The Struggle of proletarian Paris for equality and fraternity.

The Socialism movement is an international movement. Its fundamental principles are the solidarity of all mankind, the unity of the working class, and international brotherhood.

In light of this, we view the Paris Commune as a model to follow. The公社 was a form of socialism that aimed to establish a society where the workers would be in control of their own economic and social affairs. It was a direct challenge to the capitalist system and its institutions, and it sought to create a society based on the principles of equality, justice, and solidarity.

The workers of the公社 were determined to break free from the chains of capitalism and to establish a society where they could control their own lives. They did this by refusing to pay their rent and by seizing control of the factories and businesses. They also made efforts to provide for the needs of the poor and to create a more just society.

The公社 was ultimately unsuccessful, as it was suppressed by the government. However, its legacy lives on as an inspiration to all who seek to create a more just and equitable society. The公社 showed that it is possible for the working class to take control of their own lives and to create a society based on the principles of equality, justice, and solidarity.
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VIVE LA COMMUNE! (Continued from page 1)

may only appeal to the empty emotions of a mass movement to the glory of the infamous though masterful Napoleon I. These acts stand to the credit of the Commune.

But measures of civil administration must be projected far beyond this. And here where the Commune failed, War was not their trade. Slowly and surely the Versailles closed in on the Peto-
domme of the Commune, and the only thing it did was to unilaterally direct the lines of investment which it would use to liquidate the Commune. Ocasional uprisings such as the 1848 revolution were another. The Versailles Assembly had at its command the entire French government and the Commune had only the people, and it never could.

May the victory that entitles Paris and a week of uninterupted carnage begin. The Com-

mune had raised barricades and defended these places, the barricades, but not the Com-
mune.

THE ANNUAL SOCIALIST DINNER.
The Annual Socialist Dinner will be held this year in Hotel California, San Fran-
cisco, on Monday, November 1st. This is the same hotel that was rented for the 1909 annual dinner, and this year will be no smaller. The hotel is convenient for most of the hotels and restaurants in the city. The hotel is near the heart of the city, and the city is near the heart of the revolution.

So join us for a night of food, drink, and fun! We will have music, dancing, and speeches, and of course, great food! This is an event you don't want to miss.

POPPIES AND WHEAT
BY MARY FARMERROY.
In the Garden of Eden, man was created, to till the soil and wage peace.

The Israelite supreme court has decided that the people are to be divided into two classes: those who are to be defended in all their possessions and those who are to be slaughtered in all their possessions. The former are to be the owners of the land, while the latter are to be the enemy of the land. The former are to be the guardians of the land, while the latter are to be the enemies of the land. The former are to be the protectors of the land, while the latter are to be the oppressors of the land.

This is a matter of principle that is not to be disputed. The former are to be the people of the land, while the latter are to be the enemies of the land. The former are to be the masters of the land, while the latter are to be the slaves of the land. The former are to be the owners of the land, while the latter are to be the enemies of the land.

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The writer considers himself fortunate in being one of the few socialists present when the two speakers met. At the time of the debate, he noticed that many of the audience were suddenly that speakers and listeners were alike engaged in the same vehemence that he had witnessed at other meetings. He concluded that the question was a serious one, and that the speakers were earnestly trying to solve it.

"I looked forward eagerly for the moment when the debate would take place. I had been looking forward to it for a long time, and I was not disappointed. The speakers were both eloquent and convincing.

"The first speaker, a former comrade of mine, began by stating his case. He was a strong advocate of the Social Democratic Party, and he spoke with great passion. He talked about the need for change, and he argued that the old system had to be overthrown.

"The second speaker, a former socialist, was equally passionate. He argued that the Social Democratic Party was not the answer, and that the only solution was revolution. He talked about the need for a new kind of politics, and he argued that the old system had to be destroyed.

"The speakers were both eloquent and convincing, and I was impressed by their arguments. I agreed with the first speaker that the old system had to be changed, but I also agreed with the second speaker that revolution was necessary.

"The debate was a brilliant one, and it left a lasting impression on me. I was glad that I had the opportunity to listen to these two great minds, and I hope that they will continue to speak out for what they believe in."
KARL MARX' ECONOMIC TEACHINGS.

BY KARL KAUSKY.

(Continued from last week.)

The productivity and intensity of labor, the capitalist mode of production, and the class antagonisms that result, are the key issues in understanding Marx's economic teachings. In a capitalist society, labor is essential to the production of wealth. The capitalist, however, seeks to maximize profit by exploiting the labor of workers. The conflict between the means of production and the laborers' desire for freedom and equality forms the basis of class struggle.

Marx argues that the laborer's value of labor power is the source of capital accumulation. This value is determined by the laborer's ability to produce commodities, which are sold in the market. The surplus value created by the laborer is the difference between the value of the commodities produced and the laborer's wage. This surplus value, which is the source of capital accumulation, is transferred to the capitalists through the sale of products.

Marx's economic theories are rooted in the labor theory of value, which posits that the value of a commodity is determined by the amount of labor necessary to produce it. This theory is used to explain the accumulation of capital and the exploitation of workers.

Marx's ideas have influenced a wide range of economic and social theories, including socialism, communism, and Marxist economics. His critique of capitalism has been influential in the development of labor rights and welfare policies in many countries.