



Workers' Areadnought

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THE BASIS OF COMMUNISM.

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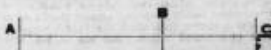
CAPITAL AND LABOUR—continued.

The working class must strive to render its own piece as large as possible. The capitalist class, with its staff of governors, officials, officers, priests, lawyers, judges, professors, and so on, must strive to prevent this, and to render the pieces A and B as large as possible. There must necessarily be a struggle between the owners and the manipulators of the means of production, even though this is not yet fully realised by the workers, and has only manifested itself so far in suppressed murmurings and dissatisfaction.



The Hand That Shakes The World.

And the rapid increase of the capitalist portion, which is due to the ever improved means of production, must necessarily render the class struggle always more fierce. This class struggle is very clearly demonstrated by yet another diagram:—



Suppose the line A C to represent the working day a worker has to give to the capitalist. It is evident that during a part of that day he creates a value equalling the value of his wage, during the rest of the day he creates unpaid value, which is profit for the capitalist.

We will take B to be the point of day dividing these two parts. Here, again, the existence of the class struggle is clearly seen. For just as the worker will strive to place the dividing-point nearer to C; in other words, to increase the value he gets for himself, and to lessen the portion B—C, which represents the profit of the capitalist—so the latter strives to lessen the portion of the worker, and to enlarge his own, either through a shortening of A B, or a lengthening of A C, that is to say, by lengthening the working day.

The first figure shows us the class struggle for the quantity of produce, the second for the length of the working-day and the amount of the wage. They both demonstrate the same fact, but from a different point of view.

From both also it is apparent that this is a lasting and irreconcilable war, which is bound to become ever more fierce, and can only be solved through the abolition of private property.

For the unjust inequality results solely from the private ownership of the means of production.

But in what way do you, Communists, propose to put an end to this terrible and abhorring state of things? How can you possibly imagine that you will ever manage to abolish an inequality that has grown in the course of centuries and centuries, and that is based on the firmly established, and firmly-rooted private ownership? How will you succeed in abolishing private ownership, sanctioned as it is by the law, sanctified as it is by religion, and protected as it is by the power of the bourgeoisie?

Thus argues many a timorous worker, not daring to join the ranks of the Communist, because he does not yet understand.

Communism says to him: I dare to do this, because the capitalist society in which you and I live is a living organism. I dare to bring capitalist society in its foundations, the private ownership of the means of production, because in that capitalist society change takes place, and forces are at work, that will destroy it. Forces that have not been purposely started by you, or by me, or by other members of society, but unconscious forces that work behind our back. These I will point out to you, Communism says to the workers, and when you will have seen them, and grasped their meaning, I do not doubt but that you will be my friend and ally.

Here, indeed, we touch upon the primal foundation of Communism. Communism does not teach, as hitherto Socialist tendencies have ever done, that the abolition of private ownership, the transformation of society into a Socialist co-operative community, without wage-slavery, without exploitation, will be brought about in the first place through the will of man. Communism teaches that in the first place the blind forces at work in a society will render capitalism impossible, and Socialism possible, and inevitable.

The foremost difference between Communism and the bourgeoisie, and Anarchism, and the conservative and reactionary elements among the workers themselves is that Communism teaches that the first factor for a new society must inevitably be based on the material foundation of that society—so much so, that if that material foundation should be wanting, no human effort in the world will ever be able to make the new society.

By the material foundation of society, Communism means labour, the process of production. Every worker will agree that this is the basis of society.

And Communism points out that in that process changes are taking place, and forces are at work, that render capitalism impossible—Socialism inevitable, and possible.

This bringing forward of the material foundation by Communism, however, is not to be interpreted so as to mean that if only those unconscious forces transform the process of production in the direction of Socialism, this Socialism will come of its own accord. This were a malicious and false interpretation of Communism; it is frequently brought forward by the bourgeoisie, and especially by the church in an attempt to prove her own spiritual superiority, by spreading this lie about the materi-

alism of the Communist doctrine. This representation, however, is nothing but a miserable lie. If we consider the material change in the process of production to be the primal, the foremost factor, for the coming of Socialism, we do not mean to imply that there are no other factors. We do not mean to say that the entire process is purely material, and mechanical, and unconscious. If we did, why should we trouble ourselves about propaganda and organisation as much as we do?

All we say is this: If the change in the process of production under capitalism were not such that Socialism became possible, not one man, nor any number of men, would ever be able to bring about Socialism. If the foundation of society, that is to say, labour, had not begun to adopt a Socialistic character under capitalism, and through capitalism, no Socialism would be possible.

But, only mankind, by its own will, its thoughts, its desires, and deeds, can bring about Socialism.

If the basis of society, the process of production, changes towards Socialism, it is man, the living being, the human mind and will, that must erect the Socialist edifice on that foundation. Man can do nothing without materials. But no building material will grow into a house without the help of man.



The Soldier.

The Administrator.

This is what we wish to point out in the first place. We wish to convince the workers that firstly, the things in the present society have become such that they force us towards Socialism, that they claim Socialism, as it were. And secondly, the people are available who must and can erect Socialism on those foundations.

Our first argument, therefore, will be divided in two; it will treat of things and people. We will take the things first; these, as we have observed, must form the beginning, as the foundations constitute the beginning of a house.

(To be continued.)

REALITY.

- For one soul saved from wreck so many lost;
- For one fair flower so many lustrous weeds;
- For one calm sea so many tempest-tossed;
- For one act of love so many hateful deeds.
- For one slight ray of hope a million fears;
- One day of peace long bitter years of strife;
- One hollow laugh a thousand genuine tears;
- Such is the grim reality of life.

HUGH HOPE.

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