

## A FEW WORDS.

(Continued from page 1)

er of pelf are always more potent than the principles of the philosophers. This brings us to the other kind of socialism—Scientific Socialism, which is directed against private ownership and wage slavery.

I am aware that a popular idea of socialism is that we have to share our clothes and everything we possess. That is not the teaching of Scientific Socialism. We are seeking to abolish private ownership in the means of the production of the necessities of social life, the resources of a country, the factories, the means of transportation. All these are operated socially but owned privately. That is another outstanding contradiction in the present mode of production. Scientific Socialism not only criticises and denounces the exploitation of the working class inseparable from the present system, but it shows how this exploitation arose at a certain historical period. It traces the evolution of the system through its various stages and is able to present its inevitable downfall. These discoveries we owe to Karl Marx, and this is why we are sometimes called Marxian Socialists. Marx made an examination of the Capitalist system, and his problem consisted in finding answers to the following questions:

1. What are the sources of our wealth, that is of the means of subsistence and comfort of the individuals composing society?
2. How is this wealth produced?
3. How is this wealth divided among the different groups and individuals composing our society?
4. How does this division of the wealth affect the relations of the groups and individuals participating in it?

Unlike the Utopians, Marx did not attempt to form laws for the uplifting of society based upon what they called the principles of eternal reason and justice, but he examined the system as he found it. His facts were mainly obtained from statistics in the British Museum in London. In fact he was so regular in his attendance there and worked so assiduously that he was regarded as one of the statues of the museum.

The Socialism of the earlier days certainly criticised the conditions existing under capitalism, but it could not explain them, therefore could not get the mastery of them. It could only reject them as bad. Scientific Socialism however, is shown to be the necessary outcome of a struggle between two historically developed classes. On the one hand there is the class we spoke of earlier, the class which owns but which does not produce. At the opposite pole there is the class which by its efforts produces everything necessary for the maintenance of human life in comfort, aye, even in luxury, but does not own that which it produces. This brings me to the next of my words. This producing class is what we call the proletariat, the propertyless class. This word like the others we have discussed, is a term borrowed from the French and used collectively for those classes who depend for their livelihood on their daily labor. This class never acquires property, so the name was given to the body of citizens possessed of no property and who therefore had to serve the state for a living they and their offspring. In fact the word "Proles" signifies offspring, so we may take it that though the proletarian class produces everything, it owns nothing except its offspring. The word now refers to the wage workers of the State. We belong to this class, the class which produces but does not own.

This division into classes has a certain historical justification, but it has this only for a given period and only under given conditions. It was based upon

the insufficiency of production. It will be swept away by the complete development of modern productive forces. The proletariat class is the active factor in bringing about the transformation from capitalism to Socialism. Permit me to quote again from our Socialist literature. This transformation is proceeding now through the partial recognition of the social character of the productive forces, the great institutions for production, transportation and communication, are in many cases being taken over by the State. As the property slips from the hands of the capitalists and becomes public property the proletariat class gains power, and socialized production upon a predetermined plan becomes possible. The present anarchy in distribution is replaced by systematic, definite organization, not each man for himself trying to get one ahead of the other fellow, but all working for the social requirements of all. Then the struggle for individual existence disappears, not because it is disagreeable or immoral, but simply because it is no longer necessary.

To accomplish this act of universal emancipation is the historical mission of the modern proletariat. This is no mean accomplishment. It requires intelligence and study, and this is the study of scientific Socialism. The great question is who is going to bring about the transformation from capitalism to Socialism, and how will it be done? Everything else is only interesting insofar as it throws some light upon this subject. The Socialist cannot do this for you, conditions will bring this about, but Socialist teaching will help you to understand the conditions. Marx describes the process. As machinery improves, commodities can be produced in shorter time and with fewer hands. This will not mean that the work will be spread over to make it go round, it will mean an increasing amount of unemployment, and no chance of an increase in wages, and you must bear in mind that there is no territory opening up for the disposal of commodities. This again means an increasing amount of unemployment. With capital tending to become concentrated in the hands of fewer, the smaller capitalists are being pushed into the ranks of the proletariat. This class is the majority class. When it becomes aware of its own force, it is able to seize political power, and turn the means of production into State property. Industrial conditions are now ready for this, and, as we said before, the forces of nature are harnessed to the uses of man. What then is preventing the revolution? The minds of the workers are not yet ready, they are not yet politically intelligent; they still ally themselves with rival parties of the master class. They are still apathetic. Shelly saw this when he wrote:

"Rise like lions out of slumber,  
In unvanquishable number.  
Shake your chains like morning dew,  
Which in sleep have fallen on you,  
Ye are many, they are few."

This social revolution must be accomplished by the proletariat. There is no other class to do it. In previous revolutions the workers swung to one or other of the contending parties and were able to turn the balance, but now we have only two classes. It is no longer a three cornered struggle. As Marx says, "Just as the Reformation was the work of a monk, the social revolution must be the work of a class driven on by the urge of its interests, the irresistible urge of self-preservation." Some are satisfied to make the existing system a little more tolerable. They dissipate their energies in their fight for palliatives. These are given to us by the master class when it finds it necessary to do so. Their only effect is to give the system a little longer span. It is futile for the workers to expect any permanent benefit from such petty reforms, your only hope is in the abolition of the system of wage slavery. That is why we ask you to give attention to the literature now before you. An understanding of this will bring about the emancipation of the whole of society. I am quite aware that the Socialist speakers are often ridiculed for telling the workers to emancipate themselves, and for reiterating the need of education. In spite of this we say again, educate to agitate, and agitate to emancipate.

In Consideration of  
a Law

BY KATHERINE SMITH

LYING before me as I write are two clippings from the capitalist press Rochester Herald, one of which informs the world that the democratic majority in the New York State Senate have voted for the repeal of the obnoxious Lusk Antiseditious Laws, which the newly elected democratic governor has pledged to do.

The other is an editorial, also from the Herald of March 1st, in which the editor discusses and approves the law just introduced by the democratic Senator Walker of New York purporting to be a law for suppression of the Ku Klux Klan.

This law provides that every corporation or association with more than twenty members would be compelled to file with the Secretary of State sworn copies of its constitution, by-laws and membership oath, along with the names and addresses of all its officers and membership. Any changes made in its regulations and any additions must be promptly reported. The bill further provides for concentrated action on the part of its members to promote or defeat legislation, federal, state or municipal, or to support or defeat any candidate for political office.

This bill would also make it unlawful to send or deliver any anonymous letter or leaflet or document to any person other than a member, unless the communication bears the name of the officers, together with their addresses.

Violations of the proposed law are made a misdemeanor punishable by fines of from \$1,000 to \$10,000 and guilt is made personal.

Thus any member who acquiesces in the violation of the law may be punished as well as any member who continues to attend meetings when he knows the law has been violated. While this bill would affect all national organizations, leaders of such respectable and respected bodies as the Masons and the Knights of Columbus have expressed themselves strongly in favor of it. As Senator Walker says it is "in the interest of America and Americans."

Thus we have another illustration of how political democracy, for which the capitalists were so eager to make the world safe, is an instrument in the hands of the ruling class to suppress the workers. Ostensibly the law is aimed at the Ku Klux Klan but it is just as applicable to labor organizations, for which it is more than probably intended.

While the Lusk Law aimed at policing labor this Walker law makes labor police itself. That it would never be enforced where other organizations that were not inimical to capital is concerned and if it were it would cause them no uneasiness is evidenced by the readiness with which such organizations are willing to support it.

And so the education and disillusionment of the workers goes on apace. Truly "capitalism has within itself the germ of its own destruction."

ECONOMIC CAUSES  
OF WAR

By PETER T. LECKIE.

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