

Constitutional Convention, and no such power is given in the Constitution nor exercised in any other country. Mr. Warren expressed satisfaction in the fact that a very much larger number of Americans were today doing more independent thinking along economic lines than ever before, and declared this boded well, for it had been his observation during a quarter of a century that for one person he had met who knew enough to argue concerning the Single Tax, there were two score that either knew nothing whatever about it, or merely recognized the name and that it was a cause advocated by a man named Henry George—the man the cigar was named after. Mr. Warren believed that Single Taxers could, without abating one jot of their zeal and effort for the Single Tax, lend their support to a number of movements or causes making for human betterment, such as free trade; reform of judicial system; the movement for peace among the nations by ceasing to build great armies and navies, and substituting conference on equal terms; the movement to conserve our natural resources, especially water power, and last but by no means least, everywhere and always championing freedom of speech, freedom of the press, freedom of assemblage, and freedom to obtain industrial democracy through collective bargaining.

Brief contributions to the programme were also made by Mr. L. W. Biddle of Takoma Park, Md., and Mr. Francis I. Mooney of Baltimore, Md.—GERTRUDE E. MACKENZIE.

Code for The Agricultural Artel

ADOPTED BY THE SECOND ALL-UNION CONGRESS OF
COLLECTIVE FARM UDARNIKS AND CONFIRMED
BY THE SOVIET OF PEOPLES' COMMISSARS
OF THE USSR, FEB. 17, 1935.

1. PURPOSES AND TASKS

THE working peasants of the villages and country voluntarily unite in the (name) Artel, to construct a collective economy by general means of production and collectively organized labor, to secure full victory over the kulak, over all exploiters and enemies of the toilers of hand or brain, to conquer hunger and darkness, overcome the backwardness of small individual agriculture, create a high productivity of labor, and thus secure a better life for the collective farmers.

The members of the Artel pledge themselves to strengthen their organization, work honestly, divide the collective farm income according to the work done by each member, protect the general property, guard the common good, care well for the tractors, machines and horses, fulfill all duties to the workers and peasants government—and so make this collective farm bolshevist and all collective farmers prosperous.

2. ABOUT THE LAND

All boundary marks, formerly dividing the separate lands of the members of the Artel, are to be abolished, and all lands converted into a single unit, for the collective use of the Artel.

The land occupied by the artel, like all land in the USSR, is the general property, of the people. According to the law of the workers and peasants government, it is placed at the disposal of the artel for perpetual use, forever, and shall not be bought, sold or rented.

The District Executive Committee of the Soviets will give to the artel a government deed for the perpetual use of the land, in which will be established its measurements and exact boundaries. Reduction of the size of this area shall not be permitted, but it may be increased—either by adding to it free land from the government fund or from excess land occupied by individual farmers.

From the land of the Artel there shall be given to each collective farm household for its personal use enough land for a garden or orchard. The size of these household lots, not counting the area under the habitation or buildings, may vary from a half-acre to an acre, and in some districts two acres, according to local conditions, established by the Peoples' Commissars of Agriculture of the republics.

It is forbidden to separate from the artel the lands of members leaving the collective farm. Those who leave the artel may receive land only from the free lands of the government fund.

The lands of the artel will be divided into fields according to the approved sequence of grain cultivation. Each field working brigade shall be given a permanent part of the land as its responsibility during the whole cycle of cultivation.

3. ABOUT THE MEANS OF PRODUCTION

The following shall be general property:

All working animals, cultivating equipment (plows, seeding machines, cultivators, thrashing machines, harvesters) seed stocks, enough feed for the collective farm cattle, general farm buildings, and all equipment for handling the collective farm products.

The following remain in individual use:

All dwellings, personal cattle and fowls, and such buildings as are needed for the cattle belonging to individual households. Also all small tools and equipment needed for the work of the individual household land allotments.

From the general working cattle the directors of the artel may set aside some horses for the service of the individual members, for pay.

Then follow other sections which give the rules for the management of the artel, the organization of its work, and other matters.

None of the rules make any mention of the ownership or control of clothing, household tools, utensils or other individual property, nor of children or other family matters. The reason these are not mentioned is that, contrary to some popular notions in America, all these things remain the private property and personal affair of individuals in the USSR.—A. H. JENKINS.

Opinion Makers in Our Day

ONE of the most significant facts that a student of these troubled times in the United States must observe, is that a great many of the public commentators upon social and economical affairs are expositors of some more or less nebulous Socialist or Communist philosophy, which demands vital changes in the existing order of things.

A writer in a recent issue of *Unity* (edited by Dr. John Haynes Holmes), declares that the small group of Union Square agitators who, in pre-depression days, were "distinguished by their preference for soiled linen and their pent-up hatred of the capitalist system," have now had their numbers greatly augmented by many more or less distinguished persons, mostly from the literary craft. The *Unity* writer proceeds to mention only a few of the "converts to the religion of Marx" who are now, it seems, enlisted for some sort of a revolution in this country. Among these are Edmund Wilson, Newton Arvin, Malcolm Cowley and Granville Hicks. He might, I think, have added Heyward Brown, Walter Lippmann, Stuart Chase and most of the editors of *Unity*, as well as of *The Nation*, *The New Republic*, and of the very influential *Christian Century*.

Indeed, I think one might fairly be able to include among the left wingers a few of the noted book reviewers of our metropolitan press, not to mention a raft of young college professors and some of the noted religious preachers of the day.

The sincerity and good faith of these gentlemen seem to me to be beyond question. Most of them are ardent