

## THE UNITED FRONT.

(Continued from page 1)

tion, but appears provocative to the very class whose interests it seeks to promote. Because life and living are still observed through the traditional smoke-screen of opportunity and possession. It is the way of humans and it is the teaching of current history. Consequently that is our position as a thorough working class party. It is the line we must toe, and the hard fact we must digest, as best we may.

No organisation not ballasted with revolutionary understanding can weather the rough waters of revolutionary realities. The S. D. P. of Germany was pretty thoroughly organised, but it melted like a snow-man in spring, under the magic sun of nationalism. The I. L. P. had a bold following, but they are wedded in the house of liberalism. The A. F. L. is but a machine of party politics. And the great Triple Alliance—heralded with pomp and drum—went to pieces in the first stress of trial. All because they did not see the real sequences of capitalist possession. Because they did not know and could not expose the functions of class relationships and their necessary antagonism. Because they stood not firm on social realities. Because their ideation was not the figures of fact and revolution, but the figments of reactionary revisionism. The Russian revolution points the same moral, from another angle. It succeeded—and splendidly organised itself—not because it was brilliantly led, but because it clearly perceived. It achieved freedom from Czarist feudalism because it had grasped the nature of its bondage; and thought in the terms of that experience. And although its "leaders" strove with superb endurance to free it from the phantasies of philistine philosophy, they were successful only in so far as the giant hammer of world conditions, and the sequences of the revolution itself, drove home the lesson of their teaching.

So with the world's proletariat. When it thinks in terms of socialist society it will obtain socialist society. But not before. It may—and it probably will—rise to revolutionary activity and feeling before it rises to revolutionary thought and practice. But to establish and maintain the revolution it must possess and be inspired with its thought, as well as its sentiment. Its organisations are sufficient to the day, whenever its thought is perceptive of the fact. Its minorities will carry it to triumph but only when the mass has invested them with the issues of triumph. And its "leaders"—not the wavering pawns of officialdom and "sanity," but the lusty exponents of impregnable experience—shall be heaved up from the surging ranks of the revolution; and understanding the revolution, shall charge the flamboyant watch cries of practical politics with the snap and vim of revolutionary perception. And the same cause and condition which carries them clear of reactionary platitudes shall, at the same time, open their eyes to the solemn obligations and adamant necessities of revolutionary reality.

We may plan and organise, agitate and enthuse, but if our seeing is not the seeing of revolution, our thought must inevitably be tinted and dulled with the visionary of opportunism. And our activities will be accordingly. If we would act straight we must see true. When we know the cause of social stagnation, its concomitants of antagonisms and inequalities, we will very quickly understand the means of its rectification. That understanding is the magic touch to transform the industrial immediacy of labor organisations into the political sanction of proletarian revolution. There is no royal route to victory; no short cuts; no climbing in by the back stairs. "The kingdom of heaven" says the preacher, "must be taken by violence." Exactly. Not necessarily the bloody violence of riot and slaughter, but its no less acute struggle, the violence of critical thought.

The class struggle is not the froward gestures of passionate emotion, but the balanced fervor of an equally impassioned intelligence. The road is slow,

dark, dangerous, toilsome. But the proletariat must traverse it. For that way,—and that way only—lies freedom. But to win we must curb party impatience and scatter the seeds of social knowledge. We must wage the class war on the unequal ground of contemporary thought. We must take a just estimate of the material forces of society. Not alone the purely economic material, but the political and cultural as well. We must throw aside the last flower of cherished superstitions; the dearest illusions of desire. For so long as we nurture the blossoms of the political wilderness, so long as we divide on the issues of reality; so long as we bow to the "ghosts of King Tut," we will remain the despised slaves of despotic dominion.

Capitalist private property in the common means of life is the founded cause of our social troubles. Let us inscribe that on the lintels of the doors and on the (many) hems of our garments. Cry it in the highways and byways of life and action. And when in the gathering darkness and decrepitude of increasing social restrictions and political inhibitions its significance has fructified our thought, our organisations will be well prepared to take care of themselves and to handle, ably and certainly, whatever problems with which they may be confronted.

R.

## THE CLARION MAIL BAG

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writes informing us of the formation of the new Local 112. They will hold a regular business meeting the first Tuesday each month, also propaganda meetings whenever possible.

Com. Cartwright sends a couple of subs. from East Wellington, Vancouver Island, and speaks in amusing terms of recent meetings which have been held in that district. Subs. and an order for literature come from Port Hardy, Nanaimo, and Cobble Hill. Com. H. S. Frampton, secretary of the Socialist Educational Society, New York, writes asking us to insert in each issue of the "Western Clarion"

## 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.

a notice of their address, so that travelling comrades may know where to find them. (\*) He also informs us that they are going to publish an American edition of the pamphlet "Socialism and Religion," by permission of the Socialist Party of Great Britain.

Subs. have arrived from Detroit and Chicago, also a letter from Com. J. F. Kirk, late of New Zealand, who is now in Chicago. In Vancouver things are going fairly well. Com. Charles Lester speaks at a street meeting every night and a lot of good work is being done by the local.

(\*) Socialist Educational Society, 127 University Place, New York City.

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