

Did You Ever See a Dream Fighting?

The story of thousands of young Americans today, as told by Mike Quin. "There's one more Delaware to cross."

"THE Devil is a practical man," said my Grandfather, "but God is a dreamer." That was his explanation for the misery of the world. In our neighborhood it seemed so, for the affairs of evil appeared to go forward with great efficiency, whereas the rewards of virtue were difficult to perceive.

My mother had a different idea. She told me never to cease dreaming, for then I would never grow old.

There isn't much we've done with our hands that didn't exist as a dream first. Men dreamed of flying for centuries before the Wright brothers managed to get their contraption off the ground. I don't think they ever dreamed of dropping bombs. But that's one of the risks you take in realizing a dream.

Dreaming is different from thinking. No man can shake a dream out of his head. Once he's dreamed it, his eyes will try to find it or his hands to make it. Nothing can stop him and he can't stop himself. The hungry man dreams of food. The sick dream of cures. The slave dreams of freedom and young people dream of love. Out of our pains and needs and desires come the visions we try to create with our hands or pound out of life with our fists. And through it all the dominant dream of centuries has been for an abundant and friendly society.

America dreamed well and worked lustily, and once it seemed we'd achieved the goal. If growing enough food, building, and making things could do it, we'd have been all right. But that wasn't enough.

We founded our democracy and opened a frontier that attracted all the dreamers of the world. Men don't pull up stakes and cross an ocean unless they're capable of dreaming strong dreams. Each one came with something in his head that he was determined to create or achieve.

We ripped up forests, spread farms, raised cities, dug mines, dammed rivers, gridded the country with railroad tracks, and strung it with wires. The crops came boiling out of the soil and the goods poured from our factories in volume and variety unheard of before. Abundance was needed and we created it. Then what happened to our dream?

Grammar schools pumped that dream into our veins like a potent stimulant. I grew up in the cockiest age of American confidence. We were full of cornflakes, sass and vinegar. We gathered in the schoolyards, Irish, Swedish, Italian, Negro, Chinese, Greek, English, Scotch, Russian, German—everything. We pledged allegiance to the flag, then marched into classrooms to learn to our disappointment that the wars, conquests, and adventures of history were over—that Americanism had smoothed it all out—that the perfect society

had been achieved and there remained nothing for us to do but live our lives in derby hats and overalls.

How enviously we read of Washington crossing the Delaware, and of Lincoln freeing the slaves, and wished we had been born sooner. Now all was civilization and perfection. But in spite of this disappointment, we were proud of the achievement and proud to be Americans. We believed the dream, and so did our teacher, old lady Robertson. We believed the world outside was a big cheese and all we had to do was slice ourselves as much as we wanted.

We lost our parents' nationalities in the schoolrooms and graduated uniform American products, parroting the same slang and sharing similar ambitions.

Then came the real education.

Growing enough food and producing enough goods wasn't enough. Working hard wasn't enough. All the vast acres of America weren't enough. Everything existed in great plenitude: brains, energy, skill, land, resources, tools, factories, and water. But it wasn't enough.

The American dream was still an airy thing of the imagination, as far from reality as it was when it first existed as a vision in the brains of American pioneers.

Then we began to look around us, and we began to think. We began to investigate—what becomes of all this food after we grow it? What becomes of all the great wealth we create? Who owns it and how? What is capital? What are profits? What are depressions?

We began to see the need for a collective,

friendly society in which human beings would cooperate with each other for their mutual welfare. We discovered that our own welfare was dependent on that of our neighbor's, that his sickness or misery soon affected us, that his health and prosperity would reflect favorably upon us. We soon realized that the American dream could be achieved only in socialism. So we began to work for it.

That is the story of thousands of young Americans today. Because the Russian people were the first to tackle the job of building socialism, we are classified as dangerous radicals advocating foreign "isms." Capitalism wallows in its own dirt and failure and blazes in the insanity of war, meanwhile calling us "dangerous."

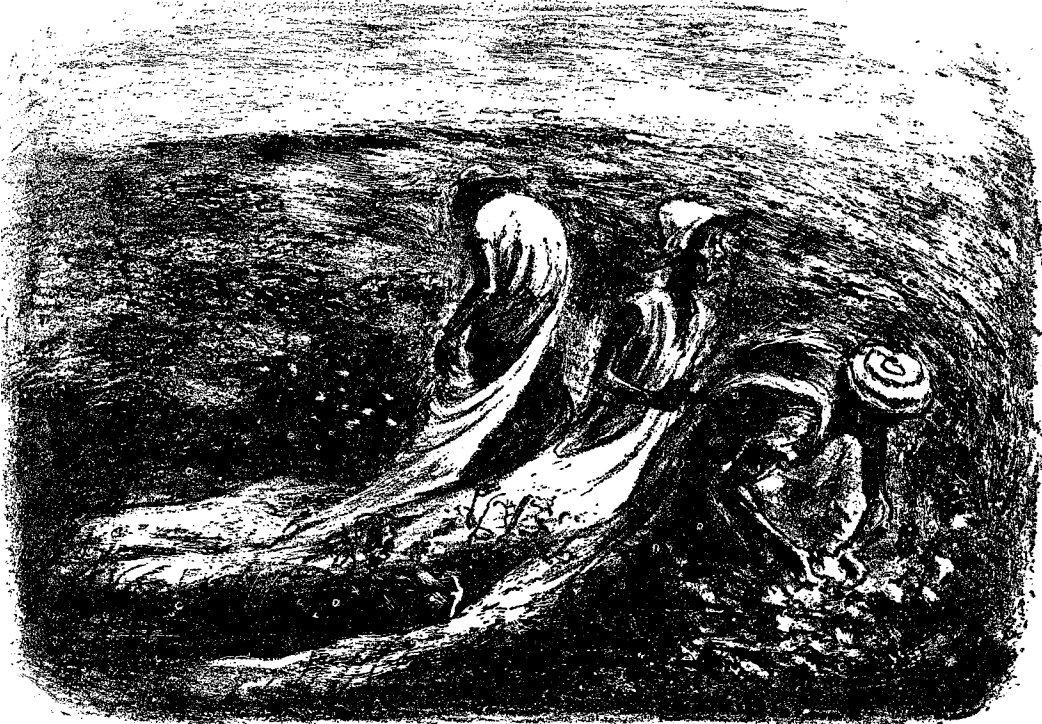
The American dream is a strong one. It was born in the brains of revolutionists and pioneers. It was passed on from generation to generation. It's a composite of all the fire and courage and laughter in history. It's sure and relentless. It will be realized.

The American dream is the hope of all humanity for a decent, good natured society where a man can work and laugh and have friends. It's not something to hope for. It's a thing we can plan and build.

All this depression, trouble, and war—it's not meaningless. It's learning a lesson—learning the hard way, but learning.

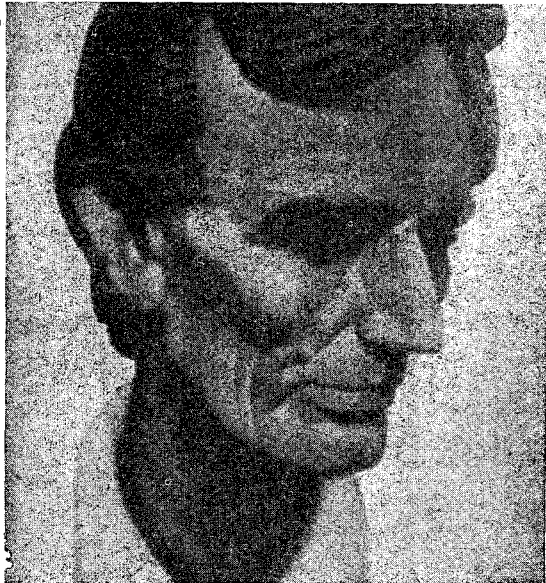
The troubles and conflicts of this day are the fire in which we will forge the American dream and make it a reality. There's one more Delaware to cross and one more frontier to pioneer. But that's all right. We can do it.

MIKE QUIN.



Cotton Pickers

James B. Turnbull



IN LINCOLN'S MEMORY

On Lincoln's Birthday, four years ago, the first contingent of American volunteers in the Spanish Republican Army solemnly named their battalion after the Great Emancipator. To them the name was a glorious symbol of the people's cause in which they fought. In the spirit of Lincoln they battled valiantly for two hard years to preserve "government of the people, by the people, and for the people," not only in Spain but everywhere in the world. Theirs was the first blow struck against the war-makers—those in America who denied Spain arms, as well as those abroad who loosed their bombs on the Spanish people.

Today there are many Americans—members of the Lincoln Brigade—still suffering from wounds of the Spanish war. Twenty-six are **permanently disabled**. Over ten thousand dollars is needed for their care during the coming year. The Veterans' organization appeals to you, to the Americans who know how to appraise true service to democracy, for this sum. **Send your contributions now.**

Veterans of the Abraham Lincoln Brigade, Inc.

66 Fifth Ave., New York City

Gentlemen:

Enclosed herewith is \$_____ as my donation to your fund for permanently disabled Lincoln veterans.

Name_____

Address_____

City_____ State_____

NM



learn now the simple truth . . .

AMERICA IS WORTH SAVING

THEODORE DREISER'S NEW BOOK

A blazing manifesto on the great crisis of our time. An urgent plea for democracy and peace. It is terribly appropriate that this great author should issue this flaming J'Accuse at the very moment when the effort to silence brave voices is at fever heat.

\$2.39

SOVIET POWER

DEAN OF CANTERBURY, REV. HEWLETT JOHNSON

Are you doing your part in helping to distribute this great book? How many have you sold? Every progressive person should be planning to reach ten, fifteen, twenty-five people with this book. Send us your list; we'll be happy to do your mailing for you.

3 for \$1.00 — 15 for \$5.00

each **35c**

LABOR IN WARTIME

by John Steuben

A timely and authoritative account of labor's role in the first World War. A valuable document for today's problems.

\$1.00

Bargains:

THE CHUTE, Albert Halper (2.50)	.49
THIS TIME A BETTER EARTH, Allen (2.50)	.49
LANDMARKS IN THE LIFE OF STALIN	.50
WE DIDN'T ASK UTOPIA, Timbres (2.50)	1.29
NEW SOVIET CONSTITUTION, A. L. Strong (1.50)	.39

WE ARE MANY

by Ella Reeve Bloor

A fascinating volume of half a century and more of American history.

\$2.25

New Pamphlets:

THE NEW LITHUANIA, A. L. Strong	10c
NEW SAGA OF THE KARELIAN-FINNISH REPUBLIC	10c
HISTORY OF SOVIET FOREIGN RELATIONS	15c
TRIAL OF THE FRENCH COMMUNIST DEPUTIES	10c
WHAT IS SOCIALISM? Ernst Fischer	10c
INTELLECTUALS AND THE WAR, V. J. Jerome	10c

WORKERS BOOK SHOP, 50 East 13 St., New York, N. Y.

"We Pay the Postage"

BRONX MUSIC CENTER

presents

VICTOR MUSICAL MASTERPIECES

PRICE REDUCTIONS UP TO 50% STILL AVAILABLE

AMERICANA

BALLAD FOR AMERICANS	Now \$1.50
Paul Robeson	
EARLY AMERICAN BALLADS	3.50
John Jacob Niles	
TWO CENTURIES OF AMERICAN FOLK SONGS	2.00
American Ballad Singers directed by Elie Siegmeister	
BALLADS OF AMERICAN REVOLUTION & WAR OF 1812	3.00
John & Lucy Allison	
BOOGIE-WOOGIE ALBUM	2.00
Jimmy Yancey	
DUST BOWL BALLADS, 2 vols.	2.00
Woody Guthrie	

SYMPHONIC RECORDINGS

BRAHMS' 4th SYMPHONY	Now \$5.00
Koussevitzky & Boston Symphony	
BEETHOVEN VIOLIN CONCERTO	5.00
Heifetz & Toscanini with NBC Symphony	
DUKAS SORCERER'S APPRENTICE	2.50
Stokowski & Philadelphia Orch.	
BACH TOCCATA & FUGUE IN D MINOR	1.00
Stokowski & Philadelphia Orch.	
PROKOFIEFF—PETER & THE WOLF	3.50
Koussevitzky & Boston Symphony	
MOUSSORGSKY—PICTURES AT AN EXHIBITION	4.50
Koussevitzky & Boston Symphony	

VOCAL

TWO RUSSIAN FOLK SONGS—NIGHT & LULLABY	Now \$.50
Paul Robeson	
IT AIN'T NECESSARILY SO	.50
Paul Robeson (From Porgie & Bess)	
AVE MARIA (SCHUBERT)	1.00
Marian Anderson	
HEAV'N, HEAV'N	.75
Marian Anderson	
OTELLO—CREDO	1.00
John Charles Thomas	
AIDA—CELESTE AIDA	1.00
Enrico Caruso	

Bronx Music Center

383 EAST 149th ST.

NEW YORK
MELROSE 5-1413

Evenings until
8 P.M.

Saturday until
Ten

Write for

Descriptive Catalog

EDWIN CORNFIELD • sound proof audition booths
Free Delivery on Mail and Phone Orders

How America Should Help Britain

D. N. Pritt, a leader of the People's Convention, sends a message. There is another alternative than to choose between "the home pack of wolves or a foreign one."

London.

IT DOESN'T grow any easier—or less interesting—as the war goes on, for British friends of NEW MASSES to try to understand whither progressive thought is really tending in the USA, or for people in the USA to understand how opinion is developing in Britain. The fog of censorship and the slowness of communications combine with distance and the almost complete absence of actual visits to set up a very real barrier at a time when "history's making, nations are quaking," and political thinking is shaping itself with unexampled speed and decisiveness.

But the more I think and work among politically active Britons—which so far as surface appearances go means left-wing Britons—the clearer I become in my own mind as to what we ought to be and are aiming at in Britain, and what we hope our friends in the United States are for their part seeking to achieve. (I am speaking, I need hardly say, for left-wing—for socialist—thought in Britain, including masses of the rank and file of the Labor Party; the leadership of that party has become temporarily indistinguishable from the Tory Party and has taken into captivity with it a large but diminishing section of its rank and file.)

Let me first state the British position as we see it. The class war, fierce and well developed, still rages in Britain. The more right-wing working-class elements have been cajoled into laying down their arms in that war while the ruling class fights it more cunningly and ruthlessly than ever. The true left-wing elements, growing in numbers and influence, are carrying the whole burden of the class war and maintaining it with a high measure of success against odds. The outstanding feature of the position is the steady flow from right to left as more and more people realize what is happening, realize, in short, that our ruling class will never fight for anything but itself. The position was well put by "Vigilantes," in his book *Why We Are Losing the Peace* written early in 1939:

The whole conception of national unity with the defenders of the plutocracy is a dangerous delusion. The National Government were freely offered national unity on the basis of the Covenant over Abyssinia, and abused it for their own ignoble and disastrous ends. They will never agree to national unity in defense of the vital interests of the common people. What they demand is national unity in suicidal defense of the vested interests of the plutocracy, with themselves in control and the common people as cannon fodder. In pursuit of this policy the common people are to sacrifice democracy, freedom, their standard of living, and finally life itself.

The whole future of Britain, and with it that of the world, depends upon the speed of

the flow from right to left in British working-class opinion, and on what will happen when it produces a definite left-wing majority.

Side by side with this struggle, of course, the military war against the Nazis also rages unabated. Our working class has always detested them; and our ruling class, which secretly loved and envied them for the way in which they kept their workers down, and openly built up their strength in the hope that they would use it against the USSR, now outdoes everyone in its verbal expression of hatred of Hitler, and is certainly carrying on the war against him at present as well as the inefficiency, waste, and corruption inseparable from capitalism will allow.

In these circumstances, while we have no difficulty in seeing that life would be hellish if Hitler achieved a victory, we see equally clearly that it would be hellish too if the British ruling class were left in the saddle after a military defeat of Hitler. Insecure, terrified, anxious at all costs to hold on to its position in a world where everything would be fluid and explosive, our ruling class—whether it would or would not by then be so completely "in pawn" to the ruling groups in the USA as to have to act wholly under their orders—would then seize with delight the opportunity to destroy what was left of our democratic structure and our trade union organizations, and to enslave us in the chains of English reaction as completely as Hitler would have enslaved us in Nazi chains;

indeed, it would be driven to take this course by the bare instinct of self-preservation, even if any scruples might otherwise have held it back.

We are thus not enamored of the idea of fighting to the death over a period of years for whatever slender advantages we may find in electing to be despoiled by a home pack of wolves rather than by a foreign one, however nasty, leaving all the economic causes which produced both the war of 1914-18 and the present war to operate with increased feverishness and bring about a third imperialist war in a few years' time. If these were genuinely the only alternatives the outlook would be black. But we are sure that they are not. We are convinced that there is another and a better course, quite clearly to be seen, which will serve the true interests of ourselves and of every other people involved—and we know that in truth all peoples are involved. This course is to win a majority in Britain over to the view that a genuine government of the people should take power in Britain, should offer a peace of "no annexations or indemnities" to the German people, over the heads of Hitler and his crew, and should proceed to reorganize our economy so as to eliminate the causes of future war. A campaign to this end is developing rapidly in Britain and gaining greatly in strength.

That is what we are aiming at in Britain; and the question that interests so many of us in Britain is—what is or should be developing in the United States? We would not presume to tell you, or even to advise you, what to do; we only express, as I wrote at the beginning of this article, a hope. And our hope is that you will pursue steadily the task of enlightenment and propaganda, teaching ever-widening circles the truth and reality of the class struggle. We want to see more and more people understanding that neither a greater nor lesser flow of American help to the British government of today, neither belligerency nor friendly non-belligerency in the present military struggle, is going to build for the people of America or the people of Britain a world in which peace can be won or maintained, a world in which we can live at our ease in security and prosperity. In your continent and in ours, a system must pass and a new system come. The change will never be made by the tiny but powerful minority that does so well for itself under the old system; it must be made by the peoples, and to that end they need only power, and confidence in themselves to use that power. And as soon as they have that confidence in themselves that they ought to have, they will have the power.

D. N. PRITT.



Abraham Walkowitz