

SOCIALIST PROPAGANDA

Specially Edited for Those Young in the Study of the Principles and Doctrines

OF THE INTERNATIONAL SOCIALIST MOVEMENT

AS I DO IT TODAY

By ROY T. HUBBARD

The worker is worked from the time of birth,
Till his spirit leaves this capitalist earth,
He works and is worked from early till late,
And he is always bemoaning his fate,
He works for the capitalist who owns the tools;
He is not fed as well as his boss' mules;
He gets just enough to keep his family in bread
And rent a shack to cover his head.
But what more can you expect from the capitalist class,
When you haven't got as much sense as your boss' jackass?
His wife takes in washing to make both ends meet.
Life under this system, Oh, isn't it sweet?
It's time to quit bemoaning your plight
And to vote for a system that will make things right.
A system that will break your chains loose
And will give you all that you can produce—
A system that will abolish class rule.
Then you will be better fed than your boss' mule.

LITTLE LUMPS

GERALD O'CONNEL DESMOND

If unity is strength for the workers on the industrial field, why not on the political field also?
If the farmer is not independent of the railroads, banks, elevators, money-lenders, landlords, etc., how can he be independent of the capitalist class?
A lunatic with a gun is far less danger to the community than a despot who can command an army to take the field.
Our capitalist friends have lots of ways of fleecing the toilers. Sometimes it is done through our wages, sometimes it is a mortgage, sometimes rent or interest. Which way are they getting you, pardner?
Father isn't working just now in lots of families. But it isn't because the old man doesn't want to work. It's because he can't get the job. A boy with a machine is going Father's work now, at half the wages.
Capitalism deserves for two good reasons, to be deprived of its special privileges. The first reason is that capitalism stole or usurped these special privileges; the second reason is that it has abused them ever since it had them.
Tell the average petty trader, who is just starting in business, that competition is the life of trade and he rubs his hands and says "Sure." Tell him the same thing after he has felt the competition of the trust and been put out of business, and he will take after you with an axe.
Oh, my working brother, you're an easy mark,
Your skull is thick and your brain is dark,
You're fooled by the fat plutes' lies;
But the day is coming
When you'll set things humming—
The day when you do get wise.
One, Bowser, member of the B. C., legislative, said recently that unless a man had a home he was not entitled to a vote. Most capitalists think the same thing, although few of them, at the present day, care to say so. Bowser is to be commended for his pluck anyhow.
The only community of interest that has any connection with both classes of society to-day (so far as the writer of these notes can see) is the bunch of money-lenders, etc., who belong to the capitalist class and live off the unfortunate working class. They are a community of interest all right. A community of three or four hundred per centum per annum interest.

A FINNEGAN STORY

On the Saving of Money

I see they took old Si Judkins out to the poor farm today," said the Retired Farmer, as he took his place on the bench behind the stove.
"Yes, so I heard," said Finnegan.
"Too bad. I've known old Si ever since I was knee high to a grasshopper."
"Yes, and so have I," said the Blacksmith. "And you know, Finn, he was always a hard worker—honest as the day is long, and never beat a man out of a red cent. Of course, he always spent his money freely—never seemed to figure on getting too old to work some day."
"Let's see," meditatively continued the Blacksmith, turning to the Retired Farmer. "Judkins used to own that piece of property out near the new factory that you sold to the Rosedale Land Company the other day, didn't he?"
"Yes," said the R. F., with a look of satisfaction and pride. "That was the best deal I ever made in my life. You see, I knew Judkins was awful hard up, and I also knew that the factory was going to be built right alongside of it long before anyone in this town even suspected such a thing. I bought the whole piece for a hundred dollars and sold it in less than three months for \$10,000. I call that pretty smooth." And he rubbed his hands gleefully.
"Yes, it was pretty smooth," said the Blacksmith slowly, "and it is but another illustration of the truth that one man's success always means another man's failure."
"Oh, I don't know as it does," replied the Retired Farmer. "Old Judkins has no one to blame, but himself. I never worked any harder than Si, but I saved my money; and when any good bargains came along I had the money to take advantage of them. The working people are too extravagant; if everybody would save their money there wouldn't be any need of poor-houses."
"You better say," said the Station Agent, who had just joined the group, "that if everybody saved their money we'd all be in the poor-house. Don't you know," he continued, "that the prosperity of a town, a city or a nation depends upon what the people spend, not on what they save? Now I've known you for a good many years. You have on the same suit of clothes you bought ten years ago. Suppose everybody wore a suit of clothes for ten years, what would become of the big textile manufacturing plants and their thousands of employees? I'm thinking our cotton raisers would be looking for a foreign market harder than they are now. No, no, my friend, don't you ever think that the saving of money will solve the problem of poverty. Just so long as there is private ownership of land and machinery there will be poverty."
"Yes, and another thing," said the Blacksmith, "the capitalists will always see that the working people generally never have any bank accounts so you can notice it. When I was a boy I worked in a big shop in the city. My employer was always talking to me about saving my money. Well, the first year I nearly starved myself, and looked like a tramp all the time, but I managed to save up a hundred dollars. My employer found it out and patted me on the back—said I'd own a shop of my own some day, and then—well, he cut my salary just a hundred dollars the second year. Oh, yes, by all means save up your money, and make cheap labor."
"Give me another cheroot, Finnegan, and I'll be getting on home," said the Retired Farmer.

WHAT SOCIALISTS STRIVE FOR.

The recognition of an evil by no means implies approval of it. The physician does not desire the continuance of the disease he discovers, but its eradication; the sanitarian who directs attention to a dangerous plague spot is not condemned and accused of desiring to maintain it. We recognize that the frank recognition of the disease and the plague spot are necessary conditions to their removal. It is to the credit of the

Socialists that they are striving, in the face of difficulties of colossal magnitude, to bring about the changes in our economic system which they believe will put an end to class divisions and struggles. It is part of the Socialist indictment of capitalist society that by its very nature it divides into hostile classes instead of uniting in bonds of common social interest: it is part of its splendid inspiration to millions of men and women in all lands that the Socialist ideal comprehends a world free from class strife, welded into glorious solidarity.—John Spargo.

The folly of capitalist virtue is seen in the fact that it kills in war and then calls in virtue to dress the wounds it made; it creates the hell of poverty, and then flatters itself that it is virtuous because it feeds a few. It is a mockery of virtue and a burlesque of charity.—Appeal.

It is time that the language which crystallized the conditions into the words lady and gentleman, should be humanized by the adoption of a system that would bring into general use the far better words, man and woman.

"He that seeketh findeth," will not always apply to the job under capitalism.

WHAT WILL SOCIALISM DO?

It will give to every worker the full value of the product of his labor.
It will reduce the hours of labor in proportion to the increased powers of production.
It will abolish child labor.
It will abolish the landlord, the landlord and the capitalist.
It will give employment to all who desire and will pension the old.
It will abolish charity and give the people justice.
It will abolish want, destitution and the poorhouse.
It will permit every member of society to develop the highest and the best.
It will abolish classes. It will abolish strikes and lockouts.
It will make possible a government of the people.
It will abolish the trusts by making them the property of all the people to be operated democratically for their benefit.
It will do away with private ownership of the means of life.
It will bring about collective ownership of the means of life.
It will make labor-saving machinery a benefit instead of a curse.
It will abolish the poor tramp and the rich tramp.
It will abolish rent, interest, profit and every form of usury.
It will organize armies of construction. It will abolish armies of destruction.
It will abolish crime and criminals. It will abolish competition for bread.
It will encourage competition in study, science, exploration, invention and the arts.
It will abolish prostitution. It will abolish "graft."
It will break up some of the shacks today called "homes."
It will make possible for every man a good home.
It will abolish "desertion" and cruelty. It will introduce love and harmony.
If you are in favor of this program you are with us.
If you desire this and want it right in our time you will join the Socialist party and work for Socialism.

THE REAL REVOLUTIONISTS

The man who is looking after himself is useless for revolutionary purposes. The man who believes that he is only a fly on the wheel of Natural Selection, of Evolution, or Progress, or Predestination, or "some power, not ourselves, that makes for righteousness," is not only useless but obstructive. But the man who believes that there is a purpose in the universe, and identifies his own purposes with it, and makes the achievements of that purpose an act, not of self-sacrifice for himself, but of self-realization; that is the effective man and the happy man, whether he calls the purpose Socialism, or the religion of humanity. He is the man who knows that nothing intelligent will be done until somebody does it. And who will place the doing of it before all his other interests?—GEO. BERNARD SHAW.

Too much wealth spoils a man and too little ruins him. No one seems to have just enough.

EASY LESSONS

In the Socialist Teachings

NO 5

The Materialist Conception of History

GERALD O'CONNEL DESMOND

Soon after the writer joined the Socialist Party he was fortunate in coming into contact with a comrade of international note and activity. This comrade lent the writer some books, amongst them Antonio Labriola's "Materialistic Conception of History," which he accompanied by a note saying that, "none of us can afford to remain ignorant on this important subject."

And, in truth, he was right. The Struggle, the Theory of Surplus Value, and the Materialist Conception of History are, indeed, the three pillars upon which modern scientific socialism stands. What then, is this materialistic conception, and what can it teach us today?

Robert R. La Monte says, "When we speak intelligently of the materialist conception of history we mean what every man by his daily life and conduct

tain access to a food supply. And yet, it is not true that this great momentous point, the crucial and all important element, has been altogether overlooked in all previous movements for the uplifting of humanity? And is it not true, also, that, so far as the life of the great mass of the people are concerned, this explains the abject failure of all previous movements, religious, political and otherwise? Let the student ponder and consider this question, since in this lies the explanation of many things.

But to return to the analysis of La Monte's statement, which, in its substance, goes on to say that, "All the rest of the life of the individual and of communities is merely a reflex of their economic surroundings," or of the manner in which they solved the bread and butter question. This enables us to pursue our argument further along the same lines. It stands to reason that any great progressive movement, to be really successful, must work through economic sources. It is useless for us to teach grand doctrines to men and women whose economic and industrial surroundings prevent their carrying them out and, in fact, force them to nullify and break them at every turn. On the other hand it stands to reason that it would be impossible for them to earn their bread and butter more decently and with more respect for the lives, rights and liberties of their fellows, without changing their whole standard of living and of morality, without, in fact, revolutionizing their whole nature. And, as La Monte says, if this be true of individuals it is also true of communities, of nations, and in fact, of all the world.

The materialist conception, we are further told, is "The key which enables us to intelligently understand the past, and, within certain limits, forecast the course of human development." This is a truth of tremendous and far-reaching import.

Looking at history from the old, or "Idealist," standpoint, we find nothing but a confused and inexplicable jumble of names and events. Kings, rulers, emperors, races and peoples, rose and fell, conquered or were subdued, warred or made peace, seemingly with indefinite cause or reason. But history means, to the close observer, infinitely more than this. Every effect has its cause. We know all these things happened; but why did they happen? It is here the materialist, unlike the idealist, is on firm ground. History to us, is perfectly open and clear, an intelligent sequence of natural events, instead of a jumble of unconnected incidents. Certain peoples at certain times did certain things because their economic environment compelled, or at least impelled, them to do these things. Their actions, their morality, their religion, their standard of living, the lives of their great men, are simply a reflex of economic conditions, of the manner in which they solved the bread and butter question.

And the materialist conception goes further. It lays bare the fact that wars, great men, etc., are simply trivial incidents in the history of humanity. It enables us to grasp the great, all important, fundamental fact that the story of humanity is in reality, in the last analyses, simply a story of the struggle of class against class. In later years this struggle has been manifested in the lining up of monarchy against nobility, of nobility against the merchant class, and generally, at the present time, of the working class against the capitalist class. The materialist conception of history further enables us to see that, in later times at least, the class which is most important in production eventually becomes the dominating class.

For instance we see the supremacy of the landed proprietors giving way to that of the commercial or bourgeois. We see the middle class, after a hard fight, defeated by the plutocracy, and, finally at the present time, the plutocracy and the proletariat locked together in a death struggle. The next step in accord with the history of the past can only be the supremacy of the proletariat.

To the socialist the materialist conception of history is in truth a key by the aid of which the history of humanity reads as a plain story. It is a light which illumines the dark periods. It upholds our philosophy, because it shows us that the struggle of class against class is the great primary force in humanity's life and development. It shows us how previous movements for the uplift of society have failed because they did not take into account this fundamental principle. It is a promise to us because it shows us that we, working to conquer the economic and industrial problems, and change the economic and industrial environments of the race, will succeed where others have failed, and bring into existence a

"I purchased a bottle of Scott's Emulsion and immediately commenced to improve. In all, I think I took 14 bottles, and my weight increased from 133 pounds to 184 pounds in less than six months. I know from personal results the efficacy of Scott's Emulsion."—FRED. R. STRONGMAN, 417 Bathurst St., London, Ont.

Let us send you a copy of Mr. Strongman's letter. He had a trying experience, had got run down

Scott's Emulsion

built him up, as it has thousands of others. The strengthening and flesh-producing properties of Scott's Emulsion, are unequalled by any other preparation, and it's just as good for the thin, delicate child as for the adult. Be sure to get Scott's. It's been the standard of the world for 35 years, and is worth many times the cost of the numerous imitations and substitutes.

ALL DRUGGISTS

Let us send you a full copy of Mr. Strongman's letter and some other literature on the subject. Just mention this paper.

SCOTT & BOWNE
125 Wellington St., W. Toronto

greater and grander race whose industrial mental and moral standard will literally dwarf that of preceding peoples. It enables us to be absolutely sure of this, since, by the light of its science, we can look into the future and predict, without, hesitation, the supremacy of the proletariat, and the final overthrow of all class struggles.

Questions:—Give La Monte's definition of the Materialist Conception of History. What is it that at all times dominates the life of individuals and communities? Can any movement, for the uplift of the race, which ignores the bread and butter question be successful? Why should a socialist understand the materialist conception? Is socialism in line with it? Explain why.

Read "Materialist Conception of History," by Labriola.

Next Lesson:—Labor Creates All Wealth.

WHY WE TALK CLASS STRUGGLE.

Just as the sanitarian, in order to induce and persuade the citizens to take the necessary steps to remove a plague spot, must insist upon the extent of the danger it involves, so the Socialists, in order to persuade men and women to work for the removal of the ills and perils of class rule, must dwell constantly upon the nature and magnitude of those ills and berils. It is not from any desire to indulge in morbid and sensational discussion, nor from love of alarmist agitation, that the Socialists dwell so much upon the facts of the class struggle, but because there is no other way by means of which they can arouse and enlist the moral passion requisite for the attainment of their ideal.—John Spargo.

SOCIALISM MUST COME

There is a surprising amount of ignorance in this country regarding socialism, a general misconception of its aims and purposes, often coupled with a desire to misrepresent. So long as this misrepresentation succeeds in creating a misconception in the popular mind, it may serve to prevent men from incurring criticism by openly avowing themselves socialists, but it will not prevent the spread of socialist belief. Socialism is coming, and it cannot be stopped.

C. A. J.

The man who owns your job is your master.

Now in bigger plugs—

STAG
BRIGHT PLUG
CHEWING TOBACCO

The Same
Excellent Quality.