

Intolerance

MARXISTS are often accused of being intolerant, dogmatic and narrow-minded. Many sentimental and well-meaning social reformers insist that we are travelling to the same goal—which they usually describe as the “common good of humanity,” or the “universal brotherhood”—and that therefore we should all unite under one banner to form a grand army of social uplifters or rejuvenators. It disheartens them to see Socialists pointing out their fallacies, and criticizing the sayings of perfectly sincere “sympathisers of labor.”

If we were only a little less dogmatic in our materialism, or in our insistence on the view that the workers must emancipate themselves; if we were broad-minded enough to permit prominent “uplifters” to work in our ranks, then, the great ones of the earth, such as Lord Haldane perhaps, could help us, and by their great influence bring so much nearer the “brotherhood of man.”

These people do not at all understand social evolution in general, nor that particular phase of it, the Socialist movement.

Marxism is essentially scientific, seeking the laws underlying the development of society, and the causes making for change in the relations of mankind.

Webster's dictionary defines science as “systematized knowledge of any one department of mind or matter: acknowledged truths and laws, especially as demonstrated by induction, experiment or observation.” While we can legitimately quarrel with a definition that separates mind and matter into independent things, it is sufficient to show that those who could be called scientists must necessarily be materialists, i.e., they can only take into account, in their analysis of any phenomena, known facts of the material universe in which we live.

If we are to acquire systematized knowledge of truths or laws, we cannot do so by bringing in a supreme ruler to account for that which we may not understand. Nor can we introduce some powerful idea, or ideal, springing from nowhere in particular, to explain the wars, massacres, and ceaseless struggles which make up the history of slavery.

Socialism arises, not from an overwhelming sympathy with the “downtrodden masses,” but from an analysis of past and present society, which shows us that social changes occur in accordance with changing method of production, and further, that the class which controls the means of wealth production is also the dominant political class, therefore a struggle rages all through history to determine the ownership of these things. This is the class struggle, and we are certainly intolerant of deviation from the workers' side in this struggle.

Looking at present day society, we find that a very small group controls the means of life, and consequently the products of labor, while on the other hand the great majority do not own anything, but are forced to co-operate in producing wealth, to hand over to the owners of mill, mine and factory. In other words, we have a condition of social production alongside of ownership by a small group. Here is a contradiction of the first magnitude which gives rise to the class struggle of today, and also determines that the next system of society must be one of social ownership.

Let us by all means be patient in explaining this; let us meet genuine criticism in a studious manner (because that is the only effective way), but let us also be intolerant of any who would attach themselves to the workers' movement in an endeavor to divert it into adopting a policy of making capitalism last longer, by patching up or reforming it.

We dogmatically assert that no permanent alleviation of the misery of the workers can be accomplished until they acquire the means of wealth production, and that they must do this themselves, without trusting to saviours, human or divine.

The Socialist movement is the intellectual expression of the workers' interests. We consider it as being the vanguard of proletarian thought, and as a result, we are broad enough to admit into our ranks all who are capable of measuring up to that standard, but we are narrow enough to exclude the multitude of social quacks and capitalist reformers.

We cannot be tolerant in our criticism of these movements, however sincere or well meaning individuals may be. We say that our goal is the social ownership of the means of production and distribution,—a complete change in the basis of society, while their goal is anything but this.

We ask all to study science in general, and especially the standard socialist works, which analyse history in the interest of our class, who alone are able to carry society forward

W H. C.

“The Perfection of Capitalism.”

THE endless chain of seasons glides easily o'er the palm of time, bearing with it those periodical changes manifested in revolutions, wars and social cataclysms.

Nature, in her dealings with man is never haphazard, and dispenses her boundless wealth over the earth's surface impartially. It is not her fault that the majority of the earth's toilers do not enjoy her prodigious gifts, but rather it is the fault of man himself. The “wisest” creature on the earth, unlike the lower animals, has failed to get into harmony with nature. In his ignorance or his professional knowledge he seeks to appropriate far more than he needs, and having secured more than nature's law allows him, he suffers tortures in striving to withhold it from his less “able” fellows. Nature's laws of compensation and adjustment cannot be disregarded with impunity, and despite all appearances to the contrary, that small minority who possess an excessive amount of earthly goods, and who fondly imagine that happiness is to be derived from their possessions, are even now commencing to realize that the accumulation of wealth carries with it a heavy burden. Nature takes her revenge in many ways.

Note the repulsive appearance of those who seek only the satisfaction of the physical appetite. Note the creation of a desire among those who are exploited to secure an equitable portion of earth's plenty. See how this desire manifests itself in periodical violence and crime, and how in the process of change the wealthiest and greediest suffer misery and extinction.

Those few who have succeeded in apportioning to themselves the greatest share are even now shuddering at the prospect looming up in the distance. The near future throws out to them a challenge and they disregard it to their own undoing. Well warned are they who will turn to the study of the natural laws of change.

Nature always destroys that which she has brought to perfection: the mightiest trees decay; the prettiest flower dies; the strongest man weakens; the greatest beauty withers; the largest fortunes are dissipated and the most efficient systems become obsolete. So with social and economic systems. The greatest system of robbery ever devised by man's brain has reached perfection, leaving countless millions of the earth's inhabitants naked and hungry, while the robbers possess a million times more than they need. Capitalism has succeeded in fulfilling its mission, and now that the world sees it in its horrible perfection, it must fade away as other barbaric systems have faded.

Students of history have the knowledge requisite to understand why other systems have passed away, and why capitalism will pass away. They know why it is that mankind has progressed through the various ages. They know that the natural law of change is ever present, and they know that once one system has reached perfection it disintegrates and another takes its place. They know that capitalism must go the way of feudalism and chattel slavery, and they know that socialism is even now rising above the ashes of capitalism.

Nature's laws must be obeyed, and she has decreed that as mankind advances in knowledge so must the system under which he lives advance until perfection is reached. The next stage in the process of human development conformable to nature's immutable law of change is Socialism.

Socialism thrives on the iniquities and decaying rottenness of Capitalism, just as young trees rise to

their strength by feeding on the rottenness of the old decaying prostrate ones

Nature, the leveller and compensator, will continue her work to the end of time, making her periodical changes as the seasons unfold into years, and the years into eras, repeating the process of change forever. The Socialist is satisfied, because he goes with nature and not against her. From her he gets his lesson

G P.

THAT DICTATORSHIP OF THE PROLETARIAT

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are not convinced by reasoning of the need for communion, but who merely followed the crowd, or desired the “Brotherhood of Man,” or some other sentimental Utopia who can't see the need for work and discipline, on account of lifelong habits acquired under Czardom,—all these things would soon bring about the fall of Russia into a condition of anarchy and hopeless chaos, without the steadying iron hand of force

The difference between bourgeois dictatorship and the Bolshevik dictatorship, ought to be plain to see. It is a case of fighting fire with fire. Fighting the devil with his own weapons. Capitalism is still a reality in the minds of many Russian slaves. As they are educated, and draw away from the past, so will the Alp like tradition lose its enervating power to paralyze human activities. Till the past is a memory faint and dim, dictatorship it must be. Truth is always unpleasant to idealists.

And the truth about the Russian situation was that the Bolsheviks were forced to seize power, or see reaction sweep them and the advanced workers away as the Finns were swept away, and the Hungarians also.

How can anyone tell what situations may arise in any country that would present an opportunity for a successful revolt? Such things are possible. And to pass up chances is not a thing a revolting working class is likely to do. Not even when invoked in the name of democracy.

Such a revolution implies the shearing of wealth and privileges from the present rulers, and resistance cannot but be expected. Sweet, honeyed words about the emancipation of all men from capitalist anarchy will not pacify them.

They know only force.

Hence the proletariat will have to show them a superior force to their own.

Dictatorship again, but in its rightful time and place.

F. S. F.

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 irrespressible 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 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.