

Children's Corner

MONKEY REBELOLOGY.

By C. LESTOR

A CROWD of monkeys were once caught by a flood and compelled to exist upon an area of land comprising about ten acres.

The food supply was limited and, to make matters worse, one big fat baboon squatted at the foot of the largest cocoonut tree on the temporary island and said emphatically and threateningly, this is mine.

The cocoonut tree contained enough to satisfy the needs of the small community for a considerable period, and there was weeping and wailing and gnashing of teeth in the ranks of the little monkeys, when the pangs of hunger began to make themselves felt. The baboon was too fat and clumsy to climb the tree himself, and eventually he made a proposition to his hungry associates. He suggested that each monkey should climb up the tree once a day and fetch one cocoonut for himself and at the same time bring another for the author of the proposition, the self-appointed owner of the means of life. This was gladly accepted by the hungry little monkeys, and they set to work with a will.

It so happened, however, that it took a nut a day to keep a monkey alive a day, and so they just kept on going up the tree to get a nut, to keep alive and obtain the strength to go up the tree to fetch a nut, and so on indefinitely; and don't forget they had always to bring a nut a day to give to the big monkey for the privilege of being allowed to do this.

The fat baboon consumed from ten to a dozen nuts a day, but although he did his best to keep the wheels of industry turning the nuts began to accumulate around him in such vast quantities that he had to shut down operations.

The result was that they had an unemployed problem on the island, and the little monkeys formed a procession and marched around the tree demanding the right to work.

Things began to be desperate, and one little monkey with a reddish hide and an intelligent face jumped on a tree stump and made a speech to the effect that the little monkeys should combine together, knock the block off the baboon, and take the tree for themselves. The baboon said this was treason and sedition and contrary to the ethics of civilization; they would go back to monkey barbarism if they carried on like that. He further stated that law and order would be maintained no matter at what cost, and he proceeded to pick out a few of the strongest of the little monkeys and told them that he would give them a cocoonut a day each if they would severely maul and, if necessary, kill any of the others who came too near the tree or who were guilty of seditious utterances. No matter what he did, however, he could not allay the discontent because all his arrangements failed to satisfy the pangs of hunger. The little red monkey dodged the police and, as a result of incessant teaching, began to get a following. A dangerous situation arose and monkey civilization was tottering.

The baboon then picked out a couple of small monkeys with long and dismal faces, with degenerate expressions, and said to them, "Go and tell the people of monkeyland that there exists above the sky a big monkey who gave me this tree and made us all in his own image, and he has decreed that this tree is mine. Furthermore, he has said that if any monkey tries to take it from me, its rightful owner, he shall be punished by being burnt in a lake of fiery brimstone for ever and ever. The spirit lives after death in a monkey heaven if ye are good and touch not that which is mine, but if ye take the tree away from me, ye shall all be cast into perdition. Tell them, therefore, that all this is the will of the God of Monkeyland, and if they are good and say, "Thy will be done," after they are dead they and their children shall have all the cocoonuts they desire."

The monkey parsons got a nut a day for their work, and so assiduous were they that they taught a lot of little monkeys and their kiddies to sing, "There's a friend for little monkeys above the

bright blue sky."

In spite of everything, however, the pangs of hunger began to cause other ideas to take shape in their minds, and the active little red monkey finally squashed the parsons arguments by pointing out what was obvious: that the parsons simply talked for a meal ticket. "Take away the cocoonut from the parson, he said, and although he is naturally a fool he will line up with us."

The baboon sent his police force to arrest the rebel, but the little monkeys were so hostile that the police had to retire. The crisis arrived. The little monkeys were driven to such frenzy by one of the parsons saying: "You'll get nuts in the sky when you die," that they seized him and tore him to pieces. Their blood was now up and when the big Baboon saw them coming he could see by the expression on their faces that it was all over; he tried to escape, but he was driven into the sea and drowned.

The remaining parson tried to make friends, but nobody trusted him, and he committed suicide. The police force offered no opposition after the death of the baboon, and every monkey on the island went up the tree and got what nuts he wanted for himself. They lived happy and free. The waters then subsided and the monkeys were able to leave the island, but they never forget their lesson. And wherever you go in Monkeyland you will find that the monkeys in common own everything upon which they in common depend. They have no police, parsons, politicians, or poverty. They just live and enjoy life.

There is a rumour to the effect that human beings are beginning to study seriously the habits of monkeys, and so one day we too may be happy. Some day we may see human beings free, and all this suffering and misery pass away like a black cloud. The children who read this may live in a world far happier than the one in which we now toil and suffer.

ERRATUM

A printer's error appears in C. Lestor's article entitled "Exchange Rates," in last issue. The weight of pure gold in a sovereign is stated as 1.32238 grammes, and should be read 7.32238 grammes.

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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