nature of MODERN slavery. And because the capitalist class or the capitalist state owns the media of propaganda, it is indeed difficult to air the truth. This is why the worker usually believes that he lives in a free society where he can assert his natural abilities and have the same opportunity as anyone to succeed. There are divergences from this theme, but the tune is oft repeated.

In this regard there is nothing which gives a more vicarious thrill than a Cinderella story. The successful man, we are told, often started at the bottom of the ladder by selling newspapers on the street. There is nothing more conducive to ultimate success than the "purifying" fires of adversity. Were it not for poverty there could be no incentive...etc. Yet it is the rare exception who is able to climb this ladder and when he does he must trample under foot the vast multitude that never seems to keep its head fully above water-level. But does this vast base of impoverished fellow workers deter our average wage-slave from dreaming? It would seem that it doesn't and his faith is so constant that he even has a ready answer for his failure. If only he had studied harder; if only he had the brains; if, if, if... The excuses are legion but the real cause eludes him.

And so he goes on through life, scheming on how to reach the top. He imitates to the utmost of his means his "superiors" in their dress fashions and in their hair styles, as though ashamed of his limited opportunities for ostentation. He buys a car on the "never, never" system. He may "own" a home with a small yard and a large mortgage — often a second mortgage as well. He sometimes adds to his encumbrances a summer home, and, surrounded by these symbols of status he groans under his debt load, his chains of servitude tightened all the more by "easy" bank or finance company budget plans.

But, he is free, he continues to believe. He is free to give in his notice and seek other employment. And if his employer is equally free to fire him, this is only right, he will argue. Hasn't the employer invested his money in the firm, and would he not like to be sitting in the employer's place right now? If he could only have the chance, if he only had the required brains, if he only could be lucky enough to win that sweepstakes, if, if, if. And in the meantime the reality of his debts, his insecurity and his coming dependent old age remain with him in his waking and in his sleeping hours, haunting him, frightening him, taking years off his life.

If the worker would but peep beneath the cloak of superficialities he would glimpse the real nature of society. He would discover the two economic classes in modern society and he would understand that as long as society is organized on such a basis his chances of living like a human being are negligible. He would see that there is no future in struggling alone against the tide of capitalism, that it is difficult indeed to stay afloat, let alone rise to the top. He would see that the only sound future for him and his loved ones is to join a movement, the Socialist movement, and work to overthrow the system that keeps him in poverty, to introduce a sane system — Socialism. Eventually, the very forces which now grind him down will compel him to awaken, to arise, and to take such action.

S. CATT

TORONTO READERS

★

All interested in forming an S. P. C. Local, contact S. or G. Catt, 184 Beech Ave. or phone OX 9-5987. (See Notice on page 23.)

What Can I Do?

- **Get subscriptions.**
- **Submit names for sample copies.**
- **Get newsstands to sell the WS.**
- **Get libraries to display the WS.**
- **Sell WS at meetings and to friends.**
- **Submit articles and clippings.**
- **Join, if you agree with us.**

SCIENCE AND ETHICS TODAY

The "Overland Supplement," Melbourne, Australia, in its 1960 Winter-Spring quarterly issue, reprints Professor Sir Mark Oliphant's **Frank Tate Memorial Lecture** on "Science And Ethics Today" given at the University of Melbourne. Sir Mark Oliphant, F.R.S., Director of the Research School of Physical Sciences of the Australian National University, appears in several ways to this writer to closely resemble Professor Albert Einstein. Both notable men of science were genuinely perturbed at the staggering spectacle of the outcome of science harnessed to war; both men, in their day becoming centres of public controversy for their outspoken protest against war and its horrors. Yet Einstein, because of his hatred and fear of Nazism, helped to organize the greatest war horror ever yet used. Will Oliphant, who displays a strong suspicion of the political system of Soviet Russia, which he misnames Marxism, be similarly used to the same end as Einstein?

FRUSTRATION OF SCIENTISTS

Almost from the outset of his article, Sir Mark reveals a thoroughgoing acquaintance with science and biological evolution. In the same sentence, however, he reveals a lamentable lack of sociological knowledge:

> *"For some strange reason* man, himself the pinnacle of an evolutionary process which science has unfolded, tends to oppose this same evolutionary trend in social institutions, education and religion." (emphasis ours).

Marxists see nothing strange in this seemingly static state of social institutions, such as law, religion, ethics and so on. These are but the flowers of the prevailing economic order, rooted in the capitalist system. It is in the interests of the master class to keep "evolution" out of these institutions (except where capitalist efficiency is in jeopardy), in order to maintain their position, temporary as this may be. More than this: modern social institutions are tools which in their turn evolved from past social and economic systems. They are blatantly used to stagnate the mental processes even though they are frequently in contradiction to present social needs. Christianity, for example, is upheld in the Western nations, but although one of its most dogmatic tenets is "six days shalt thou labor..." — a "God-given" command, the law has been laid down (for industrial workers) that five days labor a week is the prescribed maximum. But, in the main, Christianity in all of its forms can conform to the needs of modern capitalism and any contradictions can be overlooked.

Sir Oliphant is aware "...of the breathtaking grandeur of the evolution of the universe (and) of the emergence of man from matter." In a limited way, Darwin was also aware of this. Few who study Darwin fail to come under his spell and respond to his expressed sense of wonderment. But both Darwin and Oliphant halt at this point. Neither evolved from capitalist ideology to socialism — the next step in social evolution. And Sir Mark proceeds to fall into more error:

> "The ordinary man, appalled at the prospect of war unleashed by national leaders who snarl at one another, and hence at all mankind, with irresponsible threats of violence, reacts against the man of science whose work has made this solution possible."

And he goes on to put the case for the scientist:

> "Equally the scientist, more aware than others of the appalling results of war with nuclear weapons, and with a growing realization of his responsibility to mankind, seeks to awaken his fellow man for action, rather than talk, in the bid to make such war impossible. Both find themselves frustrated by national leaders who know something of history... but nothing of science and technology."

National leaders, republican or monarchist, eastern or western nations, are leaders because they personify broadly the outlook of the nation they represent. The ordinary