

THE GENIUS

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gressive interests, in the subjugation of man to the means of life, of human welfare to personal profit, the petty, the small, the weak, the unessential are eliminated, the doors of opportunity are steadily closed, the avenues to success and security blocked, the pursuit of happiness made impossible; the great seething mass, like a glacier in the mountains, is forced to take the only path left for it to take—the subjugation of the means of life to the use and need of man. It is the pressure of social need that gives us the definite vision of the thing we want. For in spite of the mystical habiliments of an ancient tradition, the vision of society is the vision of reality. And as that vision, that need, that reality, are in definite antagonism to the ethic that is, society shall set in motion the train of circumstances which can only culminate in the social society of tomorrow. It is not the human equation that is important, but the social perception of reality. That awakening is primarily and principally a process of economic development, and the "great man" who can sway society to his will must wait till the great circumstance has motivated society by its necessity.

Consequently, the "genius" though he could and would influence the mode of the day, could not by the power of will or ability conjure society out of its explicit status of time vision. He might preach and practice, but he could not fulfil. To accomplish is a power vested solely in the composite genius of society. It is wholly beyond the province of the individual. And it is so because society centres and lives and has its being on the cogent necessities and sweeping ambitions of engrossing, present interest; while the individual draws his inspiration from an ideal which, truthful as it may be, and glorious as it appears is, as yet, but the harbinger of a future society to which the present is as a "people that walk in great darkness."

We do not dispute the power of mind over mass, nor the influence of ability over the prosaic. Nor do we dispute the power of mind to react on environment in an ever growing degree. But the assumption is implicit in the admission that the mind has acquired the consciousness of its power, the glamorous vision of its regnant ability. So long as that consciousness rests merely on the unit, that power remains but an ideal. It glows ruddy with eager life only when it flashes through the awakened mind of society. Lloyd George dominated the war period, not by the might of his greatness but because he expressed the socially accepted interpretations of political democracy. A quarter of a century ago the same Lloyd George could not move Britain against the Boer war, because he did not preach the ethics of dominant society. Lenin and Trotsky could influence a people conscious of necessary change, but neither of them though they understood society as well could perform the miracle in 1905. Because Russian society was not ready for the task. George Washington did not achieve American independence by virtue of his genius but by the social ethic of bourgeois freedom (trader's rights). Lincoln did not free the slaves of the South because of righteousness and genius, but because the profit lust of the great industry expounded the cost of production in the terms of wage slavery. The great Napoleon was not defeated at Waterloo by the "great" Wellington, but at Dresden and by all Europe, because the upstart democracy of the Third Estate was obnoxious, alike to the commercial right of England and the feudal regime of Europe. Knox could force himself upon the Catholic Mary of Scotland, not by the power of a Jewish god but by the support of a Protestant Elizabeth. And he had that support because the Protestant religion was the garb of the gods of trade, while Catholicism expressed the sanctity of the medieval fief. Huss was burned at Prague—and under a safe guard of protection—for preaching the same doctrine as Luther. And the science of today can expound with impunity principles which forced Copernicus to silence, brought Bruno to the stake at Rome, and nearly entailed a similar fate on Galileo.

Not the man that counts, but the society; not in-

dividual genius, but social necessity; not idealist perception, but time condition. When the time is actually accomplished and the new society, grown lasty within the shell of the old order breaks its way out in the light of a new day, out of that pulsing mass will come the "leaders" who will guide its first struggling hours towards the harmony of the new society. And they will be able to do this, not by superior ability but as instruments of superior circumstance. They may—or they may not—stand above the crowd in detailed perception of understanding, but they are successful in the broad circumstance of time only because they grasp in intimate consequence the omnipotence of the social forces which in a vaguer—but definite—way impel the general social mind. The minds of man and mass are gratified by the progress of social technique and the "greatness" of leaders consists only in this that they have been able to co-ordinate and integrate the widely ramifying influence and wealth of ideas derived from social progress; and their "glory" that they are the means, in the logic of time, to accomplish the revivification of a perishing society. That is the "genius" which will arise to lead the world to victory, which will inspire the sordid wrecks with fresh hope, which will electrify the apathy of degradation, which will kindle and fan the fire of a wonderful idealism, and endow society, in the eagerness of enthusiasm, with the rainbow wings of regeneration. R.

ALBERTA NOTES.

Alberta and Saskatchewan P. E. C. of the S. P. of C. Secretary R. Burns, 134a 9th Avenue, West, Calgary, Alta. Local Calgary. Same address as above. Business meetings every alternate Tuesday, 8 p.m. Propaganda meeting every Sunday, St. George's Island (under big tree) at 3 p.m. Correspondence with all comrades in these provinces invited, and all help in co-ordinating activity invited.

PLATFORM

Socialist Party of Canada

We, the Socialist Party of Canada affirm our allegiance to, and support of the principles and programme of the revolutionary working class.

Labor, applied to natural resources, produces all wealth. The present economic system is based upon capitalist ownership of the means of production, consequently, all the products of labor belong to the capitalist class. The capitalist is, therefore, master; the worker a slave.

So long as the capitalist class remains in possession of the reins of government, all the powers of the State will be used to protect and defend its property rights in the means of wealth production and its control of the product of labor.

The capitalist system gives to the capitalist an ever-swelling stream of profits, and to the worker, an ever-increasing measure of misery and degradation.

The interest of the working class lies in setting itself free from capitalist exploitation by the abolition of the wage system, under which this exploitation, at the point of production, is cloaked. To accomplish this necessitates the transformation of capitalist property in the means of wealth production into socially controlled economic forces.

The irrepressible conflict of interest between the capitalist and the worker necessarily expresses itself as a struggle for political supremacy. This is the Class Struggle.

Therefore we call upon all workers to organize under the banner of the Socialist Party of Canada, with the object of conquering the political powers for the purpose of setting up and enforcing the economic programme of the working class, as follows:

- 1—The transformation, as rapidly as possible, of capitalist property in the means of wealth production (natural resources, factories, mills, railroads, etc.) into collective means of production.
- 2—The organization and management of industry by the working class.
- 3—The establishment, as speedily as possible, of production for use instead of production for profit.

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