

## IMPERIALISM

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impossible to conjecture; but to another type of men of higher development they finally did point.

They were the cave-men whose tools of flint possessed handles. They were no mean artists as sketches left by them on the walls of their caves prove. They dressed in the skins of animals and wore gloves, but whether or not these were sealskin jackets and "kids" Messrs. Symes and Wrong of the "Public School History" did not state; and as to their morals, as property in severalty was not yet considered, there could be little motive to lie or steal. Indeed, according to Louis Morgan, tribes in this condition do not, and cannot understand what stealing is, since owing to the precarious nature of game-getting by reason of which any member of the tribe might be unsuccessful on any particular day, it had instinctively become the custom to recognise all products of the chase as public property to which any member of the tribe might have access at pleasure. We mention this as an instance of the moulding of public morals by process of natural law, to which we shall refer again in due course.

These humble Britons existed on what was then the continent of Europe. The submergence of the land that now forms the bottom of the North Sea, and contains a continuation of the beds of some of the continental rivers, had not yet materialized; but later, when Britain became an island, when the climate changed owing to the influence of the sea, when the winter's winds became warmer and the summers cooler, the country became attractive to certain emigrants from the south of Europe. The Ivernians felt the urge to homestead in the west, and soon they arrived by sea with a plentiful supply of pigs, dogs, oxen and other domestic animals hitherto unknown in Britain. These men spread themselves over the country scooping out "dug-outs" in the chalk downs of southern England, building log huts in Ireland, and stone edifices like the old-time beehive in Scotland.

Their greatest innovation, however, was the introduction of the practice of horticulture, if not agriculture, a fact that we infer from the necessity that existed to raise crops for the support of the farm animals during some of the winter months, as well as from the well-known custom of planting gardens common to all people who lived in villages.

Horticulture meant a greater food supply, a greater food supply meant a greater population, a larger population meant more cultivated ground, and more cultivated ground meant less hunting and fishing preserves.

We may take it for granted, therefore, that economic determinism forced the old inhabitants—such as the cave-o-drift men as still remained in Britain to alter their mode of lives or die. How many of them did so is of little importance in our calculations since nature is prolific and favours the fittest to survive; that is it favours that individual or race that corresponds most with its environment, or in other words, that obeys its laws. The important consideration is that in course of time the tribes united. Necessity had forced the cave-o-drift men to accept the higher standard of the Ivernians and later still forced the drift-cave-Ivernian Britons to accept the superior culture of the Celts that had its origin in the use of bronze, gold and iron, and that was at length put completely in the shade by the magnificent strength and power that for a time inhered in the institutions of imperial Rome.

The men of Rome possessing a higher civilization than the Celts, preyed on the brave but more barbarous Britons and held dominion in Britannia for almost four hundred years, and then it was their own turn. Slavery was to her the breath of life—the most prized of her institutions. She understood not that system, however good it might be temporarily as a discipline in developing a hard-working race of men, was always fraught in the long run with revolution, anarchy and disaster; and so it happened that the Romans, the most imperialistic people of the ancient world, following the laws of devotion peculiar to a prolonged period of slavery, were subdued by men who had not yet progressed beyond the condition of barbarism. The Germans

under Odoacer put an end to the Roman Empire in A.D. 476, but the armies needed half a century before that to defend the homeland were withdrawn from Britain in A.D. 410, thus leaving that unfortunate country that had forgotten how to defend itself to the mercy of the Jutes, Angles and Saxons, commonly known as English.

For the next five hundred years the quarreling of these tribes kept England in a constant turmoil. They founded several kingdoms. At one time there were seven constantly at war with each other, until in 827 A.D. Egbert of Wessex became king of all England.

We dwell on this well-known fact because the seven states of the Heptarchy were analogously, a miniature of what the states of the world are today; for just as economic necessity forbade a congeries of independent states in England, where the expenses in connection with the defence of the frontiers, not to talk of other burdens, would be interminable, so eventually it will do precisely the same thing with regard to the world where not only these expenses are incalculable, but the power of "making money" must constantly dwindle, owing to the everlasting and suicidal but unavoidable competition in the international markets of the world.

(To be concluded.)

## THEORETICAL ASPECTS OF SOCIAL REFORM

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ruling classes to submit, without a pro-slavery rebellion, to this peaceful and legal revolution."

[England has had a parliamentary system since the 13th century, a considerable part of which time parliament has claimed to be the sovereign body of the realm. No doubt what Marx observed of political life in England manifesting the disposition, habits and traditions acquired by the people as a constitutional political strife, led him to that opinion.]

Now as to the present Labor Party of Great Britain, or, of anywhere else. What would have been Marx's attitude towards it? Anything like that of our "Three Musketeers" who are after its destruction. I am sure not! In my opinion Marx's efforts in the practical affairs of the working class movement of his time were devoted to the immediate end of getting the working class onto the field of political strife as a unit, even though they were not "Marxists". Sure that that strife and the positions gained were an important and indispensable phase of their education and development. Marx knew that a new social class with its growing consciousness would begin the creation of its institutions, for furthering its desires; and that institutions are flexible, expanding with the developing consciousness and ambitions of the class. He would not seek to destroy them or sabotage them, but rather seek to assist the class in its development, realizing that its institutions would in turn reflect its progress. Marx, as a Darwinian, knew that the days of miracles are gone and that procreation, nurture, birth and growth to maturity are inescapable phases of life in this world. Let me quote Engels again, this time from his preface to the 3rd Vol. of Capital, page 10, written in 1894. He is speaking of the growing burden of work fallen upon him with the growth of the international working class movement, grown in how short a time, when we look back to the pioneer days of Marx and Engels. Says he in part:

"From the very first days of our public activity, a good deal of the work of negotiation between the national movements of socialists and working people in the various countries had fallen on the shoulders of Marx and myself. This work increased to the extent that the movement as a whole gained in strength. Up to the time of his death, Marx had borne the brunt of this burden. But after that the ever-swelling amount of work had to be done by myself alone. Meanwhile the direct intercourse between the various national labor parties has become the rule, and fortunately it is becoming more and more so (emphasis mine). Nevertheless my assistance is still in demand a good deal more than is agreeable to me in view of my theoretical studies. But if a man has been active in the movement for

more than fifty years, as I have, he regards the work connected with it as a duty, which must not be shirked, but immediately fulfilled. . . (emphasis mine)

Comment: I pass Mr. Engels' case over to Comrade Inglis, my own vocabulary is too feeble.

No Cusack, I don't think we'll ditch the old pilot just yet! And Oh, Mae! Come! Come! C.

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## 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.