

EDITORIAL NOTES

SCOTTSBORO

The Scottsboro case reveals American capitalism in one of its most hideous aspects, and offers to the Communists an exceptional opportunity to deal the whole system a mighty, world-resounding blow. The deliberately-planned assassination of the unfortunate negro children is notice to the entire world that imperialist America, this pretended pacifist and friend of justice, is in fact a monster. The endeavor to thwart its bloody designs in the present case calls out the deepest and best human instincts. The words solidarity and justice acquire fresh values, they become new again in the struggle for the liberation of the helpless young negro boys who await their fate in the Alabama jail. It is hard to think of a cause that could appeal more strongly to the hearts of the workers and all the oppressed than that of these obscure and friendless symbols of a doubly persecuted race and class.

the white workers for the fight. Once a good start is made along this line, the enlistment of huge Negro contingents in the common struggle will be a comparatively simple matter. In this question, as in every important undertaking in the class struggle, the trade union movement exhibits its decisive importance. The trade unions ought to be alive at this moment with Communist agitation on the Scottsboro case. Here is an unexampled opportunity to explain to the organized workers the necessity of solidarity with their black brothers, and to dramatize the argument with the monstrous story of Scottsboro.

burned-up Lovestonettes. The mystery was solved when the doctors caught the patient napping and discovered that her temperature had been induced by hot water bags concealed about her person. She was only fooling.

Book Review

THE STRANGE CAREER OF MR. HOOVER—Under Two Flags

By John S. Hamil. Wm. Faro, Inc. 384 pages, \$3.75

sold for hundreds of thousands of dollars, Hoover's task then turned to that of sending in detrimental reports. The result of these reports would be a decline in the stock values of this or that company. The "insiders" knowing the outcome in advance, would sell out their stock and leave the "public holding the bag." Or the process was worked in the reverse. With a poor mine that would not yield repayment for initial work, Hoover was to send in reports showing that these mines would yield anywhere from twenty to hundred percent profit. Again stocks sold by the hundreds of thousands. The "insiders" were becoming rich—the public duped again and left "holding the bag." This was the manner in which Hoover served his apprenticeship with this company until he became one of its partners. He had proven himself.

another "business". Preying on the charity angle we see him now organizing the food relief to Belgium. This "job" consisted of buying huge food supplies, secured through the money raised by exploiting the sentiments of the people during the war, and then selling this food to Belgium at huge profits. It was easily done, since the head of the Belgian Relief was his business associate, Franqui, who assumed the role of the virtual dictator of Belgium in those days—the government having moved its capital to northern France upon the occupation of Belgium by the Germans. But it was precisely in those years that Belgium experienced the largest crops and during the first years of the war had more than sufficient food. Through arrangements with the Germans, the Belgium produce was to be sent to Germany, and the food Hoover supplied was to go to Belgium. Germany paid for its food to Belgium and Belgium paid for its food to Hoover. Between Franqui and himself the spoils were divided.

DEMOCRACY AND FASCISM by LEON TROTSKY

The XIth Plenum of the E. C. C. I. came to the decision that it was imperative to put an end to those erroneous views which originate in "the liberal interpretation of the contradictions between Fascism and bourgeois democracy and the outright Fascist forms" . . . The gist of this Stalinist philosophy is quite plain: from the Marxist denial of the absolute contradiction it deduces the general negation of the contradiction, even of the relative contradiction. This error is typical of vulgar radicalism. For if there be no contradiction whatsoever between democracy and Fascism,—even in the sphere of the form of the rule of the bourgeoisie,—then these two régimes obviously enough must be equivalent. Whence the conclusion social democracy=Fascism. For some reason, however, social democracy is dubbed social Fascism. And the meaning of the term "social" in this connection has been left unexplained to this very moment.*

with their parliamentary screens, no longer suffice to hold society in a state of equilibrium—the turn of the Fascist régime arrives. Through the Fascist agency, capitalism sets in motion the masses of the crazed petty bourgeoisie, and bands of the de-classed and demoralized lumpenproletariat; all the countless human beings whom finance capital itself has brought to desperation and frenzy. From Fascism the bourgeois demands a thorough job; once it has resorted to methods of civil war, it insists on having peace for a period of years. And the Fascist agency by utilizing the petty bourgeoisie as a battering ram, by overwhelming all obstacles in its path, does a thorough job. After Fascism is victorious, finance capital gathers into its hands, as in a vise of steel, directly and immediately, all the organs and institutions of sovereignty, the executive, administrative and educational powers of the state: the entire state apparatus together with the army, the municipalities, the universities, the schools, the press, the trade unions, and the co-operatives. When a state turns Fascist, it doesn't only mean that the forms and methods of government are changed in accordance with the patterns set by Mussolini—the changes in this sphere ultimately play a minor role—but it means, first of all for the most part, that the workers organizations are annihilated; that the proletariat is reduced to an amorphous state; and that a system of administration is created which penetrates deeply into the masses and which serves to frustrate the independent crystallization of the proletariat. Therein precisely is the gist of Fascism.

temporary in character. It signals the transition period, during which the social democracy is on the verge of exhausting its mission, while, in that same period, neither Communism nor Fascism is ready as yet to seize power.

social Fascism. "The Italian social democracy", he announced in February 1930, "turns Fascist with the greatest readiness." Alas, the functionaries of official Communism turn funkies even more readily.

* Metaphysicians (people who do not reason dialectically) assign to one and the same abstraction two, three or more designations, often directly contradictory. "Democracy" in general and "Fascism" in general, so we are told, are in no way distinguished from one another. But in addition there must also exist in the world, on this account, "the dictatorship of workers and peasants" (for China, India, Spain). Proletarian dictatorship? No! Capitalist dictatorship, perhaps? No! What then? A democratic one! Somewhere in the universe, it appears, there exists a pure classless democracy. Yet according to the XIth plenum of the E. C. C. I., democracy differs in no wise from Fascism. That being so, wherein does "the democratic dictatorship" differ from . . . the Fascist dictatorship?