

## BOLSHEVISM IN CANADA.

A prominent Western business man, who has much to do with Labor, says the opinion commonly held throughout Eastern Canada that the leaders of the revolutionary groups in Western Labor centres are alien enemies or foreigners of some sort is without foundation in fact. Among the rank and file of the organizations that have been swept into the "One Big Union" movement there are many foreigners, but the real leaders of "direct action" are in most cases British-born or Eastern Canadian workmen in revolt against the trade union organization, which they regard as having failed to bring about the new industrial order promised by Labor reformers.

These social revolutionaries are unreservedly in favor of the application in Canada of the principles of Lenin. They cheer for Bolshevism, and cry out against any interference with Bela Kun's new Bolshevist State, built upon the ruins of Hungarian nationalism. It is necessary that the people of Canada should know what these extremists would put in the place of the present Federal, Provincial, and civic Governments had they the power to act. H. G. Alsberg, an evident sympathizer with revolutionary methods in general, presents in The New York Nation a picture of conditions in Budapest under the Commune. His letter is dated March 30th, and directs attention to the wholly new code of laws necessary "when society has to be made over to attain the proletarian heart's desire."

Among the steps taken are "the communization of banks, of houses, of art collections, of factories. There are regulations restricting the withdrawal of bank deposits to \$400 per month, and cutting down all fortunes to the \$10,000 level. There are new wage scales which bring the average of wages to \$300 a month, and do not permit the experts and entrepreneurs to get more than \$600 a month. Also there are laws which give the soldiers a total monthly wage of only \$500."

The home, the very foundation of civilization, is swept away by the Hungarian Communists, as it has been by the Russians, for the communization of houses involves the surrender to the State not only of the ownership of the house that shelters the family, but of the right to decide who shall be lodged within each house. In Petrograd surplus rooms in the homes of good citizens were occupied by all sorts of undesirables on the orders of the Communal authorities.

Scarcely less dangerous to civilization than the destruction of the privacy of the home is the exclusion of all classes, save manual workers, from participation in the government of the country. Mr. Alsberg puts it thus: "Another feature, unpleasant to the capitalist, is the law governing the coming Soviet elections. In these elections only working people can vote; no capitalist will be allowed to cast a ballot. The barber who shaves me points out that he will be allowed to vote, but his 'boss,' who also works all day shaving customers, will not be permitted to do so, as he is a capitalist."

It may be asked why self-respecting men and women who are not manual workers suffer themselves to be excluded from the rights of citizenship without making a fight to retain their franchise. The reason is to be found in the fact that the Hungarian Red Guards, as Mr. Alsberg tells us, are paid twice as well as the workmen, and at a higher rate than the technical experts and superintendents who manage the factories of the Commune. Force takes the place of justice, and men who are prepared to shoot down the protesting citizen, robbed of his property and his citizenship, are paid more highly than any other class of the community.

The word of the revolutionary leaders is the supreme law. There is no other. We are told with evident approval that "the old law courts have been abolished and revolutionary tribunals established where a lawyer may not show his face, except under penalty of death. The people's Commissary said in stern Cromwellian tones when appealed to by briefless barristers, 'If you can't learn a useful handicraft, then you'll have to learn to sweep the streets.'"

Against the terrible tyranny that deprives men of their homes, their savings, their right to vote, their equality before the law, no protest is permitted. Public meetings are barred to opponents of the Soviets in Russia, while in Hungary Mr. Alsberg tells us: "To old-fashioned eyes this dictatorship of the proletariat may look oppressive. There is, for instance, no such thing as a free Press in Hungary. All the newspapers have been nationalized, and write exactly as they are told; all look alike and are alike uninteresting."

So that to the destruction of the home and the denial of the right of self-government and the abolition of trial by legal process the Bolshevists have added the throttling of the Press. For all except the Commissaries and their camp followers life under such conditions must be almost unendurable. The autocracy of Czardom has been outdone by

the autocracy of the Commune. Do the Canadians who cheer for the "One Big Union," with its Bolshevist appeals, understand that one of the first measures of the "Reds," were they to succeed in imposing their views upon the people of this country, would be the socialization of houses, a step destructive immediately of the privacy of home life, and ultimately of home itself. There are in the Dominion hundreds of thousands of workmen's houses owned by the workmen themselves. How would they like the idea of turning their homes over to a Communistic State so that the least thrifty and least progressive elements of the community would become equal owners with them of the houses built by years of steady thrift? Yet that is involved in the form of Communism which Canadians are asked to initiate.

The time comes for the taking of defensive measures of a drastic sort against those who would reproduce in Canada the conditions now existing in Russia and Hungary.