

Communism and Christianism

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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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RUSS-GERMAN PACT.

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in Petrograd, in conjunction with a German-American syndicate reported as controlled by Stinnes, Krupp, and the Rockefeller interests. The concession consists of over 320,000 acres of forest land. The exploitation of this are involves railway construction, power plant, mills, a canal and a port. Other concession of a similar nature are being negotiated. This is "the present Georgia policy" referred to above).

THE BERLIN CONFERENCE.

(Continued from page 3)

program of fomenting revolution there. Turkey told Lenin he must choose between his desires as premier of Russia and as member of the executive committee of the Third Internationale. Whereupon the Third Internationale quietly called off revolution in Turkey for the time. But the same dilemma could not be so easily resolved in the cases of England and other more publicly situated countries.

It became whispered about, therefore, that Soviet Russia to save itself was getting ready either to ditch the Third Internationale or so to modify its program that it would no longer hinder an alliance with capitalist governments. Trotzky's speeches at the congress of the Third Internationale last July indicated the new drift, and at a meeting of its executive committee on December 18, 1921, a new program of "Twenty-five Points" was adopted. This time instead of ordering an offensive of revolution it stressed the defensive against "the frank endeavors on the part of the capitalists to reduce wages and lower the whole standard of life of the workers." Later, immediately after another meeting of an enlarged executive committee of the Third, the report came over news-agency wires from Moscow that the Third Internationale was ready to give up independent existence and, joining in an all-embracing internationale, content itself with leading the left wing. This report has not been denied by the Third. As it had been instigator of much of the split in socialist and labor unity—it created the "Red" Trade Union Internationale in opposition to what is called the "yellow" Trade Union Internationale of Amsterdam—it would seem that the fate of any organization it joined would depend in some measure on what Soviet Russia needed.

Such momentum has this movement acquired that the spectacle is presented of the leaders of both extreme wings being pushed together by their followers, feet braced and sliding but impelled forward nevertheless. In 1920 Zinoviev, chairman of the executive committee of the Third, was calling the leaders of the Second "confidential advisers of the bourgeoisie and reliable hangmen of the working class" and declaring "ruthless war" on all right-wing and centrist elements as traitors to the cause of the proletariat. In 1921 he was complaining of "the refusal of the leaders of the Second, 'Two-and-a-half,' and Amsterdam Internationales to accept one or other of our practical suggestions" for unity of front. In October, 1921, Arthur Henderson, speaking for Second Internationale, although nominally only as a member of the executive of the British Labor Party, wrote in regard to a move for an all-embracing international, "We do not propose . . . to invite the communist parties because their methods are so diverse as to make co-operation impossible." Less than six months later executives of the Second sat down to meet with those of the Third.

It is true that in many quarters so much hatred has been generated by three years of internecine war that there is still considerable opposition in many quarters to the sudden movement for peace.

In France, for instance, a peculiar situation has resulted. When at the behest of the Third Internationale the Socialist Party split at its congress in Tours in December, 1920, the left-wing leaders of the party were the ones to cry, "Divide!" Today, again at the behest of the Third, these same leaders are crying, "Unite!" But the moderat elements or the right wing of the Communist Party of France, whom previously they had converted to hatred for the center and right wing that broke away from them, now refuse to love suddenly the enemy they had been taught to hate; hence they are opposing the movement for unity.—"The Nation" (N. Y.)

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