Since the 19th century workers across Europe and North America organized to support each others’ efforts to build trade unions and socialist parties. Organizations like the Second Socialist International had connected socialists and social democrats before it was divided by World War I, while unions too organized internationally. A commitment to solidarity, encompassing notions of common struggle, political and moral support, as well as economic aid, was an existing cornerstone of both trade union and socialist traditions by the time the Communist Party was founded.

Most trade unions operating in Canada had also become “international” by 1920. Within North America, international unions (though often dominated by the larger American membership), were constructed in the hopes of providing more effective means to protect workers’ rights across borders, and to deal with capital which itself was international in organization and power. Within national boundaries too, trade unionists realized that workers had to create links that would facilitate the exchange of information and organizing assistance, and which would act as a unified voice for workers rights and needs when confronting both employers and the state. Since the 1880s successive efforts to build links between workers had been attempted, first with the broadly based Knights of Labour, later with the narrower (craft-dominated) Trades and Labour Congress, founded in 1883. In the immediate post-World War I period, a new wave of militancy momentarily posed hopes of a broadly based movement again: the 1919 Winnipeg General Strike and the unsuccessful attempts to build a One Big Union after World War I were but two examples of militant efforts to create an inclusive workers’ accord designed to secure concessions from
the state and employers. After 1919 and the decline of the One Big Union, the vision of unity and solidarity did not entirely disappear. It did take on new forms, including the commitment of small groups of workers across Canada to the newly formed Communist Party.

The emphasis on building links between trade unions within Canada, as well as with workers around the world became a central goal of the Communist Party, and is clearly evident within the *Woman Worker*. Indeed, the emphasis on making international links was especially crucial in the 1920s, in part because the Party was a member of the newly established Communist International, but also because in the 1920s, the Communist International, as well as its dominating leaders from the Soviet Union, still placed important stock in the idea that revolution could not easily succeed in one country: it must be fermented and supported in other countries as well.

Drawing on existing traditions as well as new political loyalties, therefore, the *Woman Worker* tried to build solidarity in a number of crucial ways. International news in the paper provided basic information, absent in the mainstream press, to women interested in labour and socialism: material ranged from descriptions of socialist leaders like Clara Zetkin to accounts of working-class organizing in Canada and around the world (see “Chicago Women to Organize Federation”). Accounts of organizing were especially utilized as educational lessons to drive home the destructiveness of capitalism and the links between capitalism and imperialism. While international news had always been a feature in some pre-World War I socialist papers, the *Woman Worker* offered more coverage of women’s struggles and also more attention to colonized areas of the world such as China, in an effort to draw class links across racial and geographic boundaries. By publishing articles on child and female labour in Japan and China, by pointing to the need to “free girl slaves” elsewhere, the paper was trying to persuade Canadian working-class women to identify with the exploitation of Asian women, and also to see that all working-class struggles were intertwined in combat against the same oppressive masters.

Many articles on workers and women in Asian countries showed some sympathy for the nationalist, bourgeois revolutions occurring at this time (see “China Awakened”). In the *Woman Worker* at least, Communists expressed some support for the project of female emancipation that such liberal, nationalist rebellions called for. Certainly, there is also an element of Anglo-Saxon superiority in these accounts of Asian populations and gender roles. There is little respect for existing Asian cultures which are portrayed rather one-dimensionally as “backward” and oppressive to women, in much the
same way Protestant missionaries at the time portrayed them. Nonetheless, the attempt to develop empathy for Asian workers and political solidarity across cultural and racial lines was noteworthy in the 1920s.

Solidarity could also be constructed with countries which had even stronger ties through immigration to Canada. One of the major struggles in Britain in the 1920s was the 1926 General Strike, sparked first by the coal miners and later spreading to workers across the nation. The Woman Worker gave the strike significant coverage and urged women in Canada to support the miners’ cause with financial contributions and moral declarations of solidarity. The message was clear and direct: these workers and their families faced the same obstacles to organizing and to securing a decent living that Canadian workers confronted. Their struggles are both connected and parallel to ours.

International cooperation might be fostered in other ways as well. In the “Open Letter to the Labor Movement of Great Britain,” Canadian Communist women tried to initiate discussion with British women about immigration across borders, indicating how British domestic workers might be misled into emigrating to Canada in search of “plentiful” jobs which did not really exist. In some cases, the paper would make comparisons between occupations in various countries, arguing, for instance, that an attack on the working conditions of female teachers in Canada bore a frightening similarity to attacks on women teachers in places like fascist Italy.

Contrasts were used to highlight the differences between capitalist celebrations and socialist ones, or to expose the hypocrisy of capitalist mainstream traditions such as Christmas, which called for expressions of joy but also exposed the suffering and poverty of many workers. Contrasting 1 July, Dominion Day, and 2 July, marking the International Cooperative Movement, for example, the paper argued that it was difficult to “celebrate” a country in which poverty was still rampant, and more rewarding to mark a day of international solidarity based on cooperative principles.

In promoting the cooperative movement or in condemning the political execution of the famous American anarchists Sacco and Vanzetti, the paper was expressing a solidarity that went beyond the confines of the Communist movement. Communist thinking at this time, as we have seen in previous chapters, endorsed political solidarity with a broad spectrum of left-wing causes: this was both educationally and politically advantageous to the Party’s overall aims. The paper’s editor undoubtedly realized that the readership of the Woman Worker, which included a wide spectrum of socialist and labour women, supported these causes and could be drawn into the
Communist movement through active, though sometimes critical, support for other progressive causes.

Similarly, the *Woman Worker* did not just print articles about unions which had ties to the Communist Party, although there was a tendency to secure support for unions where the Party had some base. In the latter case, for example, there were repeated calls for aid, both material and moral, for the United Mine Workers’ unions involved in bitter strikes in Nova Scotia and Alberta. The unions and their wives’ auxiliaries included a few dedicated Communist organizers who could pass on crucial information about these struggles to the *Woman Worker*. Such calls for strike aid complemented those articles describing daily life in the mining camps of Alberta and Nova Scotia, often written by miners’ wives and asking housewives in other areas of the country to identify with their struggles to house, clothe and feed their families.

As one of the most important symbols for international and national solidarity, International Women’s Day was promoted energetically by the *Woman Worker*. International Women’s Day, first suggested by German social democrat Clara Zetkin before the war, became an important ritual for Communists around the world in the 1920s. In Canada, the day was used to mark past victories and current battles of women wage-earners, and to encourage connections between women struggling for socialism in many campaigns and organizations—from anti-war work to unions to housewives’ organizations.

There was probably no country that held out more symbolic importance for international solidarity work than the Soviet Union. As an example of a successful workers’ revolution, the Soviet Union provided hope and illustrations of women’s and workers’ emancipation. The Soviet Union also provided international leadership to other Communists through the Communist International. Articles on the Soviet Union, therefore, are not only found in this section, but are also reprinted in the chapters on peace and war, and marriage and the family.

Further Reading:

THE WOMAN WORKER

WORKING WOMEN OF CANADA RALLY TO AID THE BRITISH MINERS!

[Editorial]
September 1926, pp. 4-5.

THE Coal Miners' Strike is still in progress in Great Britain. All have watched the various stages of the miners’ struggle. Those who know the conditions under which the miners and their families existed are in full sympathy with them.

Every effort has been made by the mineowners and the Baldwin Government to break the strike and discredit the chosen leaders of the miners. But these leaders, while hated by the owners and their sympathizers, have gained for themselves the highest respect and confidence of the intelligent workers throughout the world.

One of the features of the strike is the attitude of the miners’ wives towards the strike. A spirit, hitherto very rare in the labor movement, has developed. The wives of the strikers are to the forefront in demonstrations against both mineowners and those who would break the strike.

The courage and fortitude of the miners’ wives have rallied the whole of the forces of women in the working class movement to their support. Women’s Co-operative Guilds, Women’s Sections of the Labor Party, Women’s Trade Unions, in fact, women in every section of the movement are working in unity and harmony for the benefit of the miners’ wives and children.

During the next few weeks representatives of the British Miners’ Relief Committee will be travelling through the country. Their mission is to collect material help for the miners, as well as to tell the truth about the strike. It will be the duty of the women of the working class to render every bit of aid to these to make their mission a success.

Working women know full well what it means to pinch and screw in ordinary times to make ends meet. Let us try to imagine what it must mean to the miners’ wives at this time. Let us remember they are fighting against slavish conditions. Dig deep into your pockets and give till it hurts.

THE CO-OPERATIVE MOVEMENT
October 1926, pp. 2-3.

THERE is growing up in Canada a movement which working women should known something about. This is the Co-operative Movement. In the big cities of Canada little is known of this movement, but in many small towns and farming districts the co-operatives are flourishing institutions.
In Great Britain the Co-operative Movement is very strong, and Old Country women are well acquainted with the Co-operative Stores and the Women's Guilds which work in conjunction with the Stores. Every article sold in the Stores is discussed by the women, and they know why the prices are fixed, and they "share in the dividends or profits" made through careful buying. Co-operative buying proves a benefit to the workers in Great Britain.

In Canada there are some Consumers' Co-operatives, but the strongest side of the movement in Canada is "co-operative selling." The farmers of Canada have learned that it doesn't pay to compete with one another, to undersell one another, to try to put the weak farmer out of his farm. They have learned that by putting their products together they can demand a higher price for these products, and all share in the benefits. This is the meaning of the Farmers' Wheat Pool, which the newspapers discuss, but do not very well explain for the benefit of the workers.

Some farmers have also undertaken co-operative production. The object is to do away with the trader—the middle man—as he is called. For example, the farmers do not sell the wool from their sheep to the wool merchant, who again sells it to the manufacturer, who makes it into goods, who then sells it to the merchant, and so on until it reaches the consumer. The farmers of Ontario have erected their own factory. The wool from their sheep is sent to this factory, and the farmers' wives get their blankets, etc., at cost price. They no longer wait for bargain day at the big departmental stores, as the wives of wage workers do.

The Co-operative Movement is a world-wide movement. Those connected with it have established July 1st as their day of International Celebration. On this day this year a big conference was held by Canadian Co-operators in Edmonton, Alberta.

It is very evident that the farmers of Canada are more alive to their needs than are the workers in industry. The farmers are learning quickly the benefits of unionism and co-operation, the workers of Canada have yet to learn these things.

ARE THE BRITISH MINERS BEATEN?

[Editorial]
October 1926, pp. 3-4.

THE newspapers that are controlled and owned by the masters take great pleasure in announcing that the British Miners are going back to work, because they are tired of the strike.

Those who have followed the struggle between the mine owners and the mine-workers know now that the courageous British Miners have been left
to shoulder their struggles alone, they have been left to the mercy of a group of masters determined to make the men work longer hours for less pay.

The chances of the miners of success in keeping their hours of labor and wage rates intact are remote.

Complete success depended upon the solidarity of all organized workers with the miners. The general strike expressed this solidarity, but the leaders became afraid, and called off the general strike. Not only was solidarity necessary in Great Britain, but it was necessary in Europe and America. Coal was shipped to Great Britain, so that manufacturers had no need to bring pressure to bear on the government. The mine owners have received assistance from every source—the government—their class brothers—the workers in Great Britain who feared to struggle with the miners—and the miners and transport workers of other countries, who helped to send coal to Great Britain.

The British miners do not ask for impossible things. They merely ask that their wages shall not be lowered, and their hours of toil, in the darkness and dangers of the mines, shall not be increased.

The Miners' struggle shows that even yet the great masses of the workers are not conscious of their power. And it shows the need of solidarity of the workers. The miners are the victims of the cowardice of others. This, and not starvation, will have been the main cause of their defeat.

THE GREATEST SOCIAL CONSTRUCTOR OF OUR TIMES

[Editorial]
February 1927, pp. 3-4.

THREE years have passed since Lenin, the greatest social constructor of our times, died. Throughout the world workers of all shades of working class thought paid tribute to his memory. And this tribute is seemly. It can be said quite truly that no other working class leader of modern times placed so much faith in the workers as did Lenin. Never did he rebuke them, shun them, despise them, although they were the people who had the dirty hands and wore the shoddy clothes. Never did he belittle them, although they did not possess high culture and speak correct language. Instead, he was always patient with them. He made every allowance for them.

And why was he so patient with the masses. It was because he contended that the workers would be called upon by necessity to take the road to Power, to take the power out of the hands of the rich rulers, and to order their own lives. He claimed they would have to bear the burdens, first of revolu-
tion, before they could get freedom from their oppressors. Therefore he made it his duty to guide them so that the burdens should not fall too heavily upon them.

As a result of his guidance we see in Soviet Russia to-day the greatest force for social reconstruction raising its head above all else. This is the great co-operative movement. Lenin maintained that the basis of the new social order which the workers and peasants of Russia must build would be the big co-operatives of production and distribution, and that it was possible for Soviet Russia to lead the way.

If the great co-operator of one hundred years ago, Robert Owen, could see what Soviet Russia is achieving to-day he would say, "At last I see my ideal." Robert Owen tried to help the workers out of their poverty in the early years of factory exploitation by means of co-operative plans of all kinds. But he failed. The hearts of the rich who robbed the poor were not touched when Robert Owen pleaded with them, and told them of his plans. This was because the profit system brought benefits to the rich.

Lenin claimed that successful co-operation could not be achieved in a country side by side with the profit system, that the Co-operative Commonwealth must be ushered in by a workers' and peasants' government.

Two great forces exist to-day in the world. One, competition for profits benefiting the few, and the other, Co-operation, for the good of all. One will have to give way. This will have to be Competition for Profits. The Co-operative Commonwealth has found a strong foothold in Soviet Russia, one-sixth of the earth's surface. Lenin guided the workers' movement to make this possible. In the history of mankind Lenin will live forever.

WOMEN TEACHERS SUBJECTED TO ATTACK

February 1927, pp. 5-6.

In Canada we find that the Winnipeg School Board has revised the scale of salaries for women teachers. After January 1st, 1927, the teachers taken on by the Board will have to work for $100 less per year. Thus the new wage scale for women teachers registers a great reduction. Last year it was the Toronto teachers who were thus humiliated. Surely, here is work for the Teachers' Associations to handle. And the community too should have something to say about it—Poor Pay can only result in Poor Teaching.

In Italy we find that women teachers have been prohibited from teaching boys in high schools and universities. The reason given is that they feminize the boys and youths.

This is another of the Mussolini concepts that would like to keep women confined to the home and be the abject slaves of men.
What if Mussolini should wake up one day to find that the women of Italy had decided to copy the example of their sisters of ancient Sparta? A Birth Strike would show such as Mussolini, who, after all, could play the bigger part in wars and against oppression. The spirit of the womanhood of Sparta is only sleeping!

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THE MINE EXPLOSION IN COLEMAN, ALBERTA
By Our Labor League Correspondent


This winter seems to be a winter for mine explosions. It seems as if people have become so used to them that they soon forget. But those who lose loved ones cannot forget.

Workers are doing lots when they go down into the darkness of the earth to dig riches for those who live in luxury, while they themselves receive hardly enough to live on.

This mine in Coleman has killed so many from the ranks of the workers that one would suppose that these would not be forgotten, that is, in the sense of thinking about what to do and what to demand, instead of only mourning.

In this disaster many children have been left to mourn their fathers. The wife of a certain fire boss became sick when she heard the news that her husband was dead. The compensation paid to the family is not at all large.

Among the dead, which number ten, are a few young men just at their best age. There are six men still in the mine. Because of the fire which was raging within the mine, water was pumped in. Now with the aid of pumps they are trying to drain the water, but it is a slow job.

I was conversing with one of the men of the rescue party and asked him when he expected to be able to get the bodies out of the mine? He said he expected “in about three months.”

The men employed by the company who runs the mine are all at work in other parts of the mine, while the rescue party is at work in the explosion area. Do you not think it horrible to go and work when they know that there has been a fire and that water is carrying around the bodies of their comrades?

Those alive should learn from such things as this explosion to better their conditions. The death of each worker should urge them more and more to work to such an end that human lives would not be so cheap. Workers should join unions. They should demand better wages, or they will be shoved lower and lower down in life.
It is said “That it is the poor who help the poor.” This is true with people in this district. The Union Local here collected $5,000 to aid the widows and the children and to bury the dead. The Blairmore Local Union gave $100.

MARY NORTH.

CHINA AWAKENED

[Editorial]
April 1927, pp. 2-3.

THE events of world importance at this time are events in China.

Each day the newspapers tell the happenings. But their tales are so varied and so conflicting that their readers can only know that something is wrong in China. From the workers’ press alone can the truth about China be learned.

The Chinese people, oppressed and plundered for years by the “money kings” of the world, at last arose against their oppressors. At this moment the Chinese people are near complete freedom.

They have overcome their own native opponents who were in the pay of the governments of the “money kings,” chiefly Great Britain. They have captured important “treaty ports” which were also “slave pens.” In the cotton and silk mills of these ports, Chinese women and children were compelled to work for twelve hours and longer a day, seven days a week, for the great wage of a few cents per day.

These were the horrible conditions in the factories of Shanghai which caused the workers, supported by the students, to go out on strike in May, 1925. The world knows how those workers and students were treated. How they encountered British guns.

From that time the Chinese people have been determined to end the oppression of the foreigners within their borders.

Shanghai, this stronghold of Great Britain’s power in China, is now in the hands of the Chinese people. But this, not before hundreds of Chinese workers suffered the penalty of death for wanting “freedom.”

During the recent “one week of strike” in Shanghai over 4,000 workers were arrested. Even some of the newspapers of the master class have admitted that 2,000 workers were murdered and executed.

And now the City of Nanking is the scene of fray. The guns of both British and American boats have been used on the Chinese people. War is on; it cannot be disguised any longer. Foreigners are warring on a nation in its own territory.
Right is on the side of the Chinese people. It is our duty to join the protest against the conduct of the tools of the money bags, the imperialist forces in China.

WOMEN ADVANCE WITH CHINA'S AWAKENING

April 1927, p. 5.

Women's advance into active political life has ever been obstructed. China is not proving an exception. It is reported that Chinese husbands in Hankow held a demonstration of protest against the changed attitude of their wives since the new government has taken over Chinese affairs.

But Mrs. Sun Yat Sen, the wife of the late Dr. Sun Yat Sen, the founder of the great freedom movement which is sweeping China, pays little heed to these protest. She is organizing a special school where women will receive instruction and be trained for political and social work.

In the new order of things whither we are quickly speeding, women must be co-equals with men, and women are learning this.

FREEING GIRL SLAVES

July/August 1927, p. 7.

The Kuomintang, the Southern Nationalist Government, has ordered a thorough investigation of the girl slave evil. A group of feminists under the leadership of a woman lawyer, Su Han-Sang, has pledged itself to drive slavery out of Canton. While the Municipality of Fatshan, a town twenty-five miles from Canton, has already passed a set of laws forbidding the buying and selling of women. Not even the name "slave girl" is to be permitted within the town limits. From now on there are to be only "adopted daughters."

All the girls now owned must be registered. Names, birthplaces, and two photographs must be filed with the courts.

For many of the "adopted daughters" these regulations will involve little change. Generally the girls have been decently treated and have shared the food and home of the family. But there have been cases where the girl has been made to work 12 or 13 hours a day, she has been flogged, half-starved, denied education and forbidden to marry.

To such girls the new law will be a liberation. Food, clothing, a decent place to sleep, spending money of her own and education in a workers' or vocational school, the right to marry, these things have been given slave girls by the new law of Fatshan.

Even this, however, does not mean that these girls will be as free as European or Anglo-Saxon women or as their Chinese sisters. They will still be
bound to give reasonable service to their masters. They cannot leave the master’s house without permission nor buy their freedom except by his consent. Together with most of the other Chinese women the slave girl must resign herself to restrictions concerning marriage. She will not have the right to choose her own husband except by the special leniency of the head of the house.

But in one way she will be better off than the real daughter of the family. The law states that she is not to be the victim of “blind marriage.” She is to be allowed to veto the men who are offered to her. Also she cannot be sold as a concubine. Fatshan figures by these new regulations that the town will be entirely free of slave girls within 15 years.—Canton Gazette, China.

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AN OPEN LETTER TO THE LABOR MOVEMENT OF GREAT BRITAIN—TRADE UNIONS AND WORKERS’ POLITICAL PARTIES—FROM THE CANADIAN FEDERATION OF WOMEN’S LABOR LEAGUES

[Editorial]
September 1927, pp. 1-3.

Comrades:—

FROM time to time we are informed through the medium of the press of visits to Canada by women who claim to be connected with the British Labor Movement.

Some of these women are known to us to be associated with the British Labor Movement, others are not. But all come to this country either for the express purpose of “seeing for themselves what possibilities there are in Canada for women workers from the Old Land” or for “investigation purposes to discover whether or not adverse reports of the treatment of immigrant girls are true.”

It is with regret we have to state that with a few exceptions these persons do not come near the organized labor movement of Canada. Most of them prefer to go to organizations that are distinctly “anti-labor.”

Recently, a Mrs. Cohen from Leeds visited Canada. Mrs. Cohen’s qualifications were given as—Chairman of the Leeds Trades Council, Chairman of the Women’s Employment Council for Leeds under the Ministry of Labor, and district organizer of the National Union of General and Municipal Workers. These qualifications would indicate that Mrs. Cohen was a responsible person in the Labor Movement.

However, the Labor Movement of Canada, and the Labor women of Canada, did not have the pleasure of meeting Mrs. Cohen, although Mrs. Cohen
claimed, when interviewed by the press, that "she came to find out what possibilities existed in Canada for English working women." And we infer from other of her remarks that the visit was to find out if unemployed girls who had worked in the Textile Industry in Yorkshire could be placed in the textile mills of Canada. If this is so, then it would be well for the British Labor Movement to know that the textile workers here are without a union, and that working conditions are not those that the labor movement would desire.

The short time Mrs. Cohen was in Toronto she could not have found out much along this line. Also, since she stayed at the Canadian Women's Hostel (this institution is known to us as being a strictly business institution), she would not get any information other than favorable as to conditions of work and care of immigrant women workers.

Her impression is quoted by the press, "She had nothing but praise for Canada's care of the incoming people." "If your newcomers but have grit and adaptability, I see a fine future for them in so wonderful a country with such marvellous resources," are Mrs. Cohen's words.

We women of the Canadian Labor Movement want it understood we are not opposed to immigration. We know only too well that workers are forced to move about the world to get their living. We are well aware there is room in Canada for many, many millions of people—but room is not the only thing—the main thing is whether the possibilities to live exist in a country, and we know that these possibilities are limited through economic necessity.

You, in Great Britain, are led to believe that there is a continual dearth of domestic servants in Canada. Even granting this to be so, then why the continual scarcity? This condition prevails because the great majority of girls who come to Canada on the "domestic servants assisted passages schemes" leave their places of employment immediately they have met their financial obligations—and it must not be overlooked that these girls are watched over lest they become defaulters.

After leaving domestic service, these girls drift into factories and stores, there to work for what an employer cares to pay. Not knowing of the existence of a minimum wage, they supplant the older and established workers. Not troubling to find out whether or not there is a Union they can join, they act as strike breakers and bring down the wage standard of the organized workers. This condition of affairs is the outstanding menace of the needle trades unions here.

It is because we are engaged in work connected all the time with the "wages" struggle, that we know of what we write. As stated before, we have no desire to deter working girls from coming to Canada, but we strongly resent them being brought here in absolute ignorance of wage and working conditions. We consider it a gross injustice to unwary and unsuspecting
girls that they should be at the mercy of certain types of advance agents of immigration agencies, who profit personally as a result of the trust these immigrant girls repose in them.

We hope that by calling these things to your attention, you will use your influence through your press and organizations to inform working girls how matters stand in the country to which they immigrate—things which concern their life, security, and moral well-being, and not let them come to a country ignorant of conditions and fearful for their very existence.

With sisterly greetings,
Canadian Federation of Women’s Labor Leagues,
Ellen Machin, President
Florence Custance, Secretary.

CLARA ZETKIN

[Editorial]
September 1927, pp. 4-5.

FEW, who are active spirits in the working class movement live to be old. But Clara Zetkin is an exception to thus rule. Recently our veteran comrade celebrated her 70th birthday.

Her years in the struggle for the cause of the workers are full of interest, and this because they were full of struggle. She was active in the Socialist Movement at a time when it was neither safe nor respectable to be a Socialist. She became a leader in the Social Democratic Party of Germany, and in 1892 she became editor of the women’s newspaper, The Woman Worker.

In her speeches and writings for the freedom of working women, she never separated this struggle from the greater struggle of the working class for freedom from wage slavery. Even when the great struggle for The Vote for Women was on in Germany, she kept this position very clear.

During War, 1914-18, she and Rosa Luxemburg worked against those who stood for the defense of the “fatherland,” and spoke against war. After the War, she joined the militant wing of the workers’ movement, this later became the Communist Party of Germany.

Clara Zetkin has been through many struggles. May she live long enough to see the workers of the world freed from the tyranny of the world of masters.
YULETIDE AND THE WORKERS

[Editorial]
December 1927, pp. 1-2.

WHAT a season is Yuletide! What a feast time it has become for manufacturers and shopkeepers! Who would have supposed that this old pagan holiday of our pagan forefathers would be turned to such account! But there it is. Commerce and gain have put the religious side of the festive season completely in the background; the name Christmas is all that remains of this side, the pagan feast time triumphs.

For a month before Christmas Day the busy working-class housewife answers the ring at the doorbell "scores" of times during the day and wishes the agents and pedlars of good cheer many miles away. She can light her furnace with the circulars and private letters of suggestion for Christmas gifts she receives through the mail. The children, too, are kept in a state of mental turmoil with Santa Claus parades and Santa Claus stunts in the big stores.

The poverty stories of unfortunate workers are told the public through the newspapers. Appeals are made for the poor. Collections are taken up at factories and workshops. The firms get the credit, but the workers give the cash.

"It pays to advertise" is the business slogan of the bosses. We must not think that the Santa Claus stunts are to give the children amusement; we must not think that the firms who send private letters through the mails do so to make things easier for us. No, indeed, these are only means by which advertisement for goods is made. "It pays to advertise."

But what of the goods that are advertised. Who makes them? Look at the trade-marks and labels. Made in Great Britain, France, Germany, Japan, China, and so on. Trade is international. It matters not to those who want profits where these goods are made, or who makes them, so long as they can get 100% profit on their deals. But they do care that the workers who make the goods shall be divided, shall hate one another, shall despise one another, so that they shall be ready to tear at one another's throats when the masters and governments squabble among themselves over trade and profits.

We have no kick against "goodwill," but it is the kind of "goodwill" we question. Christmas "goodwill" is a commercial "goodwill." The kind we advocate is "international goodwill" among the workers of the world, the producers of the needs of life, the only useful class of people upon whose shoulders rest the maintenance of life itself.

International goodwill is not a one-day feeling arising out of a feeling of a satisfied stomach. International goodwill of the workers of the world is determination to break down all and every barrier that keep the workers of the world divided. This division must not be. We all have a common condi-
tion—we wage-workers—wage slaves. We should all have a common goal—to free ourselves from this condition. Our goodwill and solidarity must be with the workers of all climes, and not with the masters who exploit us, even though some of these live in our midst and are advertised as public benefactors.

Let us, then, be among the heralds who proclaim to the workers, International Goodwill among the workers! International Unity of the workers! For then Geneva Peace Conferences will not be required. The Unity of the workers will bring Peace to this War-Stricken World.

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**CHICAGO WOMEN TO ORGANIZE FEDERATION**

February 1928, pp. 10-11.

Seven working women’s organizations met December 18, 1927, in Chicago, in a preliminary conference to work out plans for calling a city-wide conference of all labor organizations of women. The seven organizations who took the first steps were the United Council of Working Class Women, Swedish Women’s Club, Lithuanian Working Women’s Alliance of America, 3rd District, Finnish Working Women’s Club, Mothers’ League of N.W. Side, Ukrainian Women’s Progressive Association, Russian Women’s Progressive Mutual Aid Society. Total of 2,000 members represented.

A Committee of Action for organizing a Chicago Federation of Working Women’s Organizations was elected of nine members. The chairman is Miss Edith Rudquist, of the Swedish Women’s Club, and Nellie Katilus, of the Lithuanian Women’s Organizations, is secretary. The city-wide conference will be called February 26, 1928, at the Ashland Auditorium. All organizations of working women will be invited to co-ordinate the work of the existing organizations, or working women in their fight for shorter hours in industry, against child labor, to combat high cost of living, for more and better schools, against the dangers of war, to support workers persecuted for participation in strikes, for general social reforms.

The first task of the Committee of Action is to arrange a mass meeting to be held on the International Working Women’s Day, March 8th. An invitation to speak will be extended to prominent speakers.

The Committee of Action is of the opinion that this will be the biggest organization of women of any in the city of Chicago. The beginning of the work is very encouraging.

(Printed by request.)
INTERNATIONAL WOMEN'S DAY CELEBRATIONS OF TO-DAY

[Editorial]
March 1928, pp. 1-2.

FOR twenty years, March 8th, International Women’s Day, has been celebrated by women the world over, and this for the purpose of demonstrating international unity and giving voice to those things which would help along that social process known as the emancipation of womanhood. For the first few years only small groups of women met in their annual celebrations. Now these celebrations are mass demonstrations in many countries.

International Women’s Day owes its origin to a conference of Socialist and Labor Women which was held in Switzerland in 1907. While its founders could not possibly foretell the outcome of their decision, yet at that time its purpose was to provide a means of educating women to look at the world as a whole, to break through narrow national boundaries, and in this way to fight the War Danger as well as to strengthen their forces for the struggle of sex equality.

The event which brought this day to the fore and made it one of history was the action of the women of Petrograd (Leningrad) who, during the height of the war fever in 1914-1918, demonstrated against the war and the miseries it brought to the people of Russia.

It was on March 8th, 1917, that they joined forces with the workers of mill and factory and demanded PEACE and BREAD. This action started the revolt movement in Russia, a movement which did not cease until the workers and peasants of Russia came to the top, thus paving the way for the ending of class oppression and the beginning of a new order of things.

Since this year one class of womanhood in particular has claimed March 8th as their “special” day; these are the women of the working class. The lesson that has been learned by them is that freedom cannot come to women so long as one thing in particular remains, and this is a system which permits oppression and exploitation of man by man, and which allows the few to rule the many because these few possess the wealth. And, also, as this condition was that which began with the dawn of civilization and which caused the enslavement of women in the first place, this condition must go before women can be truly free. The system which is at the root of all the misery in the world to-day is capitalism, or, as it is called in terms of its latest development, imperialism.

At our celebrations we shall find ourselves compelled to denounce imperialism as the breeder of greater hatreds than existed in the past; as the cause
of the strife and slaughter in China; as the cause of the filled prisons in Europe; as the cause of the oppression which the workers of all lands are enduring.

But words are not enough. We must prepare ourselves so that we can take active part in the struggle against imperialism. This means more organization, more enlightenment. Let this be our resolve on March 8th, 1928.

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MAY DAY—1928

[Editorial]
May 1928, pp. 6-7.

MAY DAY is one of the popular days of the year, but not everyone likes its popularity. The employing class and the governments of capitalist countries fear this day because they are uncertain as to what it holds in store for them. For the workers it has one great meaning—International Solidarity.

The first of May, or May Day, as it is called, is a Workers' Festival. It was instituted by workers and for the benefit of workers. It is the one day of the year when militant workers throw down their tools and declare “We are our own masters for to-day.”

May Day was declared an international day by an international gathering of delegates from workers' organizations in the year 1889. This gathering was called the Second International. The reason for the decree at that time was that the forces of the workers everywhere could be united in order that the Eight-Hour-Day could be established for the workers of all countries.

Thirty-seven years have passed. It is now 1928. The workers are still struggling for the Eight-Hour-Day. This is so even in Canada.

But although this small privilege is denied the workers of many countries by the privileged few of these countries, this has not prevented the workers from growing more conscious of the cause of their enslavement. In fact, it has helped along this process.

So now the workers who celebrate May Day make their celebrations political demonstrations. They demand not only the Eight-Hour-Day, Higher Wages, Old Age Pensions, Compensations, and the like, but they challenge the power of the privileged few. And this year they will say in more decisive tones than ever before: “IT IS YOUR POWER AGAINST OUR POWER.”

Already in one country, the Soviet Union, the workers have taken power out of the hands of the privileged few. In this country the workers, with the peasants, are managing their own affairs and ordering their own lives.

This is why the privileged few the world over hate the Soviet Union. They fear this country will be an object lesson to the workers of their respective countries.
This is why they say and do everything that is harmful to the Workers’ and Peasants’ Republic.
This is why they are seeking always for some excuse to make war on the Soviet Union.
But we, as workers, will not heed the knavish tricks of the privileged few. Instead we will declare our international solidarity with the workers and the peasants of the Soviet Union.
And, too, we will pledge our international solidarity with those other workers, who, like ourselves, are enslaved. We will hold out a brother’s hand to the struggling working men and women of China, to those of India, and to those lying in the dungeons of Europe.
Also, we will pledge ourselves anew to the cause of the Workers’ Freedom. For this cause is the only cause worth while. The struggle of the workers for freedom from capitalist class control has also a wider freedom, that of the freedom of all humanity from class wars, trade wars, exploitation of man by man, and the miseries suffered by the young, the weak and the helpless.
Then, let us hail May Day as the herald of the international might of the workers of the world. Let us go forward with more courage to accomplish our task. We have nothing to lose but our chains, and a world to gain.

THE POSITION OF THE WORKERS’ CHILDREN IN CHINA AND JAPAN

May 1928, pp. 9-10.

Capitalist Industry and the Proletarian Child in the Far East.

The forms of capitalist industry differ in China and Japan. In China modern economics depend on international financial capital, whereas in Japan a curious fusion between imperialism and survivorships of the absolutist state has taken place.
A common characteristic of the capitalist economic system of China and Japan is the frightful exploitation of child labor. In all Far East countries embued with capitalism a continued absorption of juvenile labor forces from the country in industrial centres goes on.
It can truthfully be said that in these countries the basis of capitalism is constituted by the exploitation of the labor of little boys and girls. At the commencement of capitalist industry the total number of juvenile workers reached 50 per cent. of the total number of workers.
Another characteristic is the absence of all legislation for the protection of the child, or at any rate the radical insufficiency of such legislation. In the whole of China there is no trace of any legal limitation to the exploitation of
child labor. The natural consequence being the extraordinary long working days, and the extraordinarily low salaries. In factories, and particularly in mills, one sees young children working night and day from 12 to 14 hours. Very frequently these children are under 9 years of age.

There is without doubt a law in Japan for the protection of children. It is forbidden to employ children under 13 in factories, but this law is not heeded thanks to a second law allowing children of 11 to work in factories provided they have finished their elementary schooling, or they attend the factory schools.

In the same way the working day for minors under 15 years of age must not exceed 13 hours. But night work will be forbidden from the year 1930 for children under 15.

**Japan: Prohibition of All Proletarian Schools; Official Military Preparation**

Japanese workers and peasants knowing that all official education could be nothing more than a thing of constraint destined to teach the ideology of the governing class, tried educating the children in schools of their own, but the government took in hand all education, any form of proletarian school was prohibited. During strike periods, prohibition of demonstrations, dissolution of mass meetings and arbitrary arrests of leaders, the strikers refused to send their children to the State schools, and endeavoured to teach them in schools of their own, the government prohibited this school strike and empowered the provincial governor to imprison whoever provoked school strikes for a period of anything up to 30 days.

The military preparation instituted in July, 1926, is destined to turn the Proletarian youth aged between 16 and 25 into a faithful soldier of the state.

—Dr. T. Oki, from the Teachers’ International.

**WHAT I SAW IN THE LAND OF THE SOVIETS**

*(A special article for The Woman Worker.)*


Soviet Russia! Backward, Barbarous, Bolshevik, Russia!! The land where the workers and peasants are enslaved under Communist rule! The land, where the workers are ground down under a terrible oppression and are awaiting a chance to demonstrate to the world that they have had enough of despotic rule and are eager and willing to adopt Capitalism once more!

Such is the picture presented to the workers of the world by their class enemies—the Capitalists. And they present such a picture because they realize that the very existence of a Soviet power is a menace to their system,
consequently they do not scruple to misrepresent and slander most vilely the achievements of the Soviet Government.

To visit Russia after over ten years of Soviet rule is to realize how it is that the capitalist class the world over try by every possible means to create prejudice against the ruling class in Russia, for in Russia to-day is being built up a new social order, a new economy which results in real material and cultural benefits, not for a small privileged class, but for the great mass of workers and peasants. It is therefore useless to expect that the capitalist press will ever give us the truth as to conditions in Russia. It would be folly for them to emphasize the achievements in the realm of Labour Protection, Social Insurance, etc. So the various organs of capitalist expression remain discreetly silent about these matters, but on the other hand in the midst of preparations for an offensive against the workers and peasants of Russia, they raise all kinds of bogeys to undermine the class sympathy which undoubtedly exists between the workers of the world and their class brothers and sisters in the Soviet Union.

**Conditions Formerly**

It is a fact that under the Czar’s rule the workers and peasants were terribly exploited, long hours of labour, miserably low wages, and horrible housing conditions were the lot of the masses. Under such conditions it will be readily understood that the social and economic status of the women of Russia was very low indeed.

**Conditions To-day**

Tremendous changes have taken place under Soviet rule. The Soviet Code of Laws relative to hours of labor, conditions of employment, etc., stand out as a contrast to the old conditions.

The seven-hour day is being put rapidly into operation. Those engaged in heavy manual labor, such as miners, etc., work six hours a day, and in some industries as low as four hours per day are worked. Holidays with pay, varying according to the industry from two weeks to one month, are granted every year to each worker. There is no distinction between men and women in the matter of wages. The principle of EQUAL PAY FOR EQUAL WORK is adopted. Women are not looked upon as competitors with men, but rather as companions in industry.

**Women as Reconstructors**

Women are playing a very important part in the social and economic reconstruction of Russia. The trade unions organize the women wage-earners and draw them into active trade union life and work. There are over 2,569,000 women in the unions, they take part in the routine work, attend the meetings, participate in discussions, etc. And the number of women who
are elected to responsible positions in the leading trade union organizations is over 1,000. This is apart from the number of women holding minor positions.

The women are not only active in the trade unions, but they are also active in the co-operatives, etc. In one district which I visited the percentage of women active in the co-operatives was 25% of the membership. I do not mean by this that they were merely members of the co-operatives, but that they functioned definitely in responsible positions.

In various other phases of social life the women are very active. For instance, in addition to being members of Trade Unions and Co-operatives, the women at an enterprise, office, or plant will form a group, they will become the patrons of a village away in the backwoods, they will discuss ways and means of assisting the development of educational and cultural activity there. What they are able to do in this connection can be best described in a word picture given me by a woman comrade who was a member of such a group.

"We formed our group and selected a village where the cultural level of the peasants was exceedingly low. We sent down a woman comrade to give the community some practical help. This comrade found the peasant's home life very primitive, from a hygienic and sanitary point of view things were terrible.

"So our group of comrades in the city were faced with a big task. Material assistance had to be given. Slowly simple laws of hygiene and sanitation were adopted. Conditions generally began to improve. Then the comrades thought the time was ripe to introduce a creche into the village. This had been found necessary because it had been noted that the women would go to work in the fields, leaving their children in the hovel called home, absolutely unattended. Sometimes the children died from lack of attention.

"After a suitable building had been erected as a creche there were other difficulties. So backward were the peasant women that it was difficult to get anyone to leave a baby in the care of the nurse who had been put in charge. At last two of the women consented to leave their children. But so fearful were they that something terrible was going to take place that they came peeping through the windows to make sure their children were not being murdered. However, in less than a year all of the children of the working mothers were being cared for in the 'creche in the backwoods.' And the group of women in the city had become very proud of 'their' village and were planning further educational and cultural work." [...]
WITH the coming of the month of January, we are reminded of the deaths of three great leaders of the working class: Lenin, Karl Liebnecht and Rosa Luxemburg.

The tragic circumstances connected with their deaths are well-known to all class-conscious workers, and will never be forgotten by them.

At this time, when again war clouds are hanging heavily over the world, we cannot help but recall that it was the last world war that brought to the front the leadership of Lenin, Karl Liebnecht and Rosa Luxemburg.

When war broke out in 1914, Karl Liebnecht, then a member of the German Reichstag (Parliament), stood alone when he refused to vote for war credits to help the German armies.

Rosa Luxemburg, too, among the women of Germany, practically stood alone when she supported the stand of Karl Liebnecht. She gave the most open expression of denunciations of the war, exposing, too, the organized interests behind the war. For this she was sent to prison.

When war broke out, Lenin was in exile, having been banished from Russia because of his activities in the working class movement. He returned to Russia during the turmoil of revolution in 1917. Under his leadership, the social revolt of the classes, brought the working class of Russia to the top in November, 1917. By means of this leadership, the workers’ and peasants’ power (Dictatorship) has been maintained, for although Lenin died in 1924 his leadership remains.

Throughout the world memorial meetings will be held. But these meetings will not be for the purpose of mourning the deaths of these great leaders; they will have a much greater purpose than this. Instead of mourning, those who participate in such gatherings will rejoice that such leaders arose to teach their lessons to the working class.

Such leaders as Lenin, Karl Liebnecht and Rosa Luxemburg never die; their lives are so much a part of history that they live forever.

The lessons taught by these leaders were of great importance during the last world war. Today, they are of even greater importance to the working class, for the workers have gone through the fires of experience and should be the wiser for this.

Without a doubt, the actions of the workers, both today and in the future, under the stress of war conditions, will reveal the power of the lessons taught by these three great leaders and teachers: —Lenin, Karl Liebnecht and Rosa Luxemburg.
LETTER FROM A JAPANESE WORKING WOMAN

January 1929, pp. 15-16.

Women comrades! You must hear how we live!

We work the whole day amidst tears and at night our troubled dreams give us no peace. What we have to suffer is more than human strength can bear.

At half past four the overseer wakes us up roughly, and at five o'clock we are in the dining room of the factory.

Bad, cheap rice, such as we never ate at home, constitutes breakfast. The soup has neither strength nor juice, it is merely salt water. Then we get two or three pieces of salted turnip, and that is all.

We cannot eat this stuff, for it makes us sick. But one must either eat or starve, and we must pay very much for this food. If we come in too late for breakfast, we are beaten by the overseer.

The day's work begins.

We work the whole day in the sweat of our brows. But we get only 70 to 75 sen. The unskilled girls, when first taken on, get 55 sen.

If we are working in the textile section on bad machines, we produce bad material which tears, and for this we get blows and deductions from our pay. Sometimes, as a punishment, a girl is put on unskilled work at a wage of 50 sen.

If, in spite of this, we succeed in earning something, at the end of the month we hardly have a few yen over, for, in addition to the fines, the company makes various other deductions from our wages for insurance, etc. And none of us has the courage to protest.

We work from six in the morning, without interruption and without anything to eat, until noon. At midday we are at liberty to eat, but, as the machines are still running and work is not interrupted, one girl must attend to two machines, while the other girl gulps down a little food. We have learnt to eat at the run.

They do not leave us time even to drink a cup of hot water during working hours. The canteen is so far away that those working on the night shift eat at the dirty machines.

In the afternoon we work on until six in the evening and even longer, without a minute's interval. The result is a working day averaging thirteen to fourteen hours.

That, however, is not the worst! The overseers in our mill, impudent rascals, can do just what they like. Woe to the girl who does not submit to them! She is put on to a bad machine and endless fines are inflicted upon her. For us this is a menace that we are very unhappy. The company never takes any notice of our complaints.
Listen again, comrades! For the work in the mill we must buy an overall at 5 yen 50 sen; a hat, a cape and a rubber apron at 155 sen. For all these things we pay double prices at the shop belonging to the company, so that these expenses swallow up our miserable pay. We can leave the mill on Sundays only, but it often happens that even on Sundays we are prevented on one pretext or another from going out, and we have to spend the day in doors.

If a girl becomes ill, she is not permitted to remain in the hostel; she has to go to work like the others; indeed, she must work still harder than the healthy ones, for the company is afraid through her death to lose the advances made to her and is therefore anxious to recover as much as possible while the chance remains. If a girl is so ill that she cannot get out of bed, the overseer goes up and drags her out. Numerous girls die in the mill at the machines.

There are only two ways out of the factory: to the hospital or to the graveyard. The hospital is so terrible that we call it the sepulchre. Nobody who enters there ever returns. They give one cup of rice per day there. When the attendants bring the food, they hit the patients on the head as a sign to sit up and eat. We have no faith in the medicines that are given there, for they have never done anybody any good.

Our sleeping quarters are dusty and dirty, and a ray of sunshine never finds its way in there. They are like a terrible prison. The girls from the North all fall ill here; this year no more of them have entered the mill.

But the worst off of all are the peasant girls, who are used to the fresh air of the fields.

I will tell you, comrades, the story of a woman who worked along with us. Her name was Hissa. She came from the North-East of Japan.

When she first came to the mill, she was a strong, healthy young woman. But after two months of work in the mill she became ill and suffered with her lungs, as we all do here. The company forced her to continue at work, as they were anxious about the advances made to her.

It was terrible work. The drops of hot water from the steam of the machines fell on her face and head, while her feet almost froze to the wet, cold floor. The rubber aprons make the legs and body cold, and they are also very heavy.

One day, when she was already very ill, Hissa was working without her apron. When the overseer began to shout at her, she said that she was not able to stand the weight of the heavy apron, as she was very ill and could hardly stand on her feet. The overseer flew at her and began to beat her.

From that day on Hissa could not get up; she spat blood until she died. There are thousands of such cases.

I cannot describe our unhappy lot; I should have to talk day and night.
The will and the ideas of an individual being will not suffice to release us from this life, or, rather, to save us from this death. We must unite.

Last month we entered the trade union and two days ago we began to strike for an improvement of our position and an increase of wages.

We are in a difficult situation, but we shall fight bitterly to bring the strike to a successful issue and to vindicate our right to live.

INTERNATIONAL WOMEN'S DAY IN TORONTO

April 1929, pp. 7-9.

The 8th of March, 1929, will long be remembered by the women of the Toronto Leagues. The fight to get a hall should be of interest to all our Leagues.

Our first attempt was blocked by the "edict" issued by Chief of Police Draper. We found that through this the English language only could be spoken. But as it was our custom to have speakers using languages other than English, we were advised to go to the police for a permission to abide by our custom for our celebration for this year. So armed with a membership card, a copy of our constitution, and a copy of the programme for our meeting on the 8th, two delegates proceeded to have an interview with the chief.

This, to the delegates was a very interesting event. But, of course, the Chief, himself, was too busy with big things to attend to us, so we were referred to the deputy, he was good enough for us. The deputy looked over our constitution, with satisfaction—he didn't see the word revolution there—so that was all right. But when he read our programme and discovered that we were to have "foreigners" speak in their own language—why—that was a different story.

Well, we had to do some tall talking and explaining. We had to tell Mr. Deputy that this was an International celebration and WE HAD TO HAVE GREETINGS FROM OUR WOMEN IN THE LANGUAGE OF THEIR COUNTRIES, and this was why we had listed Finnish, Ukrainian, and Jewish speakers.

But the poor fellow was not quite so sure that we would not violate the constitution of the country and have sedition served up to us in a foreign tongue. He wanted to know what they would say, and why they could not say it in English. (We felt like saying it with bricks). But, of course we had to be very polite and patient and only say what he was capable of understanding.

Another thing he found it hard to understand was that we had Communists in our League. He wanted to know if we thought it was possible ever to change their views. Our comrade, Mrs. Burt, said "that we wouldn't want to
change their views,” and proceeded to tell him what brave people the Com­munists were. He got very impatient about this information and said “he had read all about the horrors of Red Russia, in fact he had read all this in the newspapers.” So according to his own confession he must be very well in­formed.

After being interrogated for nearly an hour, he consented to us having the meeting, but—the two delegates who had interviewed him must be respon­sible for everything that was said there.

When our executive committee heard this proposal they very promptly turned it down and asked the women to return to the police and demand an unconditional permit. This time the deputy insisted that we could have our meeting and stated that “free speech” was not being attacked by them, and that he would instruct the hall owners to that effect.

Now comes another side of the story. On going to rent the hall, however, we were met with a statement that a written guarantee had to be given that there would be no Communism, Bolshevism, or mention of Russia in our meeting. So once again we were without a hall, because we would not con­sent to this.

The next move had to be drastic. After some consideration we decided to arouse the interest of some outside people. We went to interview the Rev. Mr. Cameron, who had written an article on “Free Speech,” which was pub­lished in the Toronto Star Weekly. In this article he had stated that if the police would not grant free speech and free assembly in public halls, then the churches would have to open their doors to the labor people. We told him that it was a hall we needed in which to hold our celebration meeting.

We found Mr. Cameron a real sympathizer. We had a message from him the next day that permission had been given us to hold our meeting in the church hall. In addition to this he himself got on the job. He told the police that their action was illegal and that we were having the church hall to say what we pleased.

As a result of all this we were informed that we could have the hall we went after in the first place. As this was more central and better for our pur­pose, we took it. So when Friday, March 8th, came around we had a splendid meeting in Hygeia Hall. And our programme went the way we had arranged.

Greetings were extended by our Finnish, Ukrainian, and Jewish women comrades in their respective languages. Chairman Mrs. Burt in her opening address told of the terrible struggle to get a meeting place, but she failed to tell the meeting that it was mostly through her efforts that the meeting had been made possible, for it was herself who did the interviewing throughout the struggle.

Comrade Florence Custance was the speaker in English and she gave a splendid address. Some of the things touched upon were—the birth of Inter-
national Women's Day, the War Danger, and the heroic part played by the women of the Soviet Union. Comrade Custance called for support of the only workers' country in the world, and stressed the necessity of the workers spilling their blood if need be in the interests of their own class and not for the interests of the capitalists.

Music was provided by the orchestra of the West Toronto Ukrainian Labor Farmer Temple Association, under the leadership of Comrade Duffy. This children's orchestra is worthy of our special praise, and Comrade Duffy should be complimented on the wonderful music produced by workers' children under his teaching. Two recitations given by Comrade Lily were well received. The meeting was brought to a close by an appeal for funds by our President, Mrs. B. MacDonald, and another for The Woman Worker, by Mrs. A. Campbell. The latter, too, contributed to the musical programme; she sang the stirring workers' song—Toilers Arise!

A. C.