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CLEAR THE WAY FOR THE CO-OPERATIVE COMMONWEALTH

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THE CAPITALISTS

The capitalists are no more to blame for being capitalists than are potato bugs for being potato bugs. The capitalist system in its working produces poverty and riches as certainly as the law of gravitation produces the larger and the lesser planets. The capitalist system is doomed and will pass away just as did the feudal system. The old order changeth giving place to the new.

When, however, the capitalists pride themselves on their having acquired their wealth by their own energy it is to laugh. The rich have become rich by the operation of economic, biologic and psychic laws. If the capitalist has conquered wealth by tireless energy he should not have the credit but the parents who gave him the energy in the first place. Many capitalists moreover have acquired wealth by the mere force of circumstances.

The question as to the future of the capitalists is one fraught with pleasant prospects for the workingmen. With the triumph of socialism all will have to work at something for the good of the community. When that time comes, and it depends upon the workers themselves how soon that time arrives, the workers who now see the men they work for whiz past in automobiles will see them take their place or regular office at workshop hours at useful labor. The laborers themselves, including the present bosses, will share in the joys of automobile riding.

The workingmen, however, have not yet wakened altogether to the realization of their own powers. When they do awaken in their might we want to be there to see what happens.

CAPITALIST SYMPATHY

There are many capitalists and capitalistic parasites who are in sympathy with the theoretical aspect of socialism. They admit its justice and sigh for the perfect state with a far-away pensive sigh.

But when socialism threatens their incomes that is another thing. All this discussion about sympathy and right dealing of man with man does not amount to a hoot when it is a question of the pocketbook. The capitalist is in sympathy with socialism in a Pickwickian sense but he fights it for all he is worth in a practical manner. The moment socialism threatens his income the capitalist sympathizer with socialism goes back to his class and fights in their ranks against the pernicious and dangerous agitation of socialists. Abstractly socialism is fine. Concretely and as threatening his income, it is pernicious.

Thus it is that socialism for its practical triumph must rely upon the workingmen. Lip service to socialism on the part of the rich is useless. There are some doughheads who get taken in by the fine sentiments given forth but they either become enlightened or die discontented slaves.

Marx declared that the Established Church of Great Britain would view with more equanimity an atheistic attack on thirty-eight of the thirty nine articles than she would an attack on one-thirty-eighth of her income. Even the organized followers of the poor and lowly Nazarene are organized for plunder as well as for the glory of God.

We are suspicious of all help from ministers and the middleclass and plutocratic sympathizers. The burden of the revolution will be born, not by the rich but by the poor. The expropriated laborer will be forced to revolt just as the Israelites of old revolted. It is not because the poor desire to revolt but because they will have to do something desperate or starve.

The revolution will come by the permeating of the workers with the theories and principles of scientific socialism. When it becomes beaten into their heads that labor, whether of brain or hand, produces all wealth and that those who are not incapable of laboring and who do not do something useful should have to starve or go to some barren island, then there will be a great commotion among the capitalists of Canada. At present they are just becoming suspicious.

Agitate, agitate, agitate. By agitation and education the common sense voters are won over to the socialist outlook.

Europe is in the grip of the money kings. These money kings are mostly Jews. Semitism is a species of bogus socialism.

Roosevelt has been shooting monkeys in Africa. He has at last found a congenial occupation and one befitting his most peculiar talents.

Four German Socialists are said to be retiring. Retirement and Socialism are almost as absurdly incongruous as Bernard Shaw and modesty.

The rumour that Carrie Nation is earning a living by minding babies outside public-houses while their mothers are inside drinking is base and a fabrication.

Canadian Socialists must begin the fight for Russian refugees. The Czar's government is crafty and is reaching out for political offenders under the pretence of recapturing common criminals.

Karl Marx predicted the trusts half a century ago. He was sneered at but he founded his theories on scientific studies. There are some rich know-nothings who still sneer at Marx. The sneers, however, are changing to snarls.

Ever so often conditions become so corrupt among the rulers that a revolution is necessary to clear the air. These revolutions in the past have been bloody. The socialists are endeavoring to bring about a peaceful revolution.

It is the rulers who desire war. It is the workers who want peace. There is no hope for peace from the Carnegies and Edwards and like men. The hopes of peace are founded on the international socialist movement.

Rideau Hall has three hundred criers? Do you ever think you propitiate? Canada should arrange to have some poor man act as Governor-General. Earl Grey has enough land at home.

Mexican peons are being imported into the United States at starvation wages thus throwing the American wage slaves out of their jobs. The American worker is being forced into the ranks of the socialists against his will. But he is coming.

The New York Stock Investigation Committee reports that gambling cannot be stopped. Of course it cannot be stopped under capitalism. The whole system is based on one huge gamble in which the losers are ground to powder beneath the wheels of the economic juggernaut. Change the system and gambling will cease as if by magic.

A three million dollar hotel is to be built in Montreal. Three hundred thousand dollars is to be spent on a new Y. M. C. A. where middle class men lounge at ease. The slums of Montreal are growing in size and misery. Wealth, both Christian and whisky, is being heaped into huge buildings while the workers who produce that wealth are forced to live in more unsanitary conditions.

There are many persons who do not like the term of wage slave. There are two classes of objectors. The first class objects because it shows up actual conditions too plainly for their economic interests. The other class objects because they like to live in a fool's paradise of illusion. The first class are the ones to be fought; the second class are the ones to be wakened.

Winston Churchill wants to introduce a system of imperial labor exchanges. He wants to drain the unemployed off from Great Britain into the self governing dependencies. See the scheme? The wage slaves of Canada will be forced into fiercer competition for their jobs while the revolution will be postponed in Great Britain. Helps the threatened plutocrats of England and helps the bosses of Canada.

UNGENTLEMANLY SOCIALISTS

We have been told by gentlemen that socialists are not gentlemanly. Socialists will not discuss questions with that sangfroid and abstract frigidity which denotes gentlemanly conduct. Socialists will not treat questions purely in an abstract manner but will become personal.

Such criticisms come from persons who do not understand socialism. There is a class war on. On the one side is ranged the workingmen who live in hovels and whose daughters are taken by the rich as mistresses whenever the economic pressure becomes too hard on the workingmen. These workers do the work and do not get the reward. On the other side are the capitalists whose revenues roll in upon them without effort. Fine homes are theirs and all the comforts that the slavery of the vast mass of the workers can furnish.

This class war is on. On the side of the plutocrats are the lawyers and the policeman and a bought press and judges and laws and parliaments and trained companies of murderous soldiers. On the side of the plutocrats are the paid preachers of the Christian religion. On the side of the workers are the socialists.

The plutocratic gentlemen consider the socialists ungentlemanly because they make pointed remarks about the injustices of the laws and position of the capitalists produced by the capitalistic system. Is war gentlemanly?

When two nations are fighting do the soldiers of one army conduct themselves in any personal way in their dealings with the soldiers of the opposite army? The aim of one army is very personal in relation to the individuals of the other. The soldiers of one army desire to fill the soldiers of the other as full of the cold steel as they possibly can, not in an abstract and impersonal way but in a concrete and personal manner.

In the class war one side or the other must triumph in the economic field. At present it is the capitalists who triumph and get the stolen fruits of the work of others. These capitalists among themselves can be as gentlemanly as thieves banded together in a common expedition. But in their attitude to socialists they are far from gentlemanly. They try to stop the socialists in as personal a way as possible. They set their policemen to arrest socialists, they set their soldiers the task of filling striking workmen full of lead. This is most ungentlemanly.

Socialism as a theory is scientific and impersonal. Socialism in practice is concrete and personal. It aims at taking away the unearned incomes from the capitalist parasites. This being the aim of socialism in part the capitalists are as ungentlemanly towards the socialists as the socialists are towards the capitalists. An easy living parasite who gets his living either as a parasite direct or of a parasite should be the last to raise the question of gentlemanly conduct as his whole life is one ungentlemanly occupation of sucking the lifeblood from labor.

There are classes today as far apart as they were in the days of decadent Rome. True an Emperor does not come along and order your head cut off, but a group of capitalists condemn you to slowly starve to death. True your wives and children are not flung to the wild beasts or burnt as torches before your eyes. But very often you are condemned to watch them suffer eviction in winter and starvation in summer. You are often condemned to watch them forced into lives of prostitution. And yet you stand by the old line, politicians who are hand and glove with the men who force you and your wives and daughters into such conditions.

Do you ever read the stock exchange reports, you wage slaves. Do you ever ponder on the million dollar deals between gentlemen financiers? Do you ever think you produce that wealth and someone else gets it? Put your thinking cap on and find out where you are in the game the capitalists are playing on you.

IMMEDIATE DEMANDS

There are many persons who find fault with the Socialist Party of Canada because it does not advocate what are known as immediate demands. There are persons who are incapable of conceiving a new outlook. They take the world as they find it and the highest their minds can soar is to the conception of some petty changes in the present system.

These persons want the socialists to advocate the initiative and referendum. They want adult suffrage and old age pensions and a few more things of a like nature. These things are good but they are not enough. They are merely little reforms to delay the coming of the revolution.

It is not the business of the socialists to bring about reforms. It is the object of the socialist party to bring about a revolution. The socialists desire to dethrone capitalism with all its attendant horrors. They do not desire to patch it up with piecemeal legislation so that it can continue a while longer. The socialists consider capitalism to be a worn-out system. Therefore it must be abolished.

When men's mental concepts have been revolutionized then the minor measures which are usually considered as being in the class of immediate demands will come of themselves. More. The socialist philosophy will bring about the complete revolution.

There are good socialists who want the immediate demands now and the social revolution later. This shows a spirit of compromise with the capitalist system. The politicians will see immediately that such persons more or less despair of immediate success for their ultimate aims and are willing to take instalments. The politicians will thereupon begin to compromise, not with the revolution, but with the immediate demands of the revolutionists. There will be great palaverings and the promise of some of the immediate demands being granted will keep the compromising revolutionists quiet and will keep them supporting the present corrupt political systems in order that they may get something out of them.

The uncompromising spirit of hostility to the present system, the unending fight against the influence of those politicians who uphold it, is the only true course to pursue. Let the reformers and the representatives who are fighting in the interests of the petty bourgeoisie whine for reforms. The socialists stand for the revolution.

THE COUNTER REVOLUTION

It is true that the socialists look forward to the accomplishment of social revolution by main force. This is not because socialists want war; they desire above all things peace. But history has not been written in vain and science is open to those who will study the course of nature.

It is a well known fact that the ultimate authority of all government is force. A government that cannot depend for the execution of its decrees upon soldiers, militia, police or the active participation of private citizens with forcible means, must fall. We have what are known as representative governments, but the ultimate appeal is to force.

There are certain individuals, forming the capitalist class, who benefit by existing institutions. In their interests the police act. For them the soldiery and militia are established. It is true that as yet the people vote in favor of these institutions and therefore vote against their own interests.

When these people, the workers of Canada, come to see where their interests lie they will vote against capitalistic institutions and in favor of the establishment of social democracy. They will not vote all at once, but gradually as they become enlightened. As this enlightenment proceeds the capitalist class will endeavor to curtail the franchise of the workers. Our institutions will gradually be changed and the military and soldiery will become more in evidence. At Ottawa this process is rapidly going on. The Cabinet Ministers are assuming more autocratic power to the detriment of the Parliamentary representatives.

Even when the people capture the majority of the votes in their own interests their votes will have far less importance than their numbers would indicate. The counties will have been so gerrymandered and emasculated that the oligarchy will rule in spite of the people's rule.

Even should the social democrats capture sufficient constituencies so as to secure the majority in the House of Commons it will be doubtful whether they would be allowed to introduce the social democracy. Those in power will call upon the army and navy of Great Britain to protect the moneyed interests. The capitalists who had been beaten at the polls would appeal to force to defeat the will of the people. This is what is known as the counter revolution. It is not the socialists who will appeal to arms, but the beaten capitalists who would not surrender their parasitic position of ease and luxury without a fight.

The counter revolution will be the last dying gasp of capitalism. It is the business of the socialist organizations to so revolutionize the thoughts of the common working people as to make them strong to resist the dying efforts of corrupt capitalism.

A DOUBLE REVOLUTION

In Russia there is confusion worse confounded. There are revolutions and counter revolutions. The different tendencies are hard to understand unless we take into account the fact that two revolutions are going on at once. The first revolution is that of the bourgeoisie against old aristocracy, and the second revolution is that of the proletariat against the bourgeoisie.

In most of the European countries the supporters of the capitalistic system have triumphed. The power of the nobles has been broken and the capitalist reigns supreme. In Turkey the capitalist revolution against old despots and old theocracies had just taken place. But in Russia the power of the nobles based on land ownership and military power is still potent. The capitalist is circumscribed in his activities. He is rebelling and his fight against the aristocracy and the power of noble, emperor and priest is one phase of the situation.

This bourgeois revolution is a belated one. It is born, not in the days of manufacturing, but in the days of giant industry. With industry comes the proletariat and with the proletariat comes the modern class struggle. Thus, while the bourgeoisie is fighting the aristocracy, the proletariat is beginning its fight against the bourgeoisie.

With these two revolutions intermingled the situation becomes complex. There is the terrorism which always attacks despotism and there is the agitation for social democracy which strives to carry on a peaceful agitation in so far as conditions permit. There is terrorism of rebels and counter terrorism of despotism. There is the peaceful agitator and the official agent provocateur. There is above all a censored press and a lying news bureau twisting the happenings of the country to suit the wishes of a corrupt and brutal aristocracy.

In all the turmoil one thing is certain. The Czar is a brutal ruler whose hands and heart are dyed in the best blood of Russian patriots who have been murdered in torture chambers by the knot, the executioner, fever and instruments of torture. No wonder patriots of England are beginning to despise Edward for desiring to associate with such a monster of iniquity.

The Appeal To Reason flings down the challenge to the American government to bring on its war dogs and crush it if it dare. The American government with Emperor Taft and ex-Sultan Roosevelt leading the retreat, have been scared to a standstill by the little paper. It is not because the Appeal is what it is that frightens the government into silence. It is because the Appeal has an army of three hundred thousand readers who will stand by it against all the terrors that a corrupt and despotic government can hurl against it.

A MAN'S RELIGION

There was a time when we would not have discussed religious topics. Religion we then considered to be such a sacred and personal thing that each person should be allowed to hold their religion and their religious beliefs without comment or question.

But we have discovered that a man will bundle up all his prejudices and idiosyncrasies and very often his selfish ambitions and call this bundle of antisocial oddities his religion. He will hold these things sacred and if you discuss some of his prejudices he draws himself up with hauteur and declares that you are attacking his religion. His God is a petty tyrant who exists principally to give his worshipper what he asks for. Consequently any reform that goes against what the worshipper has been praying for is attacking his God.

Men must live together in mutual relations and if the activities of men are directed by their religious conceptions it must necessarily result that religious conceptions are not sacred and innate but casual ideas which manifest themselves to the vexation or profit of other persons. Consequently a man's religion is a social factor and as such must be taken into consideration and discussed like any other social factor. A man's religion will make him fight the saloon keepers or help the poor. A man's religion will make him want to tax everyone for the benefit of his peculiar brand of doctrine like the Roman Catholics. A man's religion will make him fill the bank which he controls full of Episcopalian clerks. It will make him give alms to the poor or torture his opponents.

Of course it will be answered that religion does not mean this. That this is false religion. But through history these things have been considered to be good and religious results. Even today the Roman Catholic Church is grafting itself on to the nationalist movement of the French of Quebec and, declaring this movement to be the work of God. In ages past religion has torn Europe by fearful wars. Christians fought pagans. Mohammedans fought Christians. The Christians fought like tigers among themselves. All for their precious beliefs. At least this was the ostensible reason.

But religion has been simply an intense expression of what men wanted. They wanted power therefore they prayed the Supreme Being for power, and then hustled for it. Today in the great mass of cases prayer is purely selfish. It is for personal food, for personal aggrandizement, for national success. When nation goes to war with nation the respective citizens pray for success, which means that they want the Supreme Being to help them hammer their enemies in murderous war.

Of course it may be declared that religion is something internal and purely personal. Such as that of monks who went into the desert or of business men who do not let their religion interfere with their business, or of gentle women who spend many hours in religious reverie. Such species of religion of course do not need to be taken into account in practical affairs any more than do the speculative philosophizing of a bespectacled professor in some remote college town. Such religions are out of the hurlyburly of practical life and mean nothing to the world.

Most frequently a man takes a religion because he wants to feel comfortable and does not want to think. Religion authorities and religious beliefs are the most conservative and anachronous things in existence. Very often a man must receive a shock in what he considers his religious feelings before he can become a reasoning creature and grow. So much is this the case that George Burnham Foster, a Baptist minister of Chicago, intends to write a book questioning whether religion has been a force for morality.

The Czar and the Kaiser have been meeting. These puppets are more dangerous than gunpowder. It will be well when the subjects find a way of confining the activities of these gentlemen so as to render them as innocuous as monkeys in a monkey cage.