due to certain historical factors, the value of labor-power is higher in the United States than it is in other countries. But it is also true that most of what our denouncer includes in his "total wage" are sops granted by the capitalist class in the best interests of preserving their system.

The "W.P.E." paper then goes on to some lengths to prove that socialists can, by supporting reform struggles such as the fight for more adequate housing and recreational facilities, accomplish much valuable socialist work.

> **"In such a party the socialist can function effectively just as much as he can in the union. He will have a chance to serve on committees, to take part in proceedings, to express his views on the issues immediately pending. Just as in the union he exposes the labor bureaucrats, so in the labor party can he expose the political bureaucrats. Just as in the union he shows the shortcomings of the every day fight for better conditions, so in the political party he can explain the limitations of reforms. Just as it is possible to function in the union as a socialist without succumbing to the rotten opportunism of power struggles, so in a labor party it would be possible for the socialist to maintain his socialist integrity."**

With all of the confusion in political thought existing today in America, the "W.P.E." wants still more. It is much more fun for that type of reasoner to help build up another straw man and help knock him down, than it is to concentrate his efforts on building a movement with a solid socialist foundation. But he is so busy fighting "dogmatism" that he cannot relinquish the old dogmatic approach so beloved by liberals, "progressives" and reformers of every conceivable stamp. We have always contended, and certainly the facts have borne out our contention with a vengeance, that "boring from within" tactics can only lead to one of two results. Either the borer gets stuck within and keeps his opinions to himself, or he comes out the other end, a sadder if not a wiser man. We have in mind an illustration which is typical of what we mean.

About eight years ago, a well known writer and translator of socialist studies entered the ranks of the so-called Socialist Party of America to the accompaniment of front page "Call" acclaim. He was going to infiltrate the S. P. with socialist understanding by means of his articles for their paper and socialist study classes for the members. He wrote some fine socialist book reviews for a short period of time until his analyses began to cramp the corns of the Christians, United Fronters and State Capitalist idealogists of that organization. This soon led to the effective throttling of that socialist writer. He bored his way completely through and landed on the outside. Other such examples can be given, although perhaps in the majority of cases those who entered the reform parties with the thought in mind of educating the membership became themselves miseducaters.

Another point in which our opponent errs badly is in his likening the struggle for political reforms to the fight on the economic field for working conditions through unions. While it is true that a large proportion of union activity centers around capitalist politics, the basic reasons for the existence of labor unions themselves are quite different than in the case of reform political parties. Long before unions had gained any kind of recognition, all during the time they were organized in secrecy, the parties of capitalism were compelled to advocate reforms of various types. In the one instance the movement is instituted for the purpose of patching up capitalism, in the other, the workers band together for the purpose of bargaining over the sale of labor-power. The "dogmatic" W. S. P. urges its fellow workers to resist the tendency of the labor leaders to make political machines of the unions for the benefit of capitalist politics, whether reactionary or reform.

We are attacked for concentrating all of our efforts upon open air meetings, class-room instruction and education via pamphlets, magazines, etc. This the writer contends "betrays an ideological approach to history. It implies that the political act is an ideological act." In a sense this is correct. All of the experiences which the working class go through in the day-to-day struggle for existence finally crystallize into an "ideology" based upon an understanding of the mechanics of the capitalist system and the need for common ownership. The fact that millions of workers looks to reform parties to solve their problems demonstrates that this crystallization is still not on the horizon. Socialists in reform parties, with all the best intentions, can have no time for socialist activity and therefore are handicapped in helping this crystallization. When this crystallization appears in sufficient magnitude, the socialist political revolution takes place.

He states with emphasis:

> **"The political act is an act of the working class itself, not of a little intellectual group outside of the working-class struggle. As a class the workers learn by doing, by experiencing, by struggling."**

Then he goes on to imply that the W. S. P. does not hold this attitude. Just how he arrived at this amazing conclusion puzzles us. Certainly it could not have been by studying, or even reading our Declaration of Principles which he accuses us of regarding as holy. Principle No. 5 states: "That the emancipation must be the work of the working class itself" and the S. P. G. B. pamphlet on Principles and Policy, plus innumerable articles in the columns of the *Socialist Standard* and *The Western Socialist*, go to great length to show how impossible it is to achieve socialism in any other way.

We do not hold ourselves "aloof" from the working class. We are of the working class ourselves. We are not dreamers, but practical people who know that "he who pays the piper calls the tune." Labor political parties do not exist for the purpose of allowing socialists to use them as a rostrum for anything but "safe" politics. We are therefore in the position of being compelled to urge our fellow workers to organize in their own party. Since socialism and only socialism is the solution to the problems of society today, then the workers' party must be organized only for that purpose. Because there is no other such organization in this country as of 1948, the World* Socialist Party of the U. S. urges its fellow workers to study the case for socialism. If and when they decide that common ownership of the means and instruments for production and distribution of wealth by and in the interests of all of society is the answer they will join ourr anks and help us speed the day.

HARMO

*See Editorial on page 12.

Distribution of Superstition

LONDON — Britain is equiping a special studio for producing religious films on a non-commercial basis. These plans were outlined recently to the World Sunday School Association by Mr. Arthur Rank, head of the Rank Film Organization, who is also the chairman of the association's visual aids committee, and was speaking in the latter capacity. He said: "I am providing a studio at Elstree and installing $280,000 worth of equipment to make 16 mm. religious films. This will not be a profit making concern. Any denomination will be free to use the studio and make its own films of Bible stories or scripts of religious subjects. The only charge will be the cost of production. My commercial groups are setting up a world organization for the distribution of these films and in every country are working closely with religious film societies."

The Commonwealth, Nov. 5, '47

A religious working class is a profit-producing working class.