

EDITORIAL

## A CHANDELIER OF CANDLES TO SEE ONE ANOTHER BY.

By DANIEL DE LEON

**A**T this season, when, grounded upon artificially created “Anarchist outrages,” by Jewish workingmen, propositions are pouring into Congress to put Jewish immigration upon the same footing as Oriental immigration—at this season the National Committee of the Socialist party adopts with the big majority of 26 votes against 11 the following proposition:

“That the action of the National Executive Committee on the Emigration Resolution of the Stuttgart Congress be endorsed so far as that Resolution applies to laborers coming from Oriental Countries, OR OTHERS backward in economic development, where the workers of such Countries have shown themselves, as a body, to be unapproachable with the philosophy of Socialism.”

Are the two events—the move in Congress and the move in the National Committee of the S.P.—an accidental coincidence?

There is no such thing as “accidents” in sociology any more than in biology. Events are unerringly logical sequences from causes.

In a recent article about things American Kautsky speaks of the anti-immigration wave here, and justly concludes that the CLASS STRUGGLE would thereby be perverted into a RACE STRUGGLE. The statement is correct. Capitalist society seeks to veil the class struggle by inciting a struggle of races and creeds;—and the caricatures of capitalist society who figure as the dominant majority of the National Committee of the Socialist party follow suit.

Once, entering his room in a ramshackle country inn, and finding the room lighted with a single sputtering and dejected tallow candle, Mark Twain asked the waiter for another candle to see the first one by. The sputtering capitalist candle,

that seeks to keep out Jewish immigrants, needs the sorrowful bogus Socialist candle of the S.P. National Committee, which parrots back exclusion of Oriental Labor and of “other backward” countries, to be seen by; and the sorrowful bogus Socialist candle of the S.P. National Committee requires the illumination of the sputtering capitalist candle to be appreciated.

This would be “accident” enough. But the cornucopia of the “Logic of Events” is so plentifully supplied with “accidents,” that the present “accident” comes equipped with still a third coincidence, or “accident.”

At the same time that the sputtering tallow candle of capitalism and the sorrowful candle of the S.P. National Committee were mutually revealing each other, this same S.P. National Committee set up and lighted a third sputtering candle to see both the others by—it declined, without consultation of its rank and file, the offer of Working Class political unity, proffered by the Socialist Labor Party. The third candle lights the law of the other two—the rupturing of Socialist unification, the fomenting of Socialist disunity.

To the Socialist there is but one Nation—the Proletariat; one race—the Working Class; one creed—Socialism. To the bona fide Socialist, not the bogus article, whatever was or is best in former Nations, races and creeds is now absorbed by and merged into the Nation of the Proletariat, the race of the Working Class, the creed of Socialism.

The “Logic of Events” is compelling the capitalist class and its caricature, the dominant majority of the S.P. National Committee, to light a whole chandelier of candles to see one another by. Like beacon lights on danger shoals, the chandelier warns the true, the thinking, the clean, the virile elements of the American population to give a wide berth to the lighters of such a chandelier, and rally around the banner of the one political party that stands upon the unshakable Marxian motto—“Proletarians of all countries, unite! You have nothing to lose but your chains, and a world to gain”—the Socialist Labor Party.

Transcribed and edited by Robert Bills for the official Web site of the Socialist Labor Party of America.  
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