

onment. It only remains therefore to consider some of the circumstances that go to make up the environment of an ordinary thirteen-year-old boy or girl of today. We choose that age as belonging to the critical period when the germs of desire for a higher education ought to be fully developed, but in no country place—and we doubt very much if the same cannot be said of most urban districts—does the environment embody conditions of affinity by means of which this germ of desire might be more fully developed: on the contrary quite the opposite seems to be the case. There is absolutely no attempt made to furnish that kind of social service that would supply the rising generation with the means of pleasurable self-improvement. There is no community-house where children and parents might foregather in the long winter evenings to engage in amusements according to their respective ages, or to take part in social functions which might be at the same time interesting and enlightening, while to the children there would accrue that special advantage of being able to enjoy their games, and still remain in close proximity to that responsible supervision that is so necessary to a desirable development.

Here the boys, who naturally enjoy contests, might learn by example of the powerful weapon concealed in the proper use of English: here the girls might be led to suspect that music and eloquence would add far more to their attractiveness than mere ability to do what every grass-hopper can do—jump around in a ball-room: for be it known that the only available social function by means of which the children can get away from the eternal round of the monotony of home experiences is the dance: that is, they are solely dependent for recreation at the tender age of twelve or thirteen on those pleasures mostly associated with the maturity of the adult: nor indeed could we conspire to deprive them of this one oasis in the pleasureless desert of their social experiences. We are not decrying dancing in itself; nevertheless a person must be stupid indeed who is unable to realize the abiding effect on the education of a pupil whose attention is chronically diverted from her studies by frequent opportunities to glide around publicly in terpsichorean triumphs of fancy draperies—opportunities in themselves of a sufficiently harmless nature but by virtue of frequent repetition having a tendency to divert the mind from any nascent desire for a higher culture that might under a different environment have a chance of developing into a purpose, finally fructifying into an accomplished fact. How could a girl's brain develop normally under such circumstances? We are referring to no particular girls; the condition is general and the victims of such circumstances are widespread.

We ask how the brain could have any opportunity to develop when metaphorically speaking, the preponderating thought incidental to the pleasures of the "two-step," like the cuckoo usurper in the sparrows nest, must oust the legitimate occupant "Ambition" and impress on its foster-parents the guardianship of an offspring whose influence must necessarily be felt in the next and perhaps the following generations. How can we expect, under these circumstances, to develop integrity in a citizen—meaning integrity, completeness of character and education compatible with the necessity of being able to exercise political judgment in a manner referred to at the beginning of this article. How could we expect to develop so capable a citizen from the hybridous child-woman, eating the Wellsonian monster-producing food of the gods embodied in the modern dance-hall environment of our coast children? How indeed could we expect anything better to evolve under these conditions than an uninteresting specimen of a woman-child, whose mental growth was arrested at the age of fifteen and whose ambition in her old age is often characterized by an uncontrollable desire to ape the appearance of girlhood which she at length realizes she never experienced. But why should we, mere men, trouble about the political future of the gentler sex? The answer is simple in the extreme. Women have the right of the franchise. They have therefore the power to delay progress. They can do as much as a

man to make this earth a heaven or a hell: therefore the education of the woman-child is of momentous importance.

It is also quite possible that in some ways she might be more useful than man. We take it for granted that St Paul knew the power of her tongue when he said that he would rather live on the housetop than under the roof with a brawling woman. What a weapon for good or ill that tongue might be if directed by a cultured brain! What an instrument it might become in heralding the gospel of the brotherhood of man! Too bad, the girls have not a better chance! and in this lamentation we might include the boys, who are equally unfortunate in their surroundings.

We taught at one school where every boy in the country smoked and chewed except the children of the parents who informed us on the others, and as each set did this in turn, the situation took on a serio-comic aspect, but although our conventional conscience impelled us to punish a culprit or two whose guilt could not be gainsaid, yet there always remained the doubt that if we ourselves, in the romantic days of early youth, were wandering around in quixotic fashion in quest of adventure, and had no other means of satisfying our ambition, we might succumb to the temptation of trying conclusions with Master Nicotine when presented in cigarette form by youths who might have appeared, from our very juvenile view-point, the incarnation of glorious manhood. It would matter not to us that they were Third-act adventurers on the world's stage—adventurers "full of strange oaths" yet not "bearded like the pard" provided they could, like the British Columbia youth, shoot flies with tobacco juice or circulate cigarette smoke through lungs and nostrils preparatory to an exhibition of ring-making that to the small boy appears a great work of art. We are afraid that under these circumstances our untutored mind which according to the law of biogenesis was still joyfully savage, would perceive in these acts indications of a splendidly developed manhood, that would make the temptation to follow the example of its possessor ten times more seductive.

We might well ask what chance these boys had to develop a taste to make use of the higher institutions of learning: these boys, whose playground was the king's highway and whose sources of information and inspiration emanated from hobbledoys whose inexperience of the world had not yet taught them to take life seriously. What chance of success had such boys in comparison with the fortunate ones that were heirs to a better environment? Yet we may safely assert that there exists amongst the children of the poor every factor that goes to make a delightful humanity. In them is the historical germ of justice and equity that, if fed on economic determinism, would in one generation be the means of stamping war from the face of the earth. This colossal benefit would accrue automatically on the establishment of the Industrial Government of the world incidental to which the rivalry for the advantages between nations would vanish and with it the cause of all war.

We shall bring this article to a close by a quotation in which the author uses the viewpoint of an intelligent neolithic man to ridicule the position of the reactionary with regard to the necessity of an alteration in human nature before great institutions can be materialized amongst us. It will also apply to those who imagine that the nature of the poor must be changed before their children can take advantage of the higher institutions of learning when in reality the taste for culture is implanted through the instrumentality of environment and has nothing whatever to do with a change of nature.

Neolithic Wisdom.

"To his neolithic neighbours who were startled and surprised

Said he, 'My friends in course of time
We shall be civilized
We are going to live in cities
We are going to fight in wars
We are going to eat three times a day
Without the natural cause
We are going to turn life upside down
About a thing called gold.

We are going to want the earth,
And take as much as we can hold,
We are going to wear great piles of stuff
Outside our proper skins.
We are going to have diseases and
Accomplishments and sins;
Cried all before such things can be
You idiotic child:
YOU MUST ALTER HUMAN NATURE
And they all sat back and smiled
It was a clinching argument
To the Neolithic mind."

Development of Society

THE diligent student of Socialism and the labor movement, is by no means bewildered because of the social chaos in which the world finds itself today. Neither does he feel altogether disheartened on account of the collapse of the so-called socialist movement. Marxian economics clearly emphasizes that the capitalist system will only disappear with the abolition of private ownership in the means of production. This proclaims the necessity for industrial revolution. The basis of capitalism is private ownership, consequently the basis of socialism, its antithesis, can only be social ownership; as can readily be seen one excludes the other. Industrial revolution can therefore project only one demand, namely, the socialization of industry and all the agencies of production. Such a demand, however, is not only in accord with the tendencies and dictates of social evolution but also voices, at the same time, the special class interests of the proletariat and can therefore only emanate from that social layer.

In gentile society production was a communal function carried on for the benefit of all; political society was incompatible with the tribal method of doing things, therefore the latter had to give way and the political state arose upon the ruins of tribal society. Changing economic interests made necessary the change from tribal to political society.

Political society was first formally established in ancient Greece in the year 594 B.C., and eighteen years later the same thing happened in Rome under the leadership of Servius Tullius. The state from the first was an instrument of oppression and repression. The enslavement of a people by Rome was made possible only by the superior and well organized resources and the disciplined army of the conquerors. The economic foundation of Rome was predicated on organized slavery, and even the classic period of letters and art in Greece and Rome, that period of splendour, was reared upon the backs of bent and toiling slaves.

Slavery eventually gave way because another institution proved itself more in harmony with social evolution and progress. In Feudalism or the age of serfdom we note the unlimited power of social control vested in the feudality. By virtue of land ownership the feudal lord was placed in a position where he was the arbitrator over the life, happiness, and the economic well-being of his serfs.

But the discovery of America in 1492 and certain other historical factors were instrumental in giving an impetus to economic forces which eventually resulted in substituting feudalism with another and more progressive social system, namely, Capitalism. The change from Feudalism to Capitalism came about not primarily because certain individuals would have it so, but because such a change was made imperative by changing economic conditions. Whatever changes have been made by man throughout the ages have been brought about as the result of material pressure to which man has found himself compelled to yield, often against his inclination.

Socialists maintain that the time is at hand when human intelligence, given direction by economic necessity must rise to mastery over property in the common interest. The interests of society are paramount to individual interests, and the ownership of capital must be brought into a just and harmonious relation with social interests. The ideas of de-

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