

TPL V&I No 11

Watch for  
Red Week  
Plans  
Next Issue

# THE CANADIAN FORWARD

Are You  
Boosting  
Your Own  
Paper?

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## The Grandma Question and The Hun?

Or How to Make 'Em See Red and Wade  
In... "Answered."

"Would you refuse to defend your mother if an enemy soldier struck her?"

This question has been asked of thousands of conscientious objectors to military service in England, and of pacifists all over the world. It is one of the central problems of modern life. In Britain it is known as "the Hun and the grandmother" question.

Even military authorities have been forced to admit that Quakers, pacifists and radicals who decline to use violence in self-defence, have a certain moral case, whether they get it from the New Testament or from humanitarian ideals. But can a man conscientiously refuse to use violence in defence of the weak?

The catch in the question occurs exactly here: *the weak*. The weak and helpless instinctively. When an old horse or a little child is being abused he just sees red and wades in. But when it comes to appealing to his pity for the weak to get him to serve in foreign wars for complicated political and commercial schemes the case is altered.

"If I have a moral objection to tearing off a man's face with a piece of hot metal because his Government has disagreed with mine as to whether Austrian or Russian influence shall dominate in the Balkans 'Must I?' asks Mr. Norman Angell in discussing this question 'also stand aside when some drunken savage attacks a child?'"

From the point of view of militarists it was no doubt despicable for the Finns, in 1905, to meet Russia's bullying by passive resistance instead of standing up to be mowed down by Cossacks and machine guns, but the fact remains that passive resistance baffled the Russians. Had the Finns tried violence, Russia could easily have beaten them at that game by smothering the plucky little nation with troops. Finland saved herself by her courage plus her wits.

### Belgium Spared From Suffering

It would, no doubt, have been despicable, argues Mr. Angell, if Belgium had refused to resist the German invasion, but such non-resistance would have made the Belgian women and children at least as safe as are those of Luxembourg, which did not resist. Had England and France refused to enter the war, there might have been a German domination of Europe and an end of democracy, but there would have been no slaughter of women and children in France, or of women and children in England, by Zeppelin raids. So if the physical security of women and children is to be the object of war, the argument is on the side of non-resistance, and that is perhaps its strongest argument.

But the physical security of women

and children is not the object of warfare. The security of women and children is an inducement to get the average man to fight for those territorial and commercial prizes which are the real object of modern warfare. This appeal succeeds because, once the fighting starts, women and children are, of course, in danger, and the average man, who knows little or nothing about the chicanery of foreign policy, conceives it his duty to "see it through."

So the soldier who enlists to defend his women and children is used in campaigns to thwart the territorial and commercial ambitions of rival Governments. The recruiting poster harps on "the Hun and the grandmother"; the Foreign Office keeps its eye on the rivalry of the German Bagdad Railway as against the British Suez Canal.

### The Last Word.

Modern wars, says Mr. Angell, are not fought from any need of protecting citizens from outrage. They are fought to enforce political sovereignty. And if this war is, indeed, a war for democracy, he asks, was it then for democracy that all the European Powers were at drawn daggers with one another for the last thirty years in Asia Minor, in China, and in Africa—or for commercial expansion?

Personally, Mr. Angell does not believe in non-resistance. But he objects to the pretense that such wars are undertaken to protect the grandmother from the Hun. And he further objects to making "the Hun and the grandmother argument a pretext for persecuting men of military age who are intelligent enough to know that when a 'sacrifice for one's country' has to be made compulsory, it is open to suspicion.

When one of these was asked, by an English tribunal, the usual question:

"Would you refuse to defend your mother?"

"No," he replied, "but oversea trade is not my mother."

UNCLE DUDLEY.

### THE BREAK OF DAWN

STIRRING DAYS FOR LIVING MEN.

By Eugene V. Debs.

These are stirring days for living men. The day of crisis is drawing near and Socialists are exercising all their power to prepare the people for it.

The old order of society can survive, but little longer. The swelling minority sounds warning of the impending change. Soon that minority will become the majority and then will come the co-operative commonwealth.

Every sympathizer with labor, every friend of justice, every lover of human

ity, should support the Socialist party as the only party that is organized to abolish industrial slavery, the prolific source of the frightful evils that afflict the people

Classes and class rule and their attendant progress and poverty, money and misery, turmoil and strife, are inherent in the capitalist system. Simply because one set of men own the tools with which wealth is produced, while another set uses them there is an irrepressible conflict on the division of the product.

The capitalist owns the tools he does not use and the worker uses the tools he does not own.

The capitalist system is no longer adapted to the needs of modern society. It is outgrown and fetters the forces of progress. Industrial and commercial competition are largely of the past. The handwriting blazes on the wall. Centralization and combination are the modern forces in industrial and commercial life. Competition is breaking down and co-operation is supporting it.

The Socialist party is organized in every state and territory of the American Union. Its members are filled with enthusiasm and working with an energy born of the throbbing and thrill of revolution. The party has a press supporting it that extends from sea to sea and is as vigilant and tireless in its labors as it is steadfast and true to the party principles.

Viewed to-day from any intelligent standpoint, the outlook of the Socialist movement is full of promise.

It is the break of dawn upon the horizon of human destiny, and it has no limitations but the walls of the universe.

### WE NEED THE YOUNG

Prince Kropotkin.

"If your heart really beats in unison with that of humanity if like a true poet you have an ear for life then, gazing out upon this sea of sorrow whose tide sweeps up around you, face to face with these people dying of hunger, in the presence of these corpses piled up in the mines, and these mutilated bodies lying in heaps on the barricades, looking on these long lines of exiles who are going to bury themselves in the snows of Siberia and in the marshes of tropical islands; in full view of this desperate battle which is being fought, amid the cries of pain from the conquered and the orgies of the victors, of heroism in conflict with cowardice, of contemptible cunning—you cannot remain neutral; you will come and take the side of the oppressed because you know that the beautiful, the sublime, the spirit of life itself is on the side of those who fight for light, for humanity, for justice!"

It rests with you either to palter continually with your conscience, and in the end to say, one fine day: "Perish humanity provided I can have plenty of pleasures and enjoy them to the full, so long as the people are foolish enough to let me." Or, once more the inevitable alternative, to take part with the Socialists and work with them for the complete transformation of society. That is the logical conclusion which every intelligent man must perforce arrive at, provided that he reasons hon-

estly about what passes around him, and discards the sophisms which his bourgeois education and the interested views of those about him whisper in his ear.

### A MEMORABLE COLLISION

John Stuart Mill.

Mankind can hardly be too often reminded that there was once a man named Socrates, between whom and the legal authorities and public opinion of his time, there took place a memorable collision. Born in an age and country abounding in individual greatness, this man has been handed down to us by those who best knew both him and the age, as the most virtuous man in it; while we know him as the head and prototype of all subsequent teachers of virtue the source equally of the lofty inspiration of Plato and the judicious utilitarianism of Aristotle, the two head springs of ethical as of all other philosophy. This acknowledged master of all the eminent thinkers who have since lived—whose fame, still growing after more than two thousand years, all but outweighs the whole remainder of the names which make his native city illustrious—was put to death by his countrymen, after a judicial conviction, for impiety and obscenity. In denying the Gods recognized by the state, indeed his accusers asserted (see the "Apologia") that he believed in no gods at all. Immorality, in being, by his doctrines and instructions, a "corrupter of youth." Of these charges the tribunal, there is every ground for believing, honestly found him guilty, and condemned the man who probably of all then born, had deserved best of mankind to be put to death as a criminal.

### SOCIAL JUSTICE

Vida D. Sudder,  
Professor at Wellesley, Mass.

Deeper than all theories, apart from all discussion, the mighty instinct for social justice shapes the hearts that are ready to receive it. The personal types thus created are the harbingers of the victory of the cause of freedom. The heralds of freedom, they are also its martyrs. The delicate vibrations of their consciousness thrill through the larger social self which more stolid people still ignore, and the pain of the world is their own. Not for one instant can they know an undimmed joy in art in thought, in nature, while part of their very life throbs in the hunger of the dispossessed. All this by no virtue, no choice of their own. So were they born; the children of the new age, whom the new intuition governs. In every country, out of every class, they gather; men and women vowed to simplicity of life and to social service; possessed by a force mightier than themselves, over which they have no control; aware of the lack of social harmony in our civilization, restless with pain, perplexity, distress, yet filled with deep inward peace as they obey the imperative claim of a widened consciousness. By active ministry, and yet more by prayer and fast and vigil, they seek to prepare the way for the spiritual democracy on which their souls are set.—Appeal to Reason.