be really battling to maintain royalty—what on earth does it care about that?—but the old institutions serve a purpose as stalking-horses behind which mail-fisted capitalism can advance.

In just the same way "democracy has in the leading Allied countries become by now a time-honoured institution, a name to conjure with, something that the younger people too have been taught, in civics lessons at school, to believe makes them free, so that they go on so believing though every day's events expose it as a cloak, every bit as useful as autocracy, for the indecencies of the real power behind the throne.

Even supposing democracy's pretensions justified, that in "democratic" countries all men are free and equal and liberty, equality and fraternity prevail, what about all the various forces that in fact detract from it? For instance, the power of the Northcliffe press—now the official propagandist—which not only openly dictates now and again to the Government itself, but, what is more serious, uninterruptedly supplies 90 per cent. of the mental food of 90 per cent. of the Demos which is supposed to run the Government? Or our "Sunday Times" which, by long catering comes in course of time to create, the mentality of the South African (white) man in the street, so that the editor can at pleasure engineer a mob outbreak, prop up a dead labour party, or confound the Nonconformist Conscience? What about the buying and selling of Town or Provincial Councillors? What of a Parliament brought to heel by the whispered word "Confidence" (in other words a rattle of the Big House sword)? Even as a labour soundingboard Parliament fails , because labour members have always to be appealing to the prejudices of the other M.P.'s inside, pitching their arguments to the

key most likely to find an echo with them, instead of agitating, educating and organising the working class outside with principles and arguments of a sort to make those M.P.'s foam at the mouth.

These labour gentry who harp on democracy know better, but have their jobs or careers to keep, so they snub the h— Bolsheviks and steadfastly turn a blind eye to the class struggle. That struggle, common to democracy and autocracy, is the secret of all those detracting forces. "Democracy's" pretensions actually rest on ignoring the class struggle. The class struggle; refusing to be demea, is the reason why democracy is no democracy, the key to its failure. The economic autocracy of. the ruling, possessing class is proof against manhood suffrage, women's suffrage, and native suffrage. Electorates and Parliaments may vote it down, but it can so dictate to individuals, spoof or intimidate Parliaments, buy or sway whole electorates, that no election and no Parliament really rereflects proletarian opinion.

While a man is economically bonded he cannot be politically free. While the proletariat wears chains there is and can be no democracy.

The central fact of the modern world is not the secret ballot, but the production distribution and administration of things. The central defect of it is that the means of production are held by the few, who also take the bulk of the product they did not make. To production and distribution therefore the real modern democracy must be applied. Once that industrial democracy is attained, any political democracy used as a stepping-stone to attain it by will fall away.

"The first step in the working class revolution," says the Communist Manifesto, 'is the raising of the proletariat to the position of ruling class. the victory of democracy. The proletariat will use its political power to wrest by degrees all capital from the bourgeoisie, to centralise all instruments of production in the hands of the State, i.e., of the proletariat organised as the ruling class. . . When in the course of development class distinctions have disappeared and all production is concentrated in the hands of associated individuals, the public power will lose it's political character. Political power, properly speaking, is the organised power of one class for the purpose of oppressing another. If the proletariat, forced in its struggle against the hourgeoisie to organise as a class, makes itself by a revolution the ruling class, and as the ruling class destroys by force the old conditions of production, it destroys along with these conditions of production the conditions

of existence of class antagonism, classes in general, and, therewith, its own domination as a class." That's real democracy!

"Enemies of Society."

"The English Established Church," says Marx in his preface to "Capital," will more readily pardon an attack on 38 of its 39 articles than on one-thirty-ninth of its income." Equally the ruling class of Africa will pardon a "war-on-war" campaign more readily than any "interference" with that close preserve, that private property, its labour force.

"Enemies of society," is what the

magnates and their bishops and parasites now call the socialists who "tamper with Kaffirs." "An enemy of society" was, if we remember rightly, the name given by Ibsen's townfolk to the councillor who discovered that their own mayor's tannery polluted their water supply, and who denounced this, and from that the general pollution of the public life, accordingly. Still more readily do we accept the name from these "Pillars of Society. Let us quote the Communist Manifesto

once more: 'You reproach us with de-

siring to abolish a form of property

the necessary condition of whose exist-

ence is that the great majority of

society shall be entirely propertyless.

. . . Precisely so, that is our intention.' And again: 'The proletariat, the lowest stratum of existing society, cannot stir, cannot raise itself up, without the whole of the higher strataforming official society being sprung into the air.' Yes, we confess the soft impeachment. We are implacable enemies of capitalist society.

A letter from Gomel, Central Russia, dated in October last, to relatives here says: "Send us no more money, we are earning enough now, thank you; we are not short. If any relations ask for remittances, send none, it means they are too lazy to work, for since the revolution anyone who likes to work can always earn plenty of money."

The Russian Government, says the "Social Demokraten" of Norway, has given two million (2,000,000) roubles in aid of the Minority Socialist Parties who agree with the principles of the Bolshevik Revolution, without conditions, and irrespective of whether their countries are at war with Russia or not, in order to encourage the workers of all lands to fight against the war mongers and imperialists, and to support the international revolutionary movement.

Our "Red Sisters."

By J. M. G.

The intellectual hirelings of the "Sunday Times," with the owl-like sagacity peculiar to the "educated proletariat in their efforts to justify the drawing of their salary from their economic masters, have been urging the Municipality to evolve some legislation to curb the "openly paraded immorality of some females."

More legislation to cure the social ills peculiar to and inherent in all phases of society based on private ownership and the monopoly of the things necessary for the life of the community! Ye Gods!

The "openly paraded immorality of some females"—that is the rub. How dare they have the effrontery to ply their trade openly, thus flouting the unctuous hypocrisy of a form of society that is lauded to the skies as the last word, almost, in respectability and culture.

The fatuous writing of these hirelings makes one wonder if the; ever pause to think, or if they are capable of thinking, of the cause at the root of the degradation and poverty of the 106,000 poor whites, or the criminality, poverty and prostitution that has grown up in South Africa during the past forty years. On their own admission these problems have "never been effectively tackled" in the British Isles or any other place. And yet they plough the same old furrow, keep in the old rut of attempting by tinkering legislation to remove the festering sores. They are like a man with a white-wash brush, smearing a muck lieap with some that the first shower of rain washes off, revealing the putrid mass beneath.

The hypocrisy of our modern society is well exemplified by appeals for more legal restrictions to smooth the social surface, and drive the evil underground. It is a necessary evil and must be protected, say many apologists for our present system of society. A necessary evil that must not be flaunted openly, but may be indulged in privately.

To remove the cause that leads to women being compelled to prostitute themselves for bread, never crosses the mental vision of the advocates for more legal restrictions. They are ignorant of the cause, and have not the manhood to declare that the growing prostitution and moral depravity is born and has its being in the modern existing social conditions, conditions that have intensified an evil inherent, and sure to find expression, in any system of society based on antagonism and denying to women the right to economic freedom.

The break-up of the old tribal communism led to the enslavement of women. The advent of civilisation degraded her and made her the serf of man, which she has remained right down the centuries, in all phases of society. With civilisation, prostitution became a social organised institution, both in the Greek and Roman so-

cieties, as it is to-day in the capitalistic world but in a more brutal and disgusting form.

The article in the 'Sunday Times' brought forth from one of the "oldest profession" a scathing rejoinder. The writer of the rejoinder declares, "Honest work is spoken of-yes, but that means back to the sweating shop, or to the counter and desk, where our virtue disappears quicker than our money or ink from ink bottles. Back to slave for a mere pittance, not sufficient to maintain them as human beings, a pittance that places a premium upon prostitution. The writer further adds: "How many of us unfortunates started on careers as fair and promising as any of the sterner sex, and did well until we met some scoundrel dressed up as a gentleman, or men rich and wealthy who, not content with one woman—nay, not with half-adozen women-drove us from pillar to post, from counter and desk, poisoned and drugged, until we were ruined?" Yes, the so-called gentlemen, who strut about and pose as the representatives of "Morality" and "Property," whose names appear on all the lists for the "suppression of prostitution," and other lists of charitable whitewashing schemes. To this class is due the destruction of many a fair and promising voung life; that gave the first shove that placed them in the social gutter. and branded them as social outcasts.

The hypocrisy of it all! Legal restrictions to drive the evil underground, so as not to wound the susceptibilities of the sleek, oily, canting humbugs, the pillars of the State!

The degradation of women is inseparable from our present form of society. Her emancipation will only come with socialism. The socialist system of society will free her from the degrading economic slavery of today. A slavery that denies to her the development of her mentality, dwarfs her talents and genius, represses her individuality, contracts her outlook on the world, and compels her to sell herself in the marriage market, or prostute herself for the necessaries of life. In the socialist co-operative society

she will take her stand by man not as his serf but as his equal. She will be his free companion, mistress of herself, emancipated from the thraldom of to-day. Thus emancipated she will put an end to all prostitution, legal or illegal. Living under natural conditions, no longer under the domination of man or subjected to economic exploitation for profits, she will be enabled to give full expression to her mental powers and faculties, she will have a free choice of occupation in whatever sphere of activity is best suited to her.

This ideal of women under socialism may be stigmatised as an impossible dream by the "Sunday Times" hirelings, "in the clouds" according to these perverters of the truth of anything that may endanger the capitalistic system. To them is obscured the mental vision of the impending downfall of present-day society. Society as re-organised on a co-operative method of production will place the whole mode of life upon the highest stage of culture, accessible to every unit of the

community. Only under it will humanity reach its higher development, abolishing class distinction and the subjugation of man by man, and realising the complete emancipation of women and social equality for all.

The Census on Labour Solidarity.

The census returns give good arguments for the solidarity of labour irrespective of colour.

In the Transvaal the persons living in the towns are classed in the following proportions:—

White ... 41.95 per cent. Bantu ... 52.82 per cent. Coloured ... 5.23 per cent.

Hasty deductions might assume that the organisation of white labour meant the organisation of 41 per cent. of the workers. But whereas practically the whole of the 52 per cent. Bantu are working folk or wage earners, the white section contains practically the whole of the exploiting class and its hangers on, besides the white wage-earning proletariat.

But we have already hammered home that lesson—the futility of white labour organisation as white—and its futility is obvious without statistics. The noteworthy point about the above proportional statistics is one for the coloured workers. The coloured workers will realise from this statement of the proportion they occupy in the town population—5 per cent.—how utterly futile it is for them to organise, whether industrially or politically, purely as coloured men, even if the whole 5 per cent. are workers.

The coloured workers hold mass meetings in the towns where they live. The enthusiasm may be great, but their only power lies in industrial solidarity. Industrial solidarity is only a power where it can stop industry. Mass meetings have no power. The mass meetings of coloured workers are composed of men from many industries.. If they all went on strike no industry would stop. They would merely lose their jobs. Their hope then lies not in organising as coloured workers, but in organising with all the workers in the industries, first of all with the Bantu workers, because with them also "colour" is the excuse given for their special oppression. At every meeting of coloured men this "5 per cent." should be kept to the front.

All mass meetings are only so many ciphers, noughts, noughts, noughts, noughts (000,000). Solidarity with all the workers irrespective of colour is the figure one placed before their noughts (1,000,000) that will turn the noughts into millions.

In the Cape urban areas the coloured population is 35 per cent. of the whole. And right well are the coloured workers acquitting themselves there. They too must beware of organising as coloured workers. Let them remember their special function of leading the Bantu workers on towards industrial solidarity.

D.T.J.

Where Nationalism Helps.

There is a need for correcting a tendency in socialist circles to denounce nationalism as wholly bad. The papers this week admitted that, while the "nondescript" army of Russia were fleeding into the interior, the Red Guard alone showed patriotic spirit and stood prepared, "in its socialistic way," to oppose the invader.

Socialism does not smother the emotional virtues. It strives to capture them for the service of the class struggle on the proletarian side.

In South Africa it is our rule to magnify the obstacles in the way of enlisting the black proletariat to the class; struggle. They are undoubtedly great, these differences of custom, of language, and of human nature even. The harriers which the socialist movement has to break down, or soar above, are the primeval barriers between the Occident and the Orient. But let us remember that these barriers are only barriers against the conveyance of the message, not against the understanding of the message. Indeed it seems now that international socialism is the one Western idea which the Eastern millions can respond to from their very soul and proclaim with tenfold intensity as their own.

Take our Indian fellow workers! There are thousands, even tens of thousands growing up in this country whose only language is English. But though suddenly become English in tongue, the young Indian worker cannot renounce so suddenly the inherited instincts of thousands of years. He cannot so suddenly alienate from his blood that deep native philosophy, that throbbing in tune with the throb of the world's heart for surcease from social contradictions, expressed in the pantheistic thought of India. It is well that he cannot.

In international socialism these contradictions are solved, and the young Indian sees his aspirations as an Indian nationalist embraced in the international class struggle.

Of course, the nationalism of the Indian trader will never find its triumph. For his is the battle, not of the ancient glory of the East struggling for survival, but the battle on the commercial plane with the white shopocracy. Except ye become as little children, that is, take the standpoint of the modern propertiless proletarian, verily your nationalism cannot be born again.

As for the native workers in this country, their nationalism, what exists of it, is almost wholly a disguised class struggle. Nearly all natives are wage earners. And they are all oppressed because of their labour being necessary to the capitalist.

The coloured worker has no nationalism, no family traditions, no ancient national heroes the sound of whose names are potent to summon the proletarian into solidarity, not with his class, but with the middle class elements of his own colour.

Colour alone is a very poor cement for solidarity. It was very noticeable during the recent agitation against the Railway Regulations that Dr. Abdurahman kept a discreet silence. He belongs to the class that has made snug. And soon may the coloured workers realise that their one rock of refuge is that solidarity of labour which puts the Abdurahmans and the Indian capitalist in the same class as their exploiters.

D.I.J.

The Class War.

(By H.C.H.)

History teaches us that all human society in the past was based on class antagonism, and the present day system of society is no exception to the rule. Now let us see what this 'class war'' is. Even you ordinary common or garden worker will agree with us that if there is a war there must be two sides to fight each other. Now, fellow workers, have you ever thought of this, that in the present system of society there are two classes, viz., the workers who are poor and the employers who are rich, and that between these two classes there can be no identity of interest, and there is constantly going on a war?

Of course, there are lots of very nice people who will piously clasp their hands and tell you there is no such thing as a class war. We remember certain 'labour leaders' like that. If the workers organised in craft unions, then, they said, there would be a harmonious working between labour and capital. When the war broke out in Europe they declared from the house tops that there was a truce between labour and capital (so there must have been a war between them after all). But the capitalist, who has no illusions on the matter of the class war, said. "Yes, that is right; we must sink our differences and unite against the common enemy" (how nice!) And then, in order to show that he meant what he said, he immediately put up the price of commodities and put down the price of labour, and in some instances locked the workers out in order that they should of their own free will join the army.

But there was a certain section of the workers who pointed out to their fellow-workers that no matter how big was the military war, the class war still continued all over the world, and that owing to the fact that the workers are not class consciously educated or organised industrially, but at best only organised by craft, which is organised disunity, the capitalist was able to beat them all along the line.

And then came the real surprise to the capitalists of the world: The Russian workers rebelled and threw off the voke of capitalism. And now, vou workers who have allowed the boss and the labour faker to do your thinking, wake up from your lethargy and see the class war in progress. See how the capitalist class are uniting in order to crush the workers of Russia, and remember that if you do not assist your fellow-workers of Russia in their fight for freedom, but allow them to be beaten, then your turn will be next, because a capitalist class intoxicated with victory will look around for fresh victims, and then look out!

League Notes.

DURBAN.—The weekly meeting of the Branch last Thursday was quite international in character, one coloured worker and two Indian workers being enrolled as comrades in the League. It was decided to go ahead wiht leaflet propaganda. A committee composed of Comrades Sigamoney, Moodley, Svame and Ivon Jones was appointed to prepare working-class literature in the Tamil and Hindoo. All beginnings are difficult, and we don't expect quick harvests. But the fields are white. It is only the labourers who are few.

JOHANNESBURG SUNDAY LEC-TURE.—The Central Branch is commencing its new propaganda campaign on Sunday evening in the Palmerston Hall, at 8 o'clock. Comrade A. B. Dunbar will address those present on "The Movement." Questions are invited and there will be ample scope for discussion.

COME, RALLY!—The Management Committee has decided to print and issue a propaganda leaflet for labour's Labour Day (May 1) as distinct from capital's Labour Day (Good Friday). Falling, as it does this year, within a few days of the hundredth anniversary of the birth of Karl Marx, it is thought advisable , whilst keeping the international labour day as the main theme, that reference might be made to the life and work of the great teacher. Rally, comrades, don't leave the drafting in the overworked hands and heads of the Press Committee, but send along any ideas you may have of what should be the message of the occasion, to the Acting Secretary, Box 4179, Johannesburg, by the week after Easter at latest.

STOCKHOLM.—Supporters of this fund are reminded that donations are just as necessary now as they have been in the past. The Management Committee has circularised quite a number of those who have so willingly helped in the past, and requests that, although the period for which assistance was promised may have expired, their support be continued. A general appeal is made to all sympathisers with this movement to forward their quotas much or little, to the Acting Secretary.

Comrades are reminded that items of interest for Comrade W. H. Andrews should be forwarded direct or through the Acting Secretary.

DEFENCE AND LEAFLET.—Comrades with lists for the Defence and Leaflet Fund are requested to return them as soon as possible to the Head Office. If good use is still being made of these lists, will comrades kindly notify their reasons for retaining them.

The tree of liberty grows best when watered by the blood of tyrants.

For every Tsar or Kaiser who has shot down our comrades oversea we have a Botha and Smuts still ready to do the like at the Rand Club.

All previous revolutions have left a vampire class still at the head of affairs. This révolution is destined to sweep them clear away.

The Last Shall be First.

Even the newspapers can't suppress all the news. According to them, the Far East is already less concerned with Quadruple v. Entente than with Maximalists v. the Rest. 'The Rest,' i.e., the capitalist class—have till now controlled the Governments of both China and Japan. Both these are just now supporting one Semhinoff, an 'anti-Maximalist" commander whom the Bolsheviks treat as a rehel, but who the Chiuese Government 'say represents the Russian Provisional Government (presumably Lvoff's)--which they, somewhat out of date when "the Bolshevik power is increasing everywhere," still recognise! Japan is trying to pick a quarrel with Russia, and the Japanese War Minister says Sembinoff is the man for the Entente, adding that "if the German prisoners support the Maximalists''—i.e., if they turn on their own German Government, the Maximalists' most avowed enemy, just as the Czech prisoners have already turned on theirs—"a most serious situation would be created."

But even the Japanese Parliament. has turned down its Government's proposal to invade Siberia; and while the long delay in Japanese anti-Bolshevik intervention is no doubt partly due to the mutual distrust of the several Allies, it is probably equally being spent in an attempt by the Japanese Government to circumvent the veto of their own Parliament—a familiar trick of modern capitalist governments. In China, Lvoff is arrësted, and now a revolutionary army invades Pekin-can it be Sun-Yat-Sen, the socialist, acting up to the spirit of the times? Russia sent hundreds of socialist propagandists to China after the Bolsheviks came to power; the harvest may already have matured. If so, those Moscow 'business men" who "would rather be ruled by Chinese than by Bolsheviks, and speak of the Germans as their saviours" must look to the Kaiser only in. future, for their salvation cometh not from the Celestials.

Germany and Japan side by side as saviours of Russia, and Balfour offering the help of the Entente in the same holy cause! Come, now, ye who talk of our treasonable leaflets, and call the Bolsheviks traitors to the workingclass movement, how do you explain this new holy alliance if "The Call of the Bolsheviks" leaflet is wrong? And why is it only after Russia has made peace that Balfour's and Wilson's friendly messages go forth? (Contrast their slobbering over Roumania and Servia with their provious surly hostility to the Bolshevik "Government.") Why? Because now there may be a better chance of jockeying the "disorderly" Bolsheviks out, and Semhinoff's "Moderates" — to whom the messages are really addressed—in, and so getting the national debt repudiation cancelled—there's the rub!

In fact, the war has now resolved itself into a contest between the Powers as to which of them shall be the standard-bearer for capital in its coming world-struggle with labour. Perhaps, after

all, the banner of Prussianism is the most typical one for them to rally under. If they do not preach it, they all practise it, and are all responsible to-day for having put Junkerdom for the time more firmly in the saddle by deliberately facilitating its campaign against Junkerdom's most essential opponents at home and in Russia. Had the attempted response in Germany to Bolshevism been backed by Allied enthusiasm for the Bolshevik movement, Wilhelm would by now be a prisoner in Petrograd.

Meanwhile, on its side the Russian army is being recuperated, not for the capitalist but for the class war. And it looks as if, the opposing banner of social revolution were in the keeping of the peoples we usually call more "backward" — Russia, Spain, China, Turkestan. Spain has just been told by her king to pass laws for the development of up-to-date business and overseas trade and to prepare for "the struggle after the war' - in other words to plunge more headlong into modern capitalism. Even Austria, which is evidently turbulating, is a comparatively recent victim of modern husiness. It seems as though in those countries where the 'penetration' of capitalism has been more rapid, more brusque and unceremonious, where Government education has not vet wholly corrupted the youth to identify capitalism with 'civilisation,' where the parasite press is luckily less generally read and swallowed, where labour has not vet organised into craft "aristocracy," in short, where the class struggle has made itself more suddenly, palpably and unmistakably felt and recognised, than in more sophisticated. "civilised" countries like England and Germany, the result were greater pluck, more readiness to break with a system still new to them, and, probably, less fear of sacrificing life for the cause.

The civilised peoples have lost their youthful exuberance, they fritter themselves away in Parliaments, in voting against combing out or conscription, in mass meetings, at most, in sectional strikes; these are the peoples who most readily submit to militarism, and who may be the last to be swept into the revolutionary stream. Communities less immemorially capitalist ridden may make a successful class rebellion without a complex class organisation; even an "armed protest" may do the needful. It is in the more "advanced' countries that a high technique and mechanism of industrial organisation becomes almost as indispensable to success as the actual consciousness and understanding, of the class struggle, itself more difficult o. attain the more old-established a capitalist society is. After all, therefore, in view of known deficiencies in both these respects, it would be unreasonable to expect in response to the Bolshevik appeal an immediate formidable outbreak in either Germany or England; and again, to secure a success even in South Africa, it will for special reasons probably need a more intricate machinery than that of the Bolsheviks —though certainly not less propagandat sacrifice, singleness of aim, or clearness of vision.

But, as was said at last weeks Revolution anniversary in Johannesburg, let us South African Bolsheviks be of good cheer, for we do not stand alone. We can already join in celebrating, in however small a way, both the birthday of international labour and the funeral of capitalism. Startling as it is to Britishers, those whom ther thought so far behind the times are now the first to break the bonds of wage slavery. While other parts of the world are still talking, the Russian comrades have acted. The blood of the revolutionary martyrs has borne fruit, and Russia has advanced 300 years ahead of 'Free intellectual' England. Many lives of comrades have been lost in her struggle, but how much more glorious to die fighting for their principles (which are also our principles, as their victory is ours) than obeving the hehests of imbecile kings and parasitic politicians! Let their example inspire us to emulation. The class war, like the capitalist war, is a long one, and in it too an apparent hig setback had recently taken place. Yet have not the Powers all suffered greater losses in their war, and still they all count on victory? How much more should we, who have history on our side, feel sure, and make sure, of the ultimate victory of the proletariat!

THE INDUSTRIAL UNION'S MISSION

Craft unionism spars up to the employer with its sore hands encased in pillow slips of conciliation and arbitration. Industrial unionism gathers all the workers in the fist of one union of the working class, and delivers the punch straight from the shoulder.

If you are afraid of your enemy you conciliate him. Craft unions are afraid of the bosses so they conciliate them. The industrial union is not afraid, but is out to fight the bosses, and will walk into the master class at every opportunity.

If you don't fundamentally differ, but only in degree, you arbitrate the difference. Craft unions have no fundamental difference with the capitalist. They believe in profit and wages, but disagree with the employer as to the relative proportion of each. Therefore they arbitrate. Industrial unionism believes in neither profit nor wages. It declares the workers are the sole producers of wealth. Therefore it goes for the whole cheese. It says if the workers produce it all, they aer entitled to it all. W.R.

In December, the Chief of the American Red Cross in Roumania was caught by the People's Commissioners trying to get 72 motor transports to Rostoff to help Kaledin. Trotzky, in commenting on the discovery of the conspiracy, referred to a similar conspiracy by the British Ambassador, and warned all conspiring diplomats that the Russian people were worthy of the revolution, and that the iron hand of the revolution would crush, regardless of person, all who conspired against her.

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