

We have several such single islands which have been practicing communal life for many centuries. Hotsu Shima (Shima means island), one of those little islands about ten miles from Atami, a fashionable hot spring which is a few hours ride from Tokyo, for many decades there have been living on the island about 32 families. Everything is held in common. Land is owned, cultivated, harvested and granaried in common. The work is done mostly by girls and married women, for the men go fishing. The island owns two big fishing boats and many small ones; all fishermen work in common for common production. They live a most happy life. They are well supplied with things, but rice they import for the island can not raise sufficient for all. It has one grammar school. The population of the island is about 150; there is no room for new families. Thus the children—with the exception of the oldest son and daughter—have to leave the island to get their living on the main island. This arrangement has been kept up for generations and very satisfactorily.

Hotsu Shima is well known to the public as a communistic island. The people on it live a most peaceful and happy life!

Partial Communism Practiced in Inatori and Shirahama

Inatori Mura and Shirahama Mura are two well known villages on the Izu Peninsula, a little farther south of Atami. Both villages are not far from Shimada where Commodore Perry first anchored, in 1868.

These two villages communized the industry of the sea weed. Part of the sea weed grows near the shore, and the women pick and dry it. In many cases the husband stays in the booth while his wife dives all day long to pick out the weed. Thus she earns 4-5 yen a day, while her husband earns only 2 yen, because his work is rather easy; he only has to pull his wife up on the water every three or four minutes. The price for picking is fixed for all the season and each one is paid according to the amount of weed he picked. There are little shacks built along the shore to dry the weed in, pack it, and get it ready for shipment. Thus the common treasury of the village is enriched every year. In the village of Inatori there are 500 fishermen and 300 farmers. The village pays rent and other expenses out of the proceeds of the industry. It sustains a public school and a hospital. Besides those annual expenses it has large tracks of common forests bought some years ago—on which various trees are planted, and sometimes the villagers will get a vast income from it, and it will be utilized among the villagers. Mutual aid and improvement system of the island is so well organized that no

family ever need turn into a loan shark victim or be in need or in distress.

Shirahama Mura is far better governed than Inatori Mura and has a larger yearly income. Thus it can enjoy many more common advantages than the latter. It has a fine public school, hospital and other institutions of public utility. Of course all the business in these villages is conducted on the principle of private ownership so that the richer a village is the more it is benefited. However, the villagers generally get quite a large income on account of the sea weed industry which is carried on on a communistic basis. The profit of the said industry is equally distributed among the members of the village. If sea weed carried on a communistic basis gives the two islands such great benefit, then if rice which the greatest industry in Japan would be carried on a communistic basis, what a great profit it would bring to the entire nation!

There are few other villages which carry on more or less in common the sea weed industry. But those two villages mentioned above are the most successful. As a rule fish industry which is not incorporated under a company is carried

on on the principle of co-operation and profit sharing. For instance, a boat owner furnishes a boat and fishing material; eight fishermen—the number in one boat—do their own work. After the expense for food of the fishermen is taken off, the profit is divided into ten shares; the owner of the boat is given two shares.

Communism is not entirely foreign to the Japanese. It is only under the modern civilization which was introduced about forty or fifty years ago that the idea and practice of private property became prominent in Japan. An older person like the present writer remembers well the happy and easy going village life which prevailed in the middle of the nineteenth century, when the villagers enjoyed a great many of the communal activities. It is true that they had no political rights, but economically the relation between the villagers and the chief ended with the payment of the land rent. For the rest he was left to live an entirely free and contented life. The Communism that exists in Hotsu Shima today is most primitive, but it can be improved and enlarged with results of the modern civilization that will surely over and above excel modern capitalism.

The General Strike in Czecho-Slovakia.

RECENT news from Czecho-Slovakia tells briefly of the general strike. A comprehensive review of the outbreak cannot be given because of the censorship by the government of press, telegrams and letters and the suppression of the Left Socialist papers, *Rude Pravo* and *Revnost*. But from the known facts important object lessons are apparent in the suppression of the 50 per cent. political revolution.

The immediate cause of the strike was the occupation by the Right Socialist Party of the People's House in Prague. The Rights used for their own purposes, during the whole period of the strike, the government apparatus, the party press and printing establishment, the party secretariat and party machinery. At all times they more or less openly supported the brutal crushing of the labor movement by the army.

In the circumstances the collapse of the general strike was a forgone conclusion. But while without doubt the blame for this rests primarily upon the Right Socialist Party it would be a mistake to lay the whole blame for its defeat to their account. Indeed, in view of the developments at the party convention, it was to be expected that they would oppose with all means every revolutionary proletarian movement. When the development

of the class struggle reaches a revolutionary stage, as from an economic viewpoint is the case in Czecho-Slovakia, the issue as well as the entire act of the proletariat depends upon conscious revolutionary political guidance.

The mistakes of a conscious Communist leadership also mark the whole course of the general strike in Czecho-Slovakia. The direct provocation for the strike (the occupation of the People's House by the Right Socialists) could not in spite of the undeniable meaning of the act furnish the basis for decisive political action. The Lefts themselves seem to have seen this and hurried—probably under pressure of the working masses—to deepen the import of the strike by raising economic demands. These demands, however, were not held together by any single, unified revolutionary principle and created confusion. They were: Abdication of the government, 30 per cent. wage increase, factory committees and factory committee control in the workshops, 1,000 kronas Christmas bonus and socialization of the large landed estates.

Small wonder that the revolutionary minded workers in some localities did not acquiesce in these demands but immediately occupied the factories. In Kladno they took the initial steps for the organization of a Red Army. Lacking unified