

# THE CANADIAN FORWARD

## To Our Contributors—

The columns of The Canadian Forward are open to contributions from all friends of the cause. Though we can by no means undertake to publish all we may receive, everything, by whomsoever written, will receive careful attention.

No notice will be taken of anonymous communications.

All contributions intended for insertion to be addressed to the address given below, and must be authenticated by the name and address of the writer, not necessarily for publication.

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The King can make a belted knight,  
A marquis, duke and o' that.  
But a hofest man's aboon his might,  
A man's a man for o' that.

—Burns.



## ORGANIZED BRUTALITY.

Editorial comment on the latest Germanic note has suggested to our minds, what a strange medley this is to be sure. The ink-spillers of newspaperdom have been writing tomes of stuff on "the latest Prussian brutality." And while dilating upon the material considerations relevant to this matter and the gross inhumanity of such acts of frightfulness, some even expressing the hope that international complications might arise between the Triple Entente and the United States because of the latter's shipping interests, etc. One thought stands out pre-eminently above all others. Why do men discriminate in the degree and nature of Entente's criminal insanity and give no space or thought to the source and nature of such crime?

### The Rule of Iron.

To people gifted with the normal amount of common sense, any intent to take life is a criminal intention; and the doing of the act "A Crime." If we are to censure the Germanic administration for its latest adopted tactics, we should at the same time pass judgment upon all political institutions, as they all rule with the right of might and not by moral sanction. The motives that control governments are in the main the same as those that control individuals. Ninety per cent. of the crimes committed to-day are the result of some material consideration that are rightly or assumed to effect the purpose in view. It is useless to dilate upon the right or wrong of such acts without taking into consideration the material considerations contingent upon such acts.

Truly did Frickske say: "Military necessity becomes a law unto itself," and we may say, for the benefit of our readers, that Lord Fisher of the British Admiralty has stated it as his conviction "that the most brutal methods to be employed in time of war are in the last analysis the most humane as they tend to hasten the coming of peace."

It is obvious "that the teaching of morals to a state relying upon force for its existence, is about as valid as teaching Yiddish to a piebald monkey," and not until the material assets of any country are subordinated to human

welfare, and the perpetuation of life rather than obsolete institutions, will we have the rule to save life rather than its antithesis; the destruction of life and its material sustenance.

### Improper Motives.

Any act that results in human suffering, legalized or otherwise, which arises from wrong motives, becomes a crime. The degree or intensity of suffering resulting from such acts cannot be advanced as a factor that merits censure—but rather the motives that allow base material considerations to take precedence to human consideration. The only logical conclusion that can be drawn from the deduction of a state that rests upon force, whether expressed in the form of "legalized murder or piratical destruction"—is that the state is a murderer; and that the capitalist institution of property stands condemned in so far as it subordinates human interests to what is known as the material welfare of the ruling class.

### President Wilson "Before and After."

In the last issue of the Forward we dealt at length with the Allies' view of Wilson's note to the Germanic powers. We notice a change in the political wind now the United States has severed diplomatic relations with Germany, and the things we inferred from Wilson's note as a far-seeing statesman in endeavoring to save American citizens from the European shambles, before the act—is now highly commended by his erstwhile enemies in this country, "the jingo press," as the wise and discreet act of an inspiring personality dominated by a great and noble purpose "after the act of severing relations has taken place."

### Brasen Hypocrisy

We have no doubt that such a change in the affections of a belligerent for a neutral nation is not due to an additional star on the bespangled banner, but probably to considerations associated with the possible support she might render either of the belligerents. This uncertainty, however, has been laid at rest by Wilson getting on—what the guardians of our morals declare to be—the right side of the fence. The act has occasioned a few loud winks to be passed around amongst the "Wall Street specialists" as presaging an enormous increase in the United States

military and naval expenditures. The bankers, of course, whispered, more grist to the mill; and another wave of prosperity. We are not prepared to admit that the news occasioned the same degree of hilarity amongst the allied diplomats, as it did to the armament ring, or to Tommy in the trenches, and between the two latter for very different reasons. But this luke-warmness can readily be understood on the ground "That the Allies either want to preserve to themselves the right to protect small nations, or that the victory with guarantees might necessitate a still greater division of the spoil provided Uncle Sam pushes his nose into European geography"; it is not entirely unreasonable to suppose—"that the feathered nest of Uncle Sam will speak in terms of Kosher, when Turkey is thoroughly basted and nicely laid upon the table for those who are invited to the love feast—and peace terms become the order of the day."

## AN ANTHOLOGY OF SOCIAL-DEMOCRACY

N.B.—This is No. 7 of a series of passages culled from the works of the world's greatest sociological writers. In their final form these articles will make a worth-while anthology of Social-Democracy.

## SOCIALISM AND EQUALITY.

By Philip Snowden, M.P.

The challenging declaration which shook thrones and made anointed heads tumble off their sacred necks, that "all men are born free and equal," has ceased to have more than historical value to us. It asserted the claims of a bygone age, the revolt of a generation which had outgrown its institutions, but which has now won its battles and has entered upon its rest. Equality in organic relationships is not an equality of uniformity or similarity, not an equality in possession, not an equality in ability or in kind of service expected. It is not expressed in the formula: "I am equal to you," but in this, "I have an equal right with you to self-development," and even that is limited to a development upon lines consistent with individual and social well-being. In the mouth of a budding criminal, for instance, the words would have no validity. No man has a right to be allowed to become a criminal. Under such circumstances, his right, as I have pointed out, rather consists in being subjected to such a restraint as will lead him into the ways of honesty and good citizenship.

Moreover, as society becomes more complex in its organization, the simple and literal significance of equality becomes more remote. Equality in a primitive stage of society may mean an equality of function, of possession, of enjoyment—

When Adam delved and Eve span Who was then the gentleman?—but equality in an organized community is the co-operation of equally free men in the work of the social whole—not the same work, not the same kind or importance of work, not work that is perhaps being paid for at the same rate, though pay must be adequate to the economic liberty of all—each man feeling no de-basement in his service and knowing that it is the best, or as good as he can do. The condition of equality is that under which self-expression is possible. Equality is, indeed, but an aspect of liberty. It is liberty to co-operate under conditions which conciliate differences of interest, and, therefore, is not at all inconsistent with the rational inequality of age, motherhood, difference of function, ability, nor with such formal inequality as arises from homage. It is only inconsistent with a subordination which

is not accepted by reason, and its significance in relation to actual experience is, therefore, in a constant state of change because the rationale of every system of relationship is constantly altering.

Thus, Socialism secures the ideal of equality by setting the individual free to co-operate in a social organism in the way best fitted to himself as a part and to the organism as a whole.

Of the other ideal, wherein has there been, or how could there have been, fraternity under competitive industry. The desire for fraternity has haunted life like a vision of "the highest for earth too high." For fraternity is something more than sympathy and the like virtues, without which society could not have been, and could not have progressed on a normal road. Sympathy is a stream which gushes from the human heart when struck with sorrow, or love, or pity; fraternity is a bond of society knitting men together even when sympathy is not acting, co-ordinating their efforts to a common aim, and establishing the conditions of "each for all, and all for each." This, the French Revolution never brought about. The May Day dance of its fraternal enthusiasm died with the first sunset. The Liberal epoch never brought fraternity about, for it is found not in a state of political freedom only, but in one of economic freedom. Fraternity is not the negative state of peace with one's neighbors; it is the positive state of co-operative industry. It is the blessing which comes to men when human solidarity is established. It, too, requires the support of an economic organization.

Thus the Socialist State will fulfil the desires of Democracy. Like the pole star, these desires have remained fixed through the ages. The modern democrat, seeing his hopes and theories rising up like a brilliant constellation in a dark sky, may not be prepared to find in the writings of the ancients proofs that the same constellation guided them through the stormy waters of their politics. But it was so. There may be differences as to the propriety of slavery, the amount of power natural for the people to possess, the justification for holding property, and so on. These are the differences of time and circumstance. The ideals that made men seek new conditions, that made them strive, rebel, reform, have remained steady like a beacon light flashing through all time. The end of the State has never been wealth, nor military greatness, nor power, nor class ascendancy. "The truth is that the object of their association is to live well—not merely to live"; and "it is evident that a State which is not merely nominally, but in the true sense of the word, a State, should devote its attention to virtue." That is the end which Aristotle placed before himself. Ages have come and ages have gone since then. Many paths have been trod, many guides have been followed in seeking that end. It is still our search. In our desire to attain to it, we have preached principles, conducted agitations, proclaimed many aims, and promulgated many programmes. We have advanced, but have not reached the end. Socialism has now in the fulness of time arisen as the guide for the activity of to-day and the hope of to-morrow. Its revelation is: In the pursuit of virtue, the State must organize itself to co-operate with the individual; individual consciousness must find itself in communal consciousness; the Whole and the Each must now as One go out on the eternal quest for contentment and peace.

If you want to do your neighbor a favor, hand him a copy of the Forward. It might be the means of making a Socialist out of him and that's the greatest favor you can do any man.

We will do better in the spring.