Ray Arrived at New Orleans
Fourteen Hours Later
Over Longer Route

On Monday morning, June 10, Dr. W. E. Zeuch, Director of Common­wealth College, packed his knapsack, girded his sinewy loins, and boldly struck out for a summer vacation. New Orleans was his first objective. From there he expects to ship out for Europe, Asia, Africa, South Amer­ica—or God knows where. He says he has not had a real vacation since the founding of the College, six years ago. He will probably “haul away and cut a wide swath” this summer. At any rate all Commoners hope he will have a glorious time of it—and find joy in every port.

Zeuch was accompanied by the husky young Lincolnesque Raymond Koch who, it is believed, will be able to take care of the Doctor in any emergency.

According to a story reaching the College, the two adventurers parted company soon after they started and ran a race for New Orleans.

Zeuch is reported to have won the race by fourteen hours but Ray, it seems, followed a longer route and might have dallied a moment too long in the “cajun” country. At least he took some observations for he sends back a report of them.

His story, in part, follows:

“Paradoxical as it may seem, when we, Zeuch and I, threw our knapsacks on our backs at 4:30 Monday morn­ing, having just bolted a breakfast of eggs, toast, coffee and a dish of creamed huckleberries, we felt freer and lighter than we had for months, for we were casting a burden of re­sponsibility to the ground. Our new burdens, the knapsacks, held the promise of new experiences—adven­tures by land and by sea.

The air was fresh and dew-soaked as we started on our six-mile hike to Potter and the highway. We talked a little of Commonwealth, of Com­monwealth's culinary department, apparently sound in wind and limb, with the Help of the cellar. Our new burdens, the knapsacks, held the promise of new experiences—adven­tures by land and by sea.

The girls entered at once with zest into the life and work of Common­wealth. They have already proven themselves to be earnest, intelligent students; capable, willing workers; and, in every way, admirable, popu­lar, and acceptable Commonsers. Yes, they are both good-looking brunettes.

AND STILL THEY COME
Commonwealth Attracts Summer Students

The 1928-29 term at Commonwealth officially closed June 7, and no plans for a summer session had been announced. But some one had carelessly left the academic gates ajar and, before the Commonsers were aware of what was happening, in came two dusty but stout-hearted girls from the silk mills at Patterson, New Jersey—Pauline Brown and Anna Fisher—wishing to drink at Commonwealth’s fountain of know­ledge.

A hurried conference was held and it was decided that since the young ladies had hitch-hiked so far to attend a summer session here, which they understood was to be held, it would be too bad for them to be disappointed. Accordingly, courses in the subjects they wished to take—mathematics, physics, and economics—were mapped out for them and Professors Goodhue and Erickson polished up their specs and began to look wise again.

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Commonwealth College
Fortnightly

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Signed articles express only individual opinions.

Editors, particularly of labor and farmer papers, are welcome to make free use of material appearing in these columns. A line crediting the Commonwealth College Fortnightly will be appreciated.

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An Anglo-Saxon Strike
By Walter Wilson

In the northeast corner of the State of Tennessee, on the Watauga river, under a big sycamore tree, is the site of the meeting-place of the Watauga Association, the first governmental body to meet in Tennessee. The rayon town of Elizabethton is located on this historic spot.

The people of the East Tennessee mountains have always been a favorite theme for Southern writers who have given the mountaineer a place in literature—of a kind. The heroic fighting spirit shown by the workers of Elizabethton in the recent strike in the rayon mills has given the East Tennessee mountaineer an enviable place in the history of the American Labor movement.

What are the characteristics of the Southern Appalachian mountaineers? Briefly, under industrial conditions, workers develop a sameness. In this case the workers have been in industry only a short time but in this brief period they have changed remarkably in dress and in their general outlook on life until they are in many respects much like the average American proletarians. The differences lie in Eastern sentiment, customs, speech, and traditions. Having to wrest subsistence from a reluctant soil has been their lot. The result: a hardy people. Their ancestors, rebellious and liberty-loving, were seeking escape from the rising capitalism of the East and Atlantic coast country when they came to the mountains. The present inhabitants of the region hold on to these traditions and to their own heritage of freedom and self-reliance. The Southern mountaineer is warm-hearted and neighborly but slow to make friends and is suspicious of unrecommended strangers. He is clear-eyed, physically courageous, frank and out-spoken, and though rarely educated, of high type of mentality and fanatically loyal to what he considers to be right and to the interest of his family and friends.

II.

Chambers of Commerce from Texas to Maryland, in the mad race for profit, cried to the Eastern and foreign capitalists, the mill owners, "Come South with your mills, come South! Here awaits the native-born 100 per cent American workers, the unadulterated Anglo-Saxon salt of the country, the defense against the Red menace of unionism, who have no 'unreasonable' attitude toward wages and conditions. We have no social legislation, no laws regulating the working of women and children, no old-age pensions, no income tax, no legislative meddling with hours or conditions, etc., etc. Come South!"

Industry came. The South, in reality, has become a New South. The Piedmont of the Carolinas is no different, essentially, from any industrialized section of the North: rayon mills, cotton mills, all textiles, steel, furniture, aluminum, mines, paper—all of these industries dot the South.

Many chambers of commerce actually believed their own propaganda, thereby increasing its effectiveness. It worked. The mill owners brought new mills or brought their old ones as they "hit the trail" of the modern Forty-niners' gold rush Southward. Low wages and driving policies were instituted. The wages paid for 56 hours' work, day or night (textile mills especially work day and night), averaged about $1.0. High-rent company-mill villages were built. Profits grew enormously. Low wages costs were extolled. The Bemberg-Glanzstoff rayon mill at Elizabethton paid for its 30-million dollar plants in two years.

Still profits were too low to satisfy the insatiable mill owners and labor costs were too high. The Bemberg-Glanzstoff cut wages. The strike promptly followed. Headlines screamed: "Southern Rayon Workers Strike!" "Women Strikers Beat Up President of Bemberg-Glanzstoff Mills!" The South had repudiated its interpreters who had said that Southern workers were a docile, unorganizable lot.

At first the workers had accepted on faith statements of the local press and chamber of commerce that the new mills were to bring prosperity to the community. Then came Hoover to tell them of the prosperity in Elizabethton. But thoughts of the hell-hole of Bemberg & Glanzstoff rank-

BOOK REVIEW

A SUBJECT RACE


A book whose jacket is decorated by pictures of a graduating class of handsome young negroes of Hamilton University in caps and gowns, and of four ill-fated blacks, stripped to their waists, being hanged wholesale by an infuriated mob of whites, is sure to rouse the bitterest racial animosity of the Ku Kluxers and other negrophobists who may happen to see it. Yet the pictures very aptly illustrate the frequent atrocities inflicted upon a subject race and the all too infrequent and precarious economic and cultural triumphs here and there achieved against heart-breaking odds by that race—an able and impartial exposition of which is set forth in this book.

But it is not primarily the dramatic and spectacular episodes of Negro life in America with which Black America is concerned. It is the continued universal subjugation and ruthless exploitation of the Negro race by the dominant white race that [Continued on Page Three]
led in their minds. After a time they came to understand the class-charac-
ter of the chamber of commerce and to realize that they were being mer-
cilessly exploited. They discovered that the local business men, the
clergy, and the press had betrayed and double-crossed them. The moun-
taineers turned on their old leadership. The new conviction of union-
ism was accepted and the erstwhile loyalty was shifted to it. The moun-
taineer doesn't forget. He is now a union man and in his simple manner
he sees the issues clearly. "Mister, we don't go to scab barber shops, to
scab stores, or scab churches. We are going to keep our union and we
are going to get decent conditions before we get through."

Trouble had been brewing for some time at Elizabethton but when the
reinspection department workers were "cut" they spontaneously walk-
ed out. After that, department after department struck in sympathy until
not a worker remained. The mill closed. The American Federation of
Labor leaders and organizers had been asleep on the job. It was a situation
ripe for organization. The workers had quit work spontaneously. The
leaders "just took hold of things." Union organizers were called in, and
began to "jine in" the workers into the union.

Several young women and men took an active part in the strike.
Margaret Bowan, a native, was made secretary of the new union. Local
 strikers learned to speak; they
began to organize for the union. Parades, mass
meetings, picketing were staged. In-
terest and activity were always at
white heat.

Civil liberties were outraged by lo-
cal law enforcement bodies. A report-
er of the Knoxville News Sentinel
was beaten up and arrested several times
without charges; strikers were ar-
rested on the slightest pretexts. Gen-
eral Boyd of the National Guard or-
dered a strike-breaker to run over a
woman. Alfred Hoffman and Ed-
ward McGrady, organizers, were kid-
napped by local business men and
spiritied out of the state at the point
of revolver. But probably the worst
abuses of all were the brutalities of
the company deputys.

(Concluded in the next issue).
ZEUCH WINS RACE

THE EDUCATIONAL VALUE OF ESPERANTO
By Prof. F. A. Postnikov.

The acceptance of Esperanto as the International Language can be considered from these main points of view: (a) from its immediate application to practical life, as for instance, for tourists, diplomats, radio, moving pictures, etc., (b) from its moral value in the promotion of the unity of interest and the brotherhood of mankind, and (c) from its educational value. The first two points of view have been discussed in numerous articles written in almost every country on earth. A great deal less attention has been paid to its educational value. It is fitting for our Fortnightly to present the value of Esperanto from this point of view because our college was one of the first to offer Esperanto in its course of study as a subject equivalent to the study of any foreign language, but even in preference to them, on account of its educational value in the study of any other language.

Mr. B. Long, in his article printed in the June, 1929, issue of International Language (a monthly published in London) very ably presented and illustrated the following features of Esperanto:

(a) The cultural value of Esperanto is so pronounced that even if it had no practical value, it still would be worth while teaching in school in place of some of the subjects which are now regarded as educational in a limited sense and have little immediate bearing on practical affairs.

(b) The study of Esperanto leads to clear thinking and to a better knowledge of the basic principles of any language (here the author brings out many absurdities and obsccurities of national languages, as for example: in French, sun is feminine and moon, masculine, while in German, the reverse is true, and still worse, woman in German is in the neuter gender).

(c) Esperanto helps master other languages, particularly English and those of Latin origin.

(d) Esperanto leads to a more accurate and extensive knowledge of geography, making possible direct correspondence between students of different lands.

(e) Esperanto helps immensely in translation of the works of the great writers, the translators, as a rule, being of the same nationality as the author (while as before, the translation from German, say to French, was made by a Frenchman, who naturally, almost never can be familiar with all the shades of meaning in German).

Thus concludes the author, Esperanto tends to make a student a more efficient citizen of the world as well as of his own state.

This institution could not exist without the help of its friends; it can carry on relying upon its pledges for 1929-30. But there will be such a hewing to the line that parsonomy will acquire a new meaning. There is no waste now, no expeditious undeclared crops whereby we avoid expense. Let this be an appeal to friends to contribute. Help is needed now.