

Is Capitalism More Powerful Than God?

(By James Connolly.)

Personally I am opposed to any system wherein the capitalist is more powerful than God Almighty. You need not serve God unless you like, and may refuse to serve Him and grow fat, prosperous and universally respected. But if you refuse to serve the capitalists your doom is sealed; misery and poverty and public odium await you.

No worker is compelled to enter a church and to serve God; every worker is compelled to enter the employment of a capitalist and serve him.

As Socialists we are concerned to free mankind from the servitude forced upon them as a necessity of their life; we propose to allow the question of all kinds of service voluntarily rendered to be settled by the emancipated human race of the future.

I do not deny that Socialists often leave the church. But why do they do so? Is their defection from the church a result of our attitude towards religion; or is it the result of the attitude of the church and its ministers toward Socialism?

Let us take a case in point, one of those cases that are being paralleled every day in our midst. An Irish Catholic joins the Socialist movement. He finds that as a rule the Socialist men and women are better educated than their fellows; he finds that they are immensely cleaner in speech and thought than are the adherents of capitalism in the same class; that they are devoted husbands and loyal wives, loving and cheerful fathers and mothers, skilful and industrious workers in the shops and offices, and that although poor and needy as a rule, yet that they continually bleed themselves to support their cause, and give up for Socialism what many others spend in the saloon.

He finds that a drunken Socialist is as rare as a white blackbird, and that a Socialist of criminal tendencies is such a rara avis that when one is found the public press heralds it forth as a great discovery.

Democratic and Republican jailbirds are so common that the public press do not regard their existence as "news" to anybody, nor yet does the

public press herald it forth as a great that certain criminals belong to the Protestant or Catholic religions. That is nothing unusual, and therefore not worth printing. But a criminal Socialist—that would be news indeed!

Some Sunday he goes to Mass as usual, and he finds that at Gospel the priest launches out into a political the honest, self-sacrificing, industrious clean men and women, whom he calls "comrades" are an indecent, dissolute sect, desiring to destroy the home, to distribute the earnings of the provident among the idle and lazy of the world, and reveling in all sorts of impure thoughts about women.

And as this Irish Catholic Socialist listens to this foul libel, what wonder if the hot blood of anger rushes to his face, and he begins to believe that the temple of God has itself been sold to the all desecrating grasp of the capitalist?

While he is yet wondering what to speech and tells the congregation that think of the matter, he hears that his immortal soul will be lost if he fails to vote for capitalism, and he reflects that if he lined up with the brothel keepers, gambling house proprietors, race track swindlers, and white slave traders to vote the capitalist ticket, this same priest would tell him he was a good Catholic and loyal son of the church.

At such a juncture the Irish Catholic Socialist often rises up, goes out of the church and wipes its dust off his feet forever. Then we are told that Socialism took him away from the church. But did it? Was it not rather the horrible spectacle of a priest of God standing up in the Holy Presence lying about and slandering honest men and women, and helping to support political parties whose campaign fund in every large city represents more bestiality than ever Sodom and Gomorrah knew?

These are the things that drive Socialists from the church, and the responsibility for every soul so lost lies upon those slanderers and not upon the Socialist movement.—From "Socialism Made Easy."

Young Socialists' Activities

The Young Workers' Club, organized Oct., 1916, and meeting regularly on Sundays at 194 Spadina Ave., Toronto, has been progressing steadily since its inception. Propaganda has gained impetus with the signing up of some live new members.

Amongst six subjects which were under discussion last Sunday were Zionism versus Socialism, Is War Beneficial, The Power of the Sword versus the Pen, and, it is pleasing to note, that in spite of the youth of these comrades—ages from sixteen to twenty—live participation was taken by every member.

Particularly worthy of note were the points brought out by comrades Stein and Collick, the former declaring that were England able and willing to present Palestine to the Jews she would undoubtedly exact ample tax or other remuneration for her kindness. Another comrade also made some splendid points on the subject Is War Beneficial? by answering the question "Yes" and "No." Yes for the capitalist on account of "the gain in markets," "exorbitant war profits," "increased control of labor," and no for the workingman, by the "slaughter of men," "the unreal prosperity,"

"military domination," "curtailment of free speech and press." Comrade S. Burden ably held the chair.

It is safe to surmise that the material in this club will in the future shape into the leaders of the movement.

URGES ALLIES TO STOCKHOLM Appeal Issued by Organizing Committee to British Workers—Labor's Aspirations.

(Special Despatch to "The Globe.") Stockholm, Jan. 10.—At a meeting of the Organizing Committee of the Stockholm Conference the following resolution was unanimously passed: "The Russian, Swedish and Norwegian members of the Organizing Committee of the Stockholm Conference send to the organized workers of Great Britain their brotherly greetings.

"We are glad to receive the invitation to the Conference at Nottingham, and we are sending our Secretary, Camille Huysmanns, to lay down there the views of the organizers of the Stockholm Conference, these having during several months been in contact with Socialist parties all over the world, and being thus able to endeavor to express the aspirations of the working class as a whole.

"The organizers of the Stockholm

Conference have a right to claim now that events have confirmed the view of the situation which they have taken since May, 1917. The Stockholm movement took shape and was brought about because of the Russian revolution, but it was in reality the transformation into action of the decisions taken at the International Congresses at Stuttgart in 1907 and at Copenhagen in 1910, which decisions at the time were supported even by British workers.

Seek Lasting Peace.

"Its aim was and is to re-establish the International, which by bringing about a general agreement on a democratic program would create lasting peace in Europe. The Stockholm Conference is the idea of the working class itself. It never was, is not, and never will be the vehicle of any Government. It carries on its own aims, which at the same time are the objects of the whole of humanity.

"From the very beginning Stockholm understood that the Russian revolution, which is a revolution for the whole world, could not conclude its work without very severe internal conflicts if it could not within a short time secure an honorable peace. The summoning of the International at Stockholm would have brought to the Russian working class the unity and power which it needed to escape the dangers of separate action and to carry on the fight for a general peace.

Allies to Blame?

"This policy, however, was not understood. The courage of Russia was crushed, and the hope of solution by summoning the International to Stockholm vanished. Thereby Russia was put in extremities. The result of the policy of refusing passports now appears in the dangers which a separate peace must cause and in the spectacle of reaction strengthened; lifting its head in Germany and Austria, while on the West front such a state of balance is effected that the war will last two or three weary years more before one of the belligerents can hope to have the decisive predominance. This would mean the sacrifice of millions of human lives and hundreds of billions in money.

"Shall the situation be saved? Can the probability of a separate peace be turned into the prospect of a general peace? The possibility of this is to be found in the tactics you have adopted. You have fixed your war aims; you will appeal to the Socialists in the allied countries to agree to these. Thereafter you will propose that your solution of the question shall be the program of the International. Thus you must come to a general conference which will be able to fill this historic task under the presumption that it will not allow the development of events to pass out of its control."

Socialism spells the downfall of the system which allows the capitalists to own the things needed by humanity.

In spite of all the foam and fury of the Press over the present bloody catastrophe, we know that the German people are not fiendish monsters. On Christmas Day, 1914, the British and German soldiers mutually agreed upon a truce; and in many cases actually came out of their trenches and exchanged souvenirs and gifts. Were the conduct of the war in the hands of those who are actually doing the fighting a speedy cessation of hostilities would be the result. The Christmas fraternizing among the enemy soldiers and the individual stories of the war from the trenches are clear evidence of the fact that the enmity is not between the workers, but between the rulers, whose willing slaves they make themselves. The German soldier, like the British soldier, is a just man, a worker dragged like him from production to the unholy task of destruc-

tion, for a cause about which neither knows much. I believe if we could unveil the deepest hearts of the soldiers of all armies we should find not cruelty but kindness, not enmity but love. Many beautiful things are done even on the field of battle, and often by enemies towards enemies. Speaking of the German hosts ranged against us, a writer in the Times Literary Supplement says: "These hosts are not inhuman, whatever evil design has ranged them against us, but men like ourselves to whom we also seem inhuman hosts; and if some voice from heaven could suddenly speak the truth to us, the weapons would drop from our hands and we should laugh in each other's faces until we wept to think of all the dead who could not share the truth with us, and the wounded who could not be cured by it, and the widows and orphans to whom it could not give back their husbands and fathers. For the truth, the ultimate truth, behind all arguments and national conflicts and all the pride of victory and shame of defeat is that we are men in whom the spirit is stronger than the flesh, in whom the spirit desires love more than the flesh desires hatred."

We must preach reconciliation. The day will come when Britain and Germany must come together again, when they must work together to build a new society, a brotherhood of nations cemented by goodwill. "What would victory profit us," asks the Times Literary Supplement, "if after it we denied our fellowship with them and so with all mankind? There is no half-way house in this matter. Either we are all citizens of the same city and war between us a civil war, a monstrous iniquity to be forgotten as soon as it may bring in peace, or else there is no city and no home for a man in the universe, but only an everlasting conflict between creatures that have nothing in common and no place where they can together be at rest." —Llewellyn Thomas, in Conservator, 1916.

(Continued from page three.)

No wonder the common people were not entrusted with the issue of war or peace at the ballot box. Henceforth it is believed that the various parties of plutocracy will unite and this will in turn clarify the issue between the masters and their subjects. In the great mental revolt which preceded the overthrow of present property relations, Russia leads the world. The Bolsheviks are wise in not taking American love for freedom any too seriously. This morning's "World" quotes the Petrograd Press, discussing the "splendid idealism" of the President as expressed in his late address to Congress. The organ of the Bolsheviks says: "The President is the head of a rapacious American imperialism and the greatest hypocrite history has ever known." This, I think, is unfair to the President, who is, after all, not the ruler of the United States; and the people of Russia should be here in order to realize what a lot of liberty we really enjoy. True, some of them do know this by experience. Last Sunday I heard Emma Goldman speak on the "Russian Revolution" in Chicago. Emma Goldman, Bill Haywood, Kate O'Hare and hundreds of what Miss Goldman termed the "American Bolsheviks," and some of our Canadians are now undergoing in the jails and penitentiaries of this "great democracy" the same penalties and for the same principles as made infamous the Siberian dungeons of despotism of old Russia. We must remember moreover that Trotzky, Goldman, Berkman and scores of other Russians know by personal experience the kind of liberty we enjoy, and naturally they have enlightened their comrades in Russia regarding the true nature of our boasted freedom.—W. J. Curry.