

## SEEK SCIENCE—FIND SOCIALISM

SCIENTIFIC working-class political thought surely leads to Socialist action. As the word's Latin origin shows, a scientist means one who knows and can use knowledge. Just as with a dwellinghouse, to build the house of knowledge it is first necessary to have the materials and, therefore, to place those materials together into position. It is by induction (drawing in) that we get the knowledge materials; and this we do by means of our five senses—seeing, hearing, etc.—in contact or experience with many sorts of objects. Having thus gathered together our stock of knowledge, the next step is to use it; which is done by deduction, meaning "loading down"—to truths. The more capable we are of thinking deductively, the greater right have we to call ourselves scientists; because that means we are skilful at "figuring out." Of accurate deductive thinking, it may be said that "a little goes a long way," for this process gives us fore (before) and far sight, and even all-around sight. Let a real scientist see only a fragment of bone from some pre-historic extinct animal, and he can describe therefrom the entire creature it once was a part of. Sometimes it has been possible to build up an all-embracing truth that has acted as a foundation for some beautiful and imposing thought structure of great usefulness to mankind.

For example, a little more than five hundred years ago it was generally believed that the earth was flat. But Christopher Columbus knew the earth was round. His belief, drawn from a number of proofs was an all-embracing truth or, as such is called, a generalization. So, by reasoning from it deductively, he "figured out" that as he was standing on land, if he journeyed due west upon the circular earth, he would be bound to reach some other land again. But, as is well known, he was so long afloat, that his crews mutinied against him. However, being sure, a far and foresighted scientist, he could not be hindered by threats, doubts and fears. Therefore, on October 12th, 1492, he became the effective (though it seems not the only) discoverer of America!

Now, to enjoy the best that life can afford is the most constant object of mankind's efforts; and scientists have said that, even unknown to themselves, the human race—suffering and stumbling—was and is travelling, and is compelled and ought to travel, in a certain definite direction—onwards to Socialism! The generalization these statements are figured out from, is called the Negation of the Negation; which is a universal three-change principle and means that the second change negates or takes the place of the first; and that the third change takes the place of the second. It is important to note that the first and last forms are alike, except that the third is more developed than the first. Marx' friend and co-worker Engels in "Anti-Duehring"—which Prof. Labriola calls a most accomplished work of critical Socialism and containing in a nutshell its whole philosophy—devotes several pages to explaining the principle. Here is a farming example: First, a grain of barley; when sowed becomes (second) negated into the plant; and, thirdly, the plant becomes negated by many grains of barley again. Here we see a spiral change from one grain to many grains. In the case of other plants, Engels points out that the third change results in not the same quality, but in an improved and more perfect kind of seed than what they sprang from—as above explained.

Take an example, now of interest to all readers of the Clarion; nine-tenths of which is set up for printing by a linotype form of machine. The metal that is moulded into, not single old-style types, but a solid "line o' type," comes in long bars that can be broken off, for convenience, into small bars—the first form. The bar is then cast into the machine's melting pot and so dissolved—the second negation change. Finally appears the third change—the perfect solid type "slug" ready for printing

with. Again we have a spiral course from solid metal in the bar, up to the perfectly moulded and solid slug. Then follow another series of change; for when the type slugs—the first form—have become printing press worn and ink soiled, they also are melted down—the second change—and finally appear—the third change—as clean, perfect slugs cast with different type matter and ready to print with afresh. The spiral is completed from old, dirty and worn slugs to new slugs again. In large-scale printing where stereotyping is used, still another series of negations take place.

We also find this principle applying to mankind, who are said to be at least 250,000 years old. Just like many species of lower animals, and for scores of thousands of years, as Morgan points out, man lived in the condition known as Primitive Communism. This became negated by different forms of private property and social classes—slavery, serfdom, wage-slavery—and, with the present collapse of capitalism, it is plain that we are ripe, and meant to head, for the last negation form, which is that higher, machine-equipped kind of communism that we mean by modern Socialism. Government, too, has passed through and calls for a corresponding series of changes; for it was, at first, merely a tribal economic committee; then it evolved into the oppressing private property protecting and administering State; and it will, as at first, but on a higher scale, again become a body of social property administering experts, devoid of cruelty and graft.

Furthermore, on referring to the above printing, example, one may note that both end similarly with the clean, perfect, type slugs; but they begin, at different points—one starts from the crude bar of metal, but the other starts, higher up the scale, from worn and soiled slugs. Now in Vol. 1. of "Capital," Marx himself gives an example of the negation principle; and here he also does not commence at the starting point of Primitive Communism, but at a period thousands of years beyond it. He speaks of small, private property and individual production and appropriation by means of feeble tools. This stage was negated by capitalist private property production, and appropriation upon the backs of ruined individual workers. Marx then says that, with the inexorability of a law of nature, capitalist production begets its own (the third) negation, which does not appear the same as its starting point—small, individually owned private property—but spirals up till the wealth producers become individual shareholders in the tremendous powers and acquisitions of the capitalist era; but based upon co-operation and the possession in common of the land and the means of production. Thus we see he does not lead us from Primitive Tribal Communism; but from individual ownership and well-being up to National Ownership and well-being—in other words, Socialism.

Having scientifically proved that the path to Socialism is the correct one, it is both wisdom and our duty to follow it. We are now, if we please, at liberty to dismiss from mind the various proofs that led us up to our belief; and then simply remember and act upon the generalization we have now gained; because this saves us from a lot of thought-labor. 'Midst the difficult and stormy scenes of capitalist life, it is certain that most of us shall often be blown out of our courses. So it is advisable, as Shakespeare in "Julius Caesar" says, "that noble minds keep ever with their likes; for who so firm that cannot be seduced?" This means that if we cannot personally mix with fellow Socialists we should at least keep in touch with matters socialistic by reading, supporting and spreading the proper literature; for the latter is quite within our "spheres of influence."

The fact is that the truths of Socialism must form for us a kind of religion—that which obliges or binds. There are times when, as Burns says, we may be blinded to religion, "but when on life we're tempest-driven," ((Socialist) religion ("is sure a noble anchor!") To continue our paraphrase of this poet; the fear o' capitalism's a hangman's whip, to hold the plug in order; but where ye feel your Socialism grip—let that aye be your border!

PROGRESS.

## " WHY WOMEN DON'T WRITE "

(Continued from page 5)

we interpret it as an attempt to express, by parading and picketing, what she undergoes from day to day, and in doing so she has already recognised a common interest. True, we do not hear much of her and are expecting nothing from her more than the word co-operation implies (though that will be no insignificant task). To be able to co-operate when the great change comes we must first prepare ourselves for it by an understanding of the condition that we would abolish or discard, and women of the working class, instead of "waiting 'till they are sick" as the "Woman's Letter" puts it, will find out what is delaying the change.

We will have to depend on "the male of the species" for most of our information but, when once seriously interested we will recognise that the quarrel doesn't lie in that direction at all and, with the fact before us, as "R" puts it, that there is "no royal route to victory," we will abandon the "leadership" theory, for, in the end, it is only sheep who are lead.

M. M.

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