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EDITORIAL

WILSON'S POLISH DIET.

By DANIEL DE LEON

WOODROW WILSON is of the opinion that the country has got into trouble “because these large things, which ought to have been handled by taking counsel with as large a number of persons as possible, because they touched every interest and the life of every class and region, have, in fact, been too often handled in private conference.”

How else could “these large things” have been handled? No doubt “these large things” bore upon “every interest and the life of every class and region.” At the same time, seeing that the structure of “these large things” was raised by the plumb-line of Class Rule, how is it possible for the “interests and the life” of the Ruled Class to have been heard in the councils of State? These interests might make a noise, and be “heard” in that sense. But to be “heard,” in the sense of being hearkened to, that is a concept that denies its own premises.

Bourgeois society is built upon conflict—two main conflicts, the one within the other.

The all-embracing conflict sets the Rulers and the Ruled at one another's throat. The secondary conflict is waged among the Rulers themselves. The parliaments of capitalist, or bourgeois, society have been the theater of the conflict among the Rulers, and these are the few. Economic law rendered some less fit for the fray than others. The fitter wiped out the less fit, and the process went along, along that line, amid the groans of those who were crushed down, and the cheers of those who prevailed. It was inevitable from the process that the original Few should in the process of time shrink into the Fewer, and then into the Fewest. Even so, turmoil and violence, even in the Senate, have been of no infrequent occurrence. Inject into that pot the element of the Ruled. The occasional rows would have sat in permanence. The spectacle would have been that of a Polish diet, which rarely closed

without the clash of arms, and finally rendered itself impossible.

Woodrow Wilson places the cart before the horse when he strives after the peaceful consideration of great things in conference, by admitting all the interests to the floor. So long as a Commonwealth consists of conflicting interests, these take care of a somewhat orderly hearing—among themselves. The thing is done by “secret conferences,” a form of government that is called the “political government.” For government to be open, public, and actually shared in by all, the start must be made, not by tinkering with the government, but by revolutionizing the material conditions in such a way that conflicting interests vanish, and the weal of one implies the weal of all, the woe of one the woe of each.

“Conferences” other than private must continue until the Socialist Republic establishes the foundation for public conferences.

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