

Therefore, the general strike is unnecessary."

Then follows an apology for the flourish about a general strike in opposition to the war which appears in the St. Louis platform, the one exception to the rule. But Mr. Hillquit is quoted as favoring, hypothetically of course, a general strike, if necessary, to sustain "Constitutional rights."

Vote instead of striking, even if three-fourths of the workers have no vote, and even if the vote could not affect the desired political change under American "democracy" without complexities which could not be solved for several generations. Even if a majority were determined to vote the change.

But all this is too silly for serious comment. The general strike is a vital fact of development of working class power. It is not a product of syllogism of logic as conceived by Hillquit, but a product of the pressure of capitalism which forces the proletariat to seek more militant forms of action. The Communists realize that the class struggle must follow the lines of action which working class experience develops, and that among these the general strike is of special value and importance, as evidenced all over the world today. Far from "rejecting" the general strike for political purposes, the American Communist Party has conceived its whole program as centered upon this tactical concept.

"The soviet form of government seems to be good for Russia. The parliamentary form of government seems to be good for the United States."

Good for what? The brief cites copious facts about widespread misery among the workers in this country, facts about the extreme concentration of American wealth in the hands of a very small percentage of the people. Presumably this is what our form of government is good for. But let us go on with this interesting quotation:

"We sympathize with the Russian workers, the Russian peasant, the Russian Socialist, the Russian Communists, in maintaining their Soviet government — not because it is a soviet government, but because it is a government of their own choosing. Suppose they had adopted a different of government, say one that had sprung from the Constituent Assembly, we should not support it any the less."

Try again. If the Russian moujiks had held a plebiscite and voted in the old czar or a new one, and a majority was for keeping up pogroms and all that went with czardom, that would be just as enthusiastically supported by our "democratic" Socialists. It would be the sacred will of the people! Never mind what chicaneries are involved in recording the will of the people. Once the ballot box has spoken, that must be the law of social life.

Somehow or other "the will of the

people" occasionally chooses its own unconstitutional way of manifesting itself, in spite of the ways carefully chosen for its safe and sane manifestation, and this is revolution. But the Socialists insist that revolution is a peculiar way of talking about nationalization of industries. The Communists mean by revolution an actual contest for social control between the rulers who maintain capitalism and the workers upon whom devolves the historic mission of inaugurating the new social order of Communism. In this contest the capitalists insist that only their methods of action shall prevail, but the workers insist upon using the forms of action developed out of their special experience as mass-workers.

The Socialists at Albany were consistent. They expressed unmitigated enthusiasm for the American form of government, declaring that it would be the basis for introducing the Co-operative Commonwealth. The

Communists declare American "democracy" an absolute fraud. They say that it is adapted by its nature only for the perpetuation of exploitation. Only a new form of government, based directly upon the participation of the workers as workers — and barring all others — will give us real democracy.

The Communists are for the soviet government because it is a workers' government in form and because it is Communist in its purposes. They would be against any government anywhere, Constituent Assembly or no Constituent Assembly, voting or no voting, if that government served to perpetuate the capitalist system.

The "Brief for the Socialist Assemblers" — with its express opposition to soviet government and proletarian class rule in the United States — should have been attached to the Socialist Party application for membership in the Communist International.

Hate Has Its Virtues.

HATE has its virtues no less than love. It is only a question of direction, be it love or hate. There are many things and persons to be hated. There is nothing wicked about hatred; there is nothing more sacred about love. It all depends upon the goal, the substance of what is hated or loved.

All of which philosophizing is prompted by the following cover quotation which decorates the March 25th number of Unity:

"Philosophy has no faith in the efficacy of force in making people good. It teaches that people get better and improve, not by the destructive processes of hatred and wrath, but by the constructive method of love and reason. It teaches that goodness comes from within, not from without, that you cannot beat goodness into people, or give them a prescription for it, to be taken in doses, like medicine, but that they must generate it out of their own hearts; and it believes that if we will only make social and economic conditions that will give all men, instead of a few men, a chance to live, they will naturally and inevitably become good. It teaches that you can not make people good by law, nor by policemen's clubs, nor by guns and bayonets, for it sees only hatred in these processes, and it knows, that hatred ceaseth not by hatred; hatred ceaseth but by love.

—Brand Whitlock".

Of course "philosophy" is here used as an alibi for Brand Whitlock. This is what Whitlock teaches and believes. This anti-hatred formula is the favorite anaesthetic handed out by gentlemen like Brand Whitlock against revolution.

For it is to be noted that these gentlemen know quite definitely about the existence of such things as coer-

cive law, policemen's clubs, guns and bayonets. They know that the world is full of organized force to maintain the social and economic system which gives only a few the chance to live. But these gentlemen overlook the truth that everything which sustains this system is organized hate directed against the mass life, a hatred impersonalized and institutionalized.

If a new system is needed so that people may become good, the old anti-social institutions must first be swept aside. These institutions and their conscious defenders must be hated and ruthlessly destroyed. Men and women may be ever so kind and gentle as individuals; they are often quite the opposite as part of an organized system of social coercion. Hatred against them merely as persons is futile. Hatred against them in their capacity of maintaining a social system which hates life — this hatred, organized and directed toward a better social system, is the highest and most beneficent impulse of the human mind.

It is organized force, not love and reason, which maintains the present social system. What is needed is counter-organization, whatever forms of counter-organization can cope in combat with organized force as it now exists, and as it now represses life. The methods of action of this counter-organization cannot be determined by "philosophy", but only by the actuality of the existing organized force.

Communism is the theoretical expression of working class organization and action to destroy capitalism. The dynamic power behind Communism is hatred — hate of tyranny, hate of starvation, mutilation, disease, imprisonments, wars of greed, hate of cynical ostentation. By hate and wrath of the masses will these things be destroyed.