

It is admitted that the education of Germany has approached nearer to human perfection than that of any other country. But it has been of no avail in improving the lot of the people because of the absence of democratic control. The education of that country has been so guided and governed as to preclude all thoughts of the dominance of democracy, and has made the people little better than dumb, driven cattle.

This aspect of German education is ably illustrated by a writer in the "Round Table," in an article dealing with British and German conceptions of education. After drawing comparisons between the British more or less haphazard method and the iron discipline of the enemy, the writer of the criticism considers that with all its defects, the British Empire is the most wonderful structure in the history of man. But, he contends, there are weightier considerations which make the British hesitate to adopt anything at all analogous to the German scheme of predestining a nation by means of its educational agencies. Britishers do not want to be fashioned on the likeness of the German people. They are not prepared to magnify the State as the Germans have done—*if, indeed, to annul its moral obligations is to magnify it.* They are not willing to be made mere "instruments of advancement." They can be loyal to their country without having their individuality manipulated in the schools and colleges by the Government, and without being all their lives subject to its discipline. Least of all will the British suffer the last indignity and gravest of all wrongs—namely, that of having their minds shaped by "a power not ourselves" and their wills thereby subdued to purposes not truly their own. For in such a case nothing can really be their own. "Man used as a means," argues this critic, "is no longer a man. He is a chattel. To employ education for the formation of the soul for any purpose other than its own direct good is to pervert the uses of education. Its value is to emancipate, not to enslave. Education is the condition of freedom, as freedom is the condition to all the virtues."

Many who have faith in the ultimate triumph of democracy and chafe at its tardy progress, consider that even British principles of education are not free from something of a similar reproach. They believe that just as the Germans have been slaves to disciplinary methods in the interests of the State the British have been slaves to commercial dominance in educational matters in the interests of capitalism. Modern capitalism they contend is the antithesis of democracy. It tends to develop a commercial control over the vast majority of citizens which in its operations is almost as oppressive as the German State disciplinary scheme. By means of democracy it is hoped that the evils of both systems will be ultimately eliminated. This will be done when education has been more democratized so that its advantages may be made more easily available for the masses of the community. Intelligence may then triumph over ignorance, with the result that the riches of life may be more evenly distributed than they now are. The aim of democracy is that the best benefits of life and living may be enjoyed, not alone by the privileged few, but by all. Education in the past has tended too much in the direction of teaching the people to preserve the privileges for the few at the expense of the many. In the future when it becomes more democratized education will have a wider scope in its ap-

plication, and consequently more beneficial results. Capitalism will then have its oppressive dominance restricted, if not altogether abolished, in favor of co-operative socialism.

A word of warning, however, is uttered by Professor Brown to those who put their faith too blindly on democracy as a panacea for all human ills. He says that it is after all merely an experiment. This, of course, prompts the natural rejoinder that everything connected with social life is more or less in the experimental stage, and also that so long as human beings inhabit the globe they will continue experimenting. It is a habit which is vital to man's existence. But if democracy is an experiment it is one of those experiments which has not yet had a full trial. No one can say with certainty that the highest form of democracy ever known on earth has been worked to its utmost limits. Even if the ideals of democracy are impossible of achievement nothing but good can result from the mere fact of striving after them. But it has not yet been proved that these ideals are an impossibility. Nor will it be proved so as long as life exists on earth and hope, the inspiration of all progress, animates human conduct. It is quite true, as Professor Brown remarks, that democracies have been overthrown by the invader. This is a danger that will continue so long as one people remains barbarous and backward and another democratic and progressive. But democracy contains within itself the cure for such an evil by placing no limitation on its boundaries. In effect the hope of democracy is to abolish the boundaries of nations and establish instead an international brotherhood of man. Then there will be no need for one nation to prey upon another. This, of course, is a tremendous task, but it is a task with which future democracy must cope, and until it is attempted and is proved futile it cannot be said that democracy is a failure. It is a failure so far in not having attempted such a comprehensive scheme, but in the establishment of a universal democracy covering all nations or a brotherly system of control lies the hope of the world's future happiness and progress.

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KARL MARX

VERSUS THE W.E.A.

(By Marxian.)

In a communication to "The Daily Herald" a short time ago, Mr. Herbert Heaton, of the Workers' Educational Association, gave the readers to understand that the international revolutionary Socialism of Karl Marx had been "abandoned," and relegated to the dust-heap of exploded theories. If this is so the facts should be made plain to the working class of Australia without delay, for the teachings of Marx—which are accepted by the working class movement in all other countries—are just beginning to be understood and accepted here. While the lecturer on economics to the W.E.A. is preparing his case for the demolition of Marxian Socialism, I will be thankful for the privilege of bringing before the readers some of the ideas for which it stands. Science is not always as interesting, but it is often quite as romantic as romance itself, and it is absolutely necessary that the rising generation should endeavor to master it, especially economic science, on a right understanding, of which the future of the world will largely depend. What then does scientific Socialism stand for? Edward Bernstein answers this at length in his historical lecture on "The Survival of Marxism," delivered on the 15th of March, 1914, after having

taken the leading part in the German revisionist movement against Marx and his principles. Bernstein explains that Marxism is based on three main principles:—(1) A philosophy of history, which is historical materialism; (2) a theory of the evolution of capital; and (3) the doctrine of the class struggle. Historical materialism, Marx held, taught that the tool (or means of production) formed the foundation of human culture, and on its development all down the ages depended man's mastery over Nature. This Marxian philosophy of history is reckoned by Bernstein as being of the greatest significance, and signified in sociology what Darwin's work and principles signified in biology. It has emerged triumphant from the attacks of all the spiritualistic quacks and fakers of Christendom. Mr. Heaton has stated in "The Daily Herald" that "the Marxian theory of value and surplus value has been abandoned." Bernstein and the international Socialists beg to think otherwise. Marx determined the value of commodities by the labor-time socially necessary to produce them. Marx here is admitted to be incomplete in his definition, but "one thing," says Bernstein, "cannot be denied—that Labor ranks first as a determinant of value." But of far greater consequence is the Marxian theory of surplus value—a principle which is being gradually imprinted in letters of fire on the brains of the working-class movement in all lands. It may be briefly stated thus:—Values are created by Labor. Between the value the wage-laborer creates and the value he receives (in wages) is a surplus. This surplus value forms the capitalists' "profits" and it is about the distribution of this surplus value that the struggles between capital and labor centres—the class struggle. The antagonistic theories of these two schools of economists bring about far-reaching results. A knowledge of this theory of surplus value explains the antagonistic views with regard to the interpretation of history and present social relations which give rise to antagonistic political, industrial, and educational aims and methods. It also explains the antagonistic ethics—theories of right and wrong, good and bad, just and unjust. But I should like at this time to refer to one other point to which Mr. Herbert Heaton drew the attention of "The Daily Herald" readers. Marx made bold to say that under capitalism the poor would become poorer, the rich richer—as a logical development. Mr. Heaton, as an anti-Marxian reminded your readers that "the poor have not become poorer since capital was written." This is a stereotyped objection urged by all capitalist economists against Marx, which has no validity, and shows how the champions of capitalism will catch on by any straw that will save their cursed system. It is true, in an absolute sense, that poverty and distress have not resulted as foretold by Marx between 60 and 70 years ago, for the reason that many unseen factors—especially the development of the force of organized labor—have come in to modify capitalism's inevitable effects if left complete master of the field, but no defender of the capitalist system will care to deny that the poor—the whole laboring population—are today relatively poorer, and the rich are relatively richer than at any period in the world's history. And just because of this gulf between the classes, because of the growing cleavage between the working class and the remaining strata of society, the class struggle in an intensified form must continue until the workers become sufficiently class-conscious to throw off the age-long period of wage slavery.

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TUTORIAL CLASSES

FINAL SESSION FOR 1917.

The University Tutorial Classes, organized under the auspices of the Workers' Educational Association, will enter their final session for 1917 to-night (Thursday, August 30), with the first sitting of "The Modern State" class. Twelve lectures of "The Modern State" class will be delivered by Mr. H. Heaton, M.A., M.Com., this year, the last on November 15. Students are still being enrolled for the class, and 40 have already signified their intention of attending. Most of the other classes will finish their operations by the end of October, nine or ten lectures in each case completing the work for this year.

The English literature class, under the aegis of Professor Darnley Naylor, has already passed its preparatory stage, and on Wednesday next, September 5, commences as a definite tutorial class. Over 130 students had enrolled for this class, and of these nearly 70 have signed on for three years. The charming personality and exquisite diction of the amiable professor has drawn together a large and compact class of students eager to learn.

Many people, in criticising the W.E.A., have said that the movement is not attracting the class of people for which it was intended. This idea can be soon exploded by looking over the membership list in the secretarial office. There are 17 engaged in domestic duties, seven clerks, six civil servants, five typists, two dressmakers, two warehousemen, two teachers, two stenographers, one fireman one assistant librarian, one nurse, one journalist, one engineman, one packer, one draughtsman, one costumiere, one hardware assistant, one carpenter, one felthatter, one chemist, one needleworker, one millster, one watchmaker, and one solicitor.

The economics classes conducted by Mr. Heaton have attracted a large number of students. The Tuesday evening class had nearly 100 students enrolled, and about 70 have signed on for the three years. In the Wednesday afternoon class at the Trades Hall there are 32 students, most of the trade-union secretaries being on the roll. The average attendance is 15, the secretaries' duties preventing regularity.

More than 60 students are enrolled for the psychology class, under the tutorship of Miss Jackson, M.A. The fact that a large number of people are prepared to study such an intricate subject as psychology speaks well for the average mental capacity of Adelaideans.

Students desirous of availing themselves of the advantages offered by University tutorial classes should lose no time in joining the classes now, as they will only be working for another two months.

During the vacation many of our activities will be organised. The movement has thoroughly caught on in South Australia, and next year there should be a number of new classes formed. The range of subjects that may be studied by the tutorial class method is very large. The value to the State of numbers of students studying important subjects cannot be gainsaid. It is true today as of old, "Wisdom exalteth a nation" and "The people perish for lack of knowledge." The Workers' Educational Association, by going to the fountain head of knowledge, the University, and making the highest learning accessible to the people, is doing a valuable work for the community.

The classes that will meet next week are as follow:—

Monday Evening.—Psychology Class, Miss Jackson, M.A., tutor. Meets in classroom behind Art Gallery.

Tuesday Evening.—Economics, Class I., Mr. H. Heaton, M.A., tutor University Classics Room

Wednesday Afternoon. — Economics, Class II., Mr. H. Heaton, M.A., tutor. Trades Hall, at 3 p.m.

Wednesday Evening, 8 p.m.—"The Modern State" Class, Mr. H. Heaton, M.A., tutor. Classroom behind Art Gallery.

The following is a list of the organisations affiliated with the W.E.A.:—University of Adelaide, School of Mines, Public Library, Museum, and Art Gallery, British Science Guild, S.A. Society of Arts, Australian Natives' Association, Amalgamated Society of Carpenters, Amalgamated Society of Engineers, Australian Society of Engineers, Australian Meat Industry Employes, Australian Government Workers' Association, Blacksmiths' Society, Baking Trades Employes, Boot Trade Employes, Bookbinders' Society, Clerks' Union, Distributing Trades Federation, English Literature Class, Economics Class I., Economics Class II., Federated Ironmoulders, Federated Enginedrivers and Firemen's Association, Federated Electrical Workers, Federated Gas Employes, Glass Bottle Workers, Hotel, Club, and Restaurant Employes, Kindergarten Union, Locomotive Enginedrivers, Firemen, and Cleaners' Association, Postal Electricians' Union, Port Adelaide Trades and Labor Council, Port Adelaide Working Men's Association, Printing Industry Employes' Union, Painters' Society, Port Adelaide Shipwrights, Public Service Association, Psychology Class, Social Democratic League, Storemen and Packers, S.A. Baptist Union, S.A. Plumbers' Union, Tramways Association, Trades and Labor Council, Timber Workers' Union, Thebarton Institute, Unley High School, Unley Democratic Association, United Labor Party, Women's Liberal Educational Party, Women's Non-Party Association, Women's Social League, Women's Political Educational Association, Federated Furnishing Trades, Felt Hatters' Society, and Boilermakers' Society.

The secretarial office of the Workers' Educational Association is now situated at the rear of the new wing of the Public Library. The University authorities have fitted up an office for the use of the general secretary in connection with the extension of premises now being made for the University at the Old Police Barracks. Mr. H. Heaton, M.A., is also located in one of the offices there. An excellent classroom has also been provided for the use of the W.E.A. classes at night. A meeting of the central council of the W.E.A. is to be held on Friday evening, August 31, when important matters are to be dealt with.