

look up to the exploiters as your betters, nay, even as your benefactors, slaves will you be.

By class ignorance alone are the workers kept in servitude to their masters, and by no better means can that ignorance be dispelled than by the continued support of the propaganda of revolutionary ideas. Continued support I say. Good intentions, although the Almighty accepts them, are of no use to our fellow men unless they be carried into operation. Well meant promises to be there when the time comes are valueless. The time has come for being well informed and more waiting will not help one particle. Get into line with the educational movement, for it is a truth indeed that the working class can have their freedom whenever they know how to take it and keep it. The time for acquiring this knowledge has come. To the revolutionist these invitations for support are unnecessary. As he values himself and desires to live like a man, so will he act with his fellow men like a skilled workmen knowing what has to be done and how to do it.

The revolutionary movement is going on. It cannot do otherwise; but what the movement lacks at present is more revolutionists, more wage slaves who recognize their identity of interests. We read in the Manifesto a quotation from Thucydides, who said: "Identity of interest is the surest of bonds, whether between states or individuals." That is another way of saying that union is strength; but the union must be on the mental plane. We must admit that the capitalist groups in society understand this identity of interest much better than the working class. They strive to hold what they have by any means which is effective; moral and sentimental scruples have no weight with them. They are the owners of capital, weak in numbers, but in spite of their relative weakness, by virtue of ownership they are the lords of society.

Opposing this group is the revolutionary element of the working class, also few in numbers but clear in its demands for freedom from the dictates of capital. This is the section of the working class that understands the identity of interest. Between these two opposing groups there is the huge inarticulate mass of toilers, convulsed in an effort towards adaptation to a social environment which is constantly changing in its complications, supporting union to a certain extent, groping for a united front, but still accepting a position of wage slavery and talking about understandings between capital and labor, some of them even asking for more work with less wages rather than be laid off for a day or two in the week.

Now what is this leading to? This continual acceptance either placidly or even under protest by the working class of the system of wage slavery must eventually bring them face to face with a crisis where compromise will no longer be possible. A tremendous increase in unemployment is no doubtful speculation; it is a certainty. With it must come also a corresponding increase in the distribution of surplus value in the shape of charitable doles from the master class, or, a working class revolt. By the regular development of capital the attempts of the working class in dispute with their masters over declining wages are doomed to failure. The result of recent strikes furnish proof of this. It seems to me that a strike with so little to gain is a dissipation of energy. As workers and fighters the wage slaves of modern capitalism have proved their worth beyond possible doubt. Courage and vitality are not lacking, but hitherto these qualities have been expended in the interests of the oppressing class. That which is of supreme importance to us is either totally absent, or vague and indefinite in its character. This needful quality is class consciousness, an understanding of the nature of wage slavery which by its operation constitutes the wealth of modern society which the workers bring into being but do not, dare not, use.

The task to which the revolutionary working class movement has by circumstances been allotted consists in spreading among the wage slaves of capital a knowledge of their real status in life, giving them a correct understanding of the relations between man and man under the present social order. By directing the thoughts of the working class into the chan-

nel of scientific socialism will come a power before which the entire armories of capitalist defence will not avail. We ask you not to wait till the time comes. Get over your mental laziness, your present indifference to social and political questions. Do not harbor the idea that emancipation is nothing more than a dream. We dream, but with well directed effort based on knowledge our castles in the air will materialize. The western slave does not yet understand the need for effort; he does not see his captivity and therefore feels no need for freedom. I do not find fault with my audience, but what of those who are not here, who would not listen to us, who, through mental deficiency try to ridicule the movement? If they realized that they are slaves surely they would seek every opportunity to learn how to gain their freedom. But need we be discouraged because of their indifference? No, we shall carry on with fortitude, nay, even with cheerfulness. Why are we so fearless, why are we even gay? Because we know; we understand what is happening; history supports us in our prognostications. Few in numbers though we be the ruling class fear us. That is why they will not permit us to mount the soap box in this (Calgary) city. Why are they afraid of a score of socialists intent on study? It is because of the ideas and the knowledge we spread. Ideas and knowledge are uncrushable, and the people who hold them are uncrushable. We have ardor and enthusiasm, and these estimable qualities are anchored to clear vision and class consciousness. It is this very class consciousness that compels us to advocate freedom in the land of the free.

The study of socialism by the workers leads to their organizing for emancipation, to struggle for freedom being the last right left them and the only task worthy of class conscious slaves. We have no such war cries, no such frothy declamations as "Long Live the Class Struggle." Our whole existence has been a struggle; we would welcome the end of that struggle. The working class today is the majority class and the class which represents social progress and which embraces all that is essential within our industrial process. This is the class which has done the fighting in all previous wars and which must now fight for themselves. When this class has overthrown the present system the social revolution will be an accomplished fact. I do not mean by this that we are to repeat the struggles of the French Revolutionaries at the barricades; such methods in our day find their place only in the melodramas and the cinemas; they are what the playwright would call anachronisms. What could the workers in revolt hope to accomplish against the modern methods of warfare such as aeroplanes and poison gas?

A man who would try to precipitate such a revolt before the minds of the people are ready for it and before the people have the power, I do not like to call him a knave or a fool, but he is certainly misguided. We seek to stimulate the intelligence of the workers, realizing that our emancipation lies in the application of knowledge and experience. The stories of the barricades may be thrilling but such exploits would be futile in our days. Some of our opponents tell us to go back to our books; I consider it wise to take their advice as well meant. The movement requires all the study we can devote to it.

#### REVOLUTIONS, POLITICAL AND SOCIAL.

(Continued from page 4)

previous to Marx writing these words. Nor has Russia ever equaled in cowardly ferocity, the France of June 1848 or May 1871.

It is perhaps not the least of history's ironies that the country heralded by most revolutionaries, and especially by the most consistent and influential revolutionary of them all, as the seat of all reaction and the reserve army for all counter revolutionary powers—the barrier to all rebellion—should have had to beat back with her own revolutionary armies every last one of those countries in whose enlightened breasts alone beat the pulse of freedom.

But the Slavonic Congress at Prague furnished the occasion for another victory for reaction. Marx's bitter comments on this fiasco were no doubt

prompted by the fact that here the loyal troops again regained that confidence they had quite evidently lost. The Congress ended in a riot and while the revolutionists were settling their differences, said by several historians, but not noted by Marx, to have been engendered by Hungarian provocateurs, sent by Kussuth, an Austrian army under Prince Windischgratz fell upon them, and after a few days' battle the revolution in Bohemia was at an end and a fine crop of hatred filed for later consideration.

One more important situation only, have we space for: The German speaking Duchies of Schleswig and Holstein were troubling European diplomats. The ruling Prince Frederick VII was without an heir. The Danes, realizing that his death would open the way to a seizure, decided to take the matter, while yet cold. But the Germans rose in revolt and declared for independence. They would have been easily overwhelmed but the Federal Diet at Frankfort were induced to send troops to help their fellow countrymen. This army, Marx points out, was composed almost entirely of young revolutionaries, whose zeal for the cause could well expend itself fighting for Freedom and self-determination of small nations (except Bohemia).

It is remarkable that the nation which was in the next quarter century to be victor in the most brilliant and easily won campaign of the century, should have received so humiliating a defeat at the hand of Denmark. Whether by design, or the hand of God, this territory, so vital to the interest of industrialised Germany, through which the Kiel canal was built, remained after a war for its possession in the hands of a small state like Denmark. Be that as it may, it furnished another opportunity for reaction to again assert itself.

The Frankfort Government (remember this is the Government won by the Revolution) submitted to the signing of an armistice by Prussia which left Denmark in a very advantageous position. The Frankfort Assembly rejected this armistice by a majority of three, and the Government resigned. This caused the Assembly to reconsider the vote, and three days later the armistice was approved. As this left the rebels at the mercy of a victorious government, and surrendered a revolutionary principle, the barricades were again erected, and again, whether by the hand of God or design a large force of loyal troops were at hand, and after six hours' fighting the revolt was crushed; it was quite general, but the real government was prepared for it, even if they did not engineer it.

So the Revolutionary Government were saddled with the crime of butchering their own friends, just six months after the storm which had evidently shaken the autocracy of Europe down to and beyond its very foundation.

We know what we are, but we know not what we may be said the ill-starred Ophelia. And so that ought to do for now.

## SOCIALIST PARTY OF CANADA

### PROPAGANDA MEETINGS

EVERY SUNDAY

STAR THEATRE, 300 Block, Main Street

JUNE 17th.

Speaker: J. HARRINGTON

JUNE 24th.

Speaker: D. Mac PHERSON

All meetings at 8 p.m.

Questions. Discussion.