

PROTECTION, WAR AND HIGH COST OF LIVING

By Dr. Viola Mizell Kimmel

As long as people permit their governments to pass laws to restrict in any way whatever the free exchange of the world's raw materials or manufactured products, or both, there can be no reduction in the high cost of living; no reduction in the enormous charities to relieve the famine and plague-stricken countries; no employment of the millions of unemployed; no payment of debts national or private; no "loosening" of money; no good business; no peace; and no disarmament.

The poor—those who work themselves to death on the farms and ranches and never get ahead of their debts, and the billions of hired laborers—and the criminal and insane; all these poor we will have with us until the last legalized restriction upon the free exchange of things is removed from the whole earth; because they are the inevitable result of such unjust interference.

A tariff at home is a blockade abroad, both in purpose and in effect; and is just as direct a cause of international hatred and war. Every tax, whatever its name, is an interference that multiplies like a whirlwind the poverty and hatred of the nations concerned.

Why do the people of the United States cry out in the same breath for a tariff and the abolition of all privilege? It can not abolish privileges as long as it passes a tariff law to award privileges.

What is a tariff for? It is a sleek underhanded way to compel the people to pay a big bonus to a few millionaires for investing their capital in industries in which the world is already well stocked or for locating a needed industry in a place where nature intended it should never be.

This tariff bonus then shuts off all import of manufactured products of the same kind from foreign countries so that the "protected" goods can be dumped on the home markets at whatever high price the "protected" manufacturers wish to sell them. No matter how inadequate the supply of the protected goods, the tariff stands, enriching the "protected" manufacturers, and robbing the poor in their own country of their primal needs of food, raiment and shelter.

The tariff is always made just low enough to shut out like imported goods in such quantities that the few that get in are too few to affect the arbitrary high prices of the home protected goods. Therefore, a tariff fixes high profits to the manufacturer and while it gives him absolute freedom to dump his surplus output in foreign countries at any low price that may suit his fancy.

The home folks wouldn't stand for the tariff long if they knew how their

patriotic, home-made, costly protective goods were sold so much cheaper to the poor of other countries, while denied to their own poor because of their prohibitive high prices.

Think of the outrage upon us, compelled by law, to pay \$28.00 per ton for steel when a foreigner can buy that same steel delivered to his door at \$22.00; to pay \$8.00 to \$12.00 for shoes sold to foreigners at \$2.25; to see our ten cent tin cups sold for five cents elsewhere; etc., ad infinitum.

Why do we stand for such imbecility? A glove made in America at \$2.00 a fair affords neither comfort nor beauty more than one made in Paris that we could buy for \$1.00 if we had no tariff to keep these gloves out.

What would happen to our patriotism if, these equally beautiful gloves were placed in adequate quantities side by side on the same counter and marked "Made in the U. S., \$2.00," and "Made in France, \$1.00"? Why, nobody would have a sick conscience and buy a home-made glove, or anything else for that matter, as long as the imported goods held out. Cabbage from Denmark at let a pound is just as good as 10c home-grown cabbage for one of our 6,000,000 unemployed or one of another 6,000,000 employed not able to buy any "protected" cabbage.

Of course this dumping of foreign cheap good into our country would cut down the income of the millionaire manufacturer or producer of protected good. But who cares? It is the people that we want to feed and clothe and house and educate and make well. And it is the business of the patriotic millionaire to help us do that, and without any charity.

Dumping of foreign goods on our shores can never hurt anybody or anything but the protected artificial industries when there is no restriction upon the free exchange of things the world over. It is the legalized interference that keeps up the hatred against this dumping because only the producers of the raw materials in a tariff protected country like ours get hit hard. Last year without a duty on wheat our protected manufacturers and their servants—the big grain speculators—bought Canada's cheap wheat and made it into their high prices flour, cream of wheat, shredded wheat, etc.; thus multiplying their own profits greatly. But did the price to the consumer come down? Not that anybody could notice it!

But this is what did happen: the wily republican slaves to High Tariff and its beneficiaries used the bankruptcy of our wheat growers to make a popular demand for a duty on imported wheat. And they got it. So the wheat growers of Canada are to be

ruined this year if we can manage it. But what about our own, with last year's crop and this year's to sell? The Republicans now say we have an over-production and this makes the below-cost of production price. But this is not so! Our laws hold our wheat forcibly within our borders for the protected interests to buy at whatever price they choose to fix on it, while they keep up their prices to the consumer. Had the import of manufactured wheat products and all other commodities been free from every quarter of the globe to accompany the free import of the wheat, the H. C. L. would have reached a level quite below even present times and every poor man's dollar would have bought much for him, and the millions of unemployed factory and farm workers throught the world would have gone to work at once. It is not lack of a needy desirous public to buy that closes the factories; it is legally closed markets that do this. No use to make the goods if they cannot be sold. The poor at home cannot buy and the poor abroad are locked out. The workers will not work without money. The manufacturers are forced into bankruptcy. The producers cannot sell their products; and the bankers do not lend their money. Everybody is caught in the maelstrom of herd things, except a few protected manufacturers, politicians, and scoundrels, who really make one financial corporation to be enriched by the spoils of "Protection."

We have never learned the tremendous advantages that accompany a universal dumping into our midst of the things we want because we have been a tariff-cursed nation from our birth. Therefore, every particular dumping has but entrenched the nation in its power to increase the variety of things taxed and to increase the particular tax on each thing taxed; and it gets its power from two things; namely, the financial ruin of the few people hit by the dumping, and a false patriotism that demands home-made and home-grown things whether its millions of HOME workers starve, freeze, go naked and houseless, swell the number of the illiterate, go insane, get some plague, steal, murder or go to war.

Blind to the fact that the cause of all these evils at home and a thousand more not mentioned, is their legal tariff, they are equally blind to the fact that by this same tariff they put a boycott on foreign things and thereby impose the same list of horrors upon their foreign working neighbors. As long as the protected darlings are personally safe, pile up their millions, and dole out their hated charities at home and abroad, they think they live in a world of divine order and vote to continue it by increasing their tariff bonus.

Even Wall Street despises a blockade and calls it criminal, destructive alike to both parties to it, and unworthy of being used as a punitive measure against a vanquished nation. But

in the same breath it yells for an increased tariff, unable to see that the tariff is in purpose and effect a blockade and as deadly to an industry as the blockade is to a nation. Wall Street, declaring against a blockade and for a tariff is just as imbecile as the people in their declaration for a tariff and its direct opposite, the abolition of all privilege!

The tariff is the arch-conferer of privileges as well as the arch-rober of the working people of the world; and it is a million times worse than direct import and export taxes; for the people who pay these KNOW that they pay them; but a tariff is so sly and secret and silent in its method of collection that the deluded patriots pay and pay and pay until they die from the extortion, without ever finding out what they are paying for, or why it costs so much to have so few of the necessities or luxuries of life; or that the sole direct cause of the investment of home made wealth in a foreign industry is precisely the same direct cause of the militaristic system, of both internal and international wars, and also of the gigantic poverty of the world, and that the sole direct cause of all these evils is LEGALIZED RESTRICTED TRADE.

As soon as the people of the United States wake up out of their hypnotic protectionist sleep, there will be an end of war and of all of the evils that accompany and follow it, but not various well-understood causes, due to various well-understood causes, is now in the responsible position of being able to do whatever she knows to be right and to demand that the rest of the world join her in this righteous action; and she will have the courage to do this as soon as the people give her a voice.

Awake to the wholesale, universal evils, nationally and individually, that result from the various forms of legalized interference of International Free Trade, she will become a free trade nation and disarm; and she will demand the immediate repeal of every such restriction the world over and with it the immediate disarming of all nations. These demands will be granted, and trade will return to its natural domain of mutual business unhampered by the government of any nation.

The abolition of privilege will mark the passing away of the very rich and the very poor and the beginning of that long era in which getting a living will be made easy for all: the mere possession of wealth will give no one influence among his neighbors; and thru the voluntary co-operation of well-paid laborers, all things desired will be at hand, as easy for all to procure as matches and pins are now. And war will be no more in the earth, because the cause of war will have been destroyed.

Peace, like happiness, must come as a by-product to certain conditions and cannot be mechanically manufactured or arbitrarily imposed.

FREE TRADE

1. Tariffs and other restrictions on trade are forms of economic war, that require navies and other armaments to support them, and they lead sooner or later to physical warfare. Were all the markets of the world open on equal terms to everybody, there would be nothing to be gained by war, and the imperialistic systems of government oppressing the world would disappear from sheer uselessness. Hence, International Free Trade is one of the most important steps toward world peace and an indispensable preliminary to disarmament.

2. The cost of taxes on imports (plus a profit) is added to the prices, not only of imported goods, but of the corresponding domestic goods as well. The abolition of these taxes would lower the cost of living by the amount of the taxes and the large cost of collecting them, and—still more—by compelling free competition between goods from all parts of the world.

3. Lowering of the cost of living would increase real wages; the purchasing power of money wages. For example, if a suit of clothes which now sells for \$40 could be bought for \$20, the \$20 saved could be used to buy more clothes or other desirable things.

4. Both the spending on additional goods of the amount saved by lower prices and the importation of more foreign-made goods would cause the production of more goods to sell at home and to exchange abroad and thus make more jobs. Increased demand for labor compels higher money wages for workers of all kinds.

5. Buying more goods from other countries—which would occur under Free Trade—would increase the purchasing power of workers in other countries, and so lead to their buying more of our products.

6. The freer competition that would result from the abolition of trade barriers would not only make the formation and existence of monopolies more difficult, and probably result in their gradual disappearance, but it would also lead to the removal of industries from places where they can exist only by being subsidized at the expense of others to where they can be carried on most economically. This would tend to lower prices.

Thus we see that International Free Trade means: (1) Permanent Peace; (2) Lower cost of living; (3) Higher wages; (4) More goods for all; (5) More jobs and more business; (6) The curbing of monopolies and more economical production.

Free Trade can come about only when a sufficient number of people know its advantages and demand it. If you would like to help in the necessary work of enlightenment, send a contribution to the INTERNATIONAL FREE TRADE LEAGUE, 38 St. Bo-

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KNOW HOW TO DO SOMETHING BESIDES TALK

We heard of a young American revolutionist who is taking a course in engineering because he is anxious to go to Russia. He frankly says before he goes he's got to learn how to do something besides talk.

It sounded refreshing to us. The world seems full of talkers but when one sizes them up from the angle of "What can you do to build after capitalism is gone?" it is not very hopeful. We all need to have other things done besides digging ditches and running errands. It is not only on the platform that one finds the talkers who can talk only. On the side lines too are talkers looking forward eagerly to the revolution, but what can they do? What are they learning to do in preparation for that day?

Many preach that each fellow should receive the full product of his toil. They glibly say that what he should receive for his product should be determined by the average amount of social labor power expended on that product. But how many of these preachers ever honestly sat down to figure out how much social labor power they are expending to make themselves fit for anything except poor talkers?

If they are honest they will admit they are expending no labor power either to train their brains or their hands. And usually the talk is not based on much information. A few stock phrases—the use of some popular revolutionary jargon half understood, is about all that the talk consists of.

Some day the United States is going to be a place for doers only. And some of those who are shouting loudest for the revolution now will be useless then because they have had no training.—Truth, Duluth, Minn.

It is better to be too bold than not bold enough.—Machiavelli.

Right Living Wins

"Right Eating, Principles, Rules, Menus, and Recipes," by Dr. Viola Mizell Kimmel—\$2.00, post-paid. A uniquely prepared, beautifully mimeographed manuscript of sixty large closely but clearly typed pages, neatly bound, scientifically treating on diet, health, and kindred subjects. It is a well-presented epitome of what would require months of reading to learn in any other way—simply, concisely and clearly offered. One feels, after reading this book, that disease is unnecessary, and that simple, economical living is the key to longevity and happiness. Dr. Kimmel has spent her life in dietetic research and is an adept in food lore, as well as all hygienic subjects, combining therewith psychology on a common-sense basis. Price, \$2.00.

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THE LLANO PUBLICATIONS
Newllano, Leesville, La.

LLANO -- The Trail That Leads to the Co-operative Commonwealth

SINCE THE DAYS of Jesus Christ, the human heart has longed for the time when no man's hand would be against the hand of his neighbor, a time when each man's interest would be identical with the best interests of the whole community. The progressive thinker, all down through the march of civilization, has yearned for a better state of society in which to live. For this reason, more than any other, men and women have left their native soils and taken up the duties and terrible hardships of pioneers, searching for the golden opportunity.

From the East men go West; from the West they go farther West; but the sneaky hand of exploitation has always followed close behind, leaving them often drained to the point of poverty.

To get away from the tithe-paying system—from rent, interest and profit—men have struggled and fought and planned. Colonization enterprises have come into being in many parts of the world, having as their object the grouping of congenial workers in an effort to eliminate these objectionable phases of human life. Many of them have partly succeeded, only to be wrecked upon the rocks, because of a lack of understanding of each other's motives.

After studying most of the former attempts at co-operative colonization, and marking well the rocks and shoals in the stormy seas, Job Harriman founded a co-operative community at Llano, California, on May 1st, 1914. This community operated and prospered at this location until 1917, when the water for irrigation purposes proved unequal to the growth of the Colony, and a new and more resourceful location was found in Louisiana, where they are now located.

Founded on three great principles of sociology—equality of opportunity, equality of income, and equality of ownership, the Llano Colony has proven that men and women can live together in harmony and prosper. This Colony is incorporated under the law as a protection against unscrupulous persons and disgruntled self-seekers. Imagine if you can, a miniature co-operative commonwealth, and you have Llano Colony. Imagine a community where all the land, the farms, tools,

and industries are all owned by the collectivity; where each works for the other; where each receives the same compensation for a day's work; where no member will accept anything which any other member cannot have on the same terms, if he desires it—in short, imagine a place where the golden rule is the only law imposed upon the community, and you are picturing the Llano Co-operative Colony.

After eight years of work, Llano Colony is rated in the commercial world as worth over \$250,000. But Llano's least asset is its commercial rating. The fullness of life, the joy of living, the satisfaction of working, the security for the future, the healthy environment, the opportunity for education, the affection of your fellowmen—these are prized more, much more, than what the commercial world calls success.

This colony now has something like thirty industries, all collectively owned. Among these are: apiary, auto garage, building department, brick-making plant, blacksmith shop, butcher shop, broom factory, crate-making factory, chicken farm, dairy with about 20 milking cows and a herd of thoroughbred Holstein heifers, goat ranch, hog ranch, with several hundred Duroc-Jersey hogs, sweet-potato storage houses, dressmaking, grist mill, handle lathes, hotel, hospital, library, steam laundry, land clearing, fruit orchards, print shop, peanut butter factory, magazine and weekly newspaper, picture show and theater, wagon-making shop, candy kitchen, shoe shop, harness shop, and many other smaller concerns.

Then Llano's farms and gardens provide the bulk of the living for the colonists, the farmers specializing on sweet potatoes, sugar cane, peanuts, corn, beans, peas, etc., while the gardens provide greens and garden truck for the table year around.

The system of government is exceedingly simple. Stock is sold in the corporation at one dollar a share, and only stock-holders are employed by the Colony. An agreement of employment is entered into between the Colony as an organization and each individual. Each member is employed at what he best can do, or which needs most to be done. A board of directors is selected each year by the stockholders, which board in turn

selects a general manager. He selects his foremen for the various industries, and each is selected carefully according to his ability to do the work and to direct his men.

Each manager is given a free hand to run his department, always with the supervision of the manager and board of directors, in order that his actions may not be contrary to the collective welfare.

New industries are started from time to time as necessity demands. The object of Llano's industries is to provide the Colony with what it needs, rather than to make a profit by selling the products. Production for use is our slogan. Thus to make its own food, clothing and shelter, to provide as far as possible every convenience and comfort is the final object. To get as nearly as possible to the source of wealth, the Colony will raise sheep for wool; cotton can be raised, and the colonists can weave their own cloth and make their clothing.

The Colony's timber lands are now furnishing hardwood and pine for its buildings, its brick plant makes the necessary brick and can make tiling, hollow tile, etc., for its own homes.

The farm and gardens of the Colony have provided the tables with most of the good things which nature offers.

Thus the three important problems are easily solved.

The Colony now owns about 5000 acres of land, some of it of very fair character, varying from bottom land to rolling land and timber land. It intends to purchase a total of 20,000 acres, because the colonists realize that the movement is destined to grow to large proportions, several small communities probably will be settled on the land.

When the day's work is done at 4:30, each colonist has an equal opportunity to improve himself along many lines, such as music, vocal training, languages, science, agriculture, orchestra work, dancing, and other diversions. Many of these classes are well attended, and all the colonists realize the fact that to keep progressive they must advance in knowledge. A radical in politics and a conservative in everything else is out of place in this community.

Llano's school system is as progressive as the co-operative colony. The children are

not driven to learn. The subjects are arranged so as to draw out of the child the best that is in him. With this in view, diversified industrial trades are placed at his disposal. He may thus gain an insight into a world of endeavor and can choose that which most nearly fits in with his natural ability. The school has its own cafeteria now, where foods more especially adaptable to growing children are prepared by the domestic science class. Music, singing, languages, botany, agriculture, Esperanto, are among the subjects offered to Llano's children; and there are many opportunities for obtaining a real education, in addition to those provided by the regular state course of study, making them a thinking, alert, self-reliant group of future builders of a co-operative commonwealth.

Equal wages are paid to men, women and children. The theory of this is that each colonist owes to the community his best endeavors, whether he be learned lawyer, husky farmer, or little school child. They give to the whole the best they can, and in return receive the best that other can offer.

Hospital and doctor are provided when sickness comes, and there are no charges for such social services. Funerals are conducted along the same lines.

There is no need for insurance in the Colony for the dependents receive their support just the same, even if the father be removed from them.

Social life is made by those who live together. The great objection to living on the land is the isolation which accompanies it. Here in Llano, the farmers and the industrial workers live close to the center where dances, entertainments, picture shows, and all manner of good times can be had for the making.

No rent is charged for the houses, and any building can be used for meetings without cost.

Men work in whatever industry they are best fitted for. Sometimes they are moved around to different work as is deemed necessary, but the fact is conceded that each worker works best at something that he likes to do and has fitted himself for. But when it is remembered that each is working for the whole, and the whole is working for the in-

dividual, no one refuses to do what is allotted to him.

Women all find lots of work to do. They feed the men at the hotel, wash and iron for them at the laundry, make dresses and overalls and shirts at the sewing department, attend store, office, etc., wherever their services can be utilized to best advantage.

On special occasions such as harvesting, or planting, all the school children are glad to go to the fields and help. It is the common food store—and all will help to save the harvest. Men, women, and children will forsake their regular work to help where they can.

This is because they are actuated by an ideal. They believe in co-operation with each other. Some co-operators think co-operation means that others have to co-operate with them, that their lot may be bettered. Llano co-operators realize that each must sacrifice their personal interests and amalgamate with the collectivity. This is the very ideal which has made Llano a signal success in the co-operative field, when other like communities have disintegrated.

Men and women will laugh at hardships and pioneering when they are propelled by a brilliantly-visible ideal. Such an ideal is Llano's—to show to the world that humans can co-operate together to build a veritable paradise in which to live, where love and affection are the predominant personal relationships and where the consideration of the other fellows' welfare is not hidden by personal greed. In such a community greed, selfishness and jealousy cannot survive long.

If you are interested in such a community and such an ideal and would like to learn how to get into practical application and demonstration of that ideal, write for more particulars. Ask for "Co-operation in Action," which goes more into the detail of Colony life and is illustrated by pictures, showing the colonists at work.

The Colony has its express and freight agency, and hopes to have its own postoffice. At present address all communications to: Llano Co-operative Colony, Newllano, La., (via Leesville).

THE LLANO CO-OPERATIVE COLONY
NEWLLANO VIA LEESVILLE, LA.