

Man - The Conqueror

(A Book for Men, Women, and Children).

By E. E. JUDD & A. P. WARREN

This
Book is
Supple-
mentary



to the
S.L.P.
New
Series.

Published by the Socialist Labor Party of Australia (the first and only Revolutionary organisation in Australia, and the first to advocate Socialist Industrial Unionism).

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See back cover.

Our Party's Stand.

The Socialist Labor Party never compromises truth to make a friend, never withholds a blow at error lest it make an enemy.

In firm assurance of final victory, it pursues its course unswerved by weak desire for temporary advantage. It is ever outspoken and straightforward, believing that, in fearless independence, the integrity of purpose by which it is inspired will, in the long run, win the respect and confidence of those whom it aims to weld into a class-conscious, aggressive body.

Its propaganda is not alone to educate; it is to organise the working class for the [sole and exclusive purpose of ending Capitalism and inaugurating Socialism]. Until that mission is accomplished, it will stand like a rock, alert and watchful, yielding nothing.

The Impregnable S.L.P.

The [Socialist Labor] Party carries on its work of education encouraged by the knowledge that some day, somehow, something is bound to rip. And then, at that crisis, when the people, who have allowed themselves to be misled from Mumbo Jumbo to Jumbo Mumbo, will be running around like Chickens without a head, there will be one beacon light in the land burning as clear in that darkness as it is burning 'midst the clouds to-day; one beacon, whose steady light will serve as guide; whose tried firmness will inspire confidence; and whose rock-ribbed sides will serve as a natural point of rally from which to save civilisation.

—DANIEL DE LEON.

See back cover.

Introduction.

The Socialist Labor Party of Australia resolved (in April, 1925) to publish a New Series of Socialist Pamphlets, which would commence with the elementary matter and gradually proceed to the more complex.

The series will, among other things, (1) place the basic and vital facts relating to the Capitalist ownership of the Socially-operated means of production, transportation, etc., and the Capitalist exploitation of wage-labor, in their true light and relation to each other; and (2) set forth the means and measures necessary, in all highly-developed Capitalist countries, to end Capitalism and inaugurate Socialism.

The Socialist Labor Party of Australia also resolved (in September, 1926) to publish, from time to time, "Supplementary Pamphlets" to the aforementioned "S.L.P. New Series."

This Pamphlet is one of the "Supplementary Pamphlets." The names of others are to be found at the end of this Pamphlet.

E. E. Judd,
General Secretary.

July 21, 1931.

Preface.

These three essays epitomize the story of Mankind. They are entitled:—

(1) **Man's Progress in Retrospect**—which retraces Man's climb from the present back to when he was a member of the Ape family; and

(2) **Man's Progress in its Unfolding**—which starts with Man in the Ape stage and shows his development up to the present; and

(3) **Man the Conqueror**—which outlines Man's development and achievements from when he was a single cell to now.

As far as we are aware, this is the first time Man's Progress has been portrayed in the manner and form herein employed.

This book indicates, in part, how well-grounded is the Socialist demand for, and expectation of, "Socialism in our time."

We hereby gratefully acknowledge our indebtedness to all the Geologists, Archaeologists, Biologists, Historians, Philosophers, and others, whose work has made possible this little book.

July 24, 1931.

The Authors.

Man's Progress in Retrospect.

We, who stand upon the pinnacle of modern civilisation, regard as commonplace the many mechanical marvels with which we are surrounded. The railways and other means of communication, the great buildings—factories, shops, and houses—the good roads, sewerage and water systems; these are all so essentially a part of our environment that the average man finds it extremely difficult to visualise a world without them. But if we assume ourselves to be travelling back along the path by which man came to his present high estate, we shall see vanishing, one by one, as though they were landmarks, each and every invention that has made modern civilisation possible.

In 1920, for instance, many of the wonderful phases of radio are not developed and its use has not become universal. In 1910 the motion-picture show is a novelty, and the aeroplane an even greater rarity. In 1880

there are no aeroplanes and no motor-cars. Wireless is only in an experimental stage, and the X-ray is unknown.

As we proceed to 1830, we move through a changed world. Gone is electric-lighting and in its place is the gas-lamp. Gone is photography. Gone are all the great appliances of modern industry. Gone are electric trains and trams and reinforced concrete structures. Gone are the great steel liners and steel railway rails, for Bessemer has yet to invent his process. Gone, also, are railway locomotives, and gone, too, are iron liners—only the very smallest steamers compete with sailing-ships upon the ocean.

Soon we come to a time when Man's fastest means of locomotion is the horse. We are back in rural England in the 18th Century—before even the gas-lamp is invented—and the streets of even the largest towns are grim and dark at night. Nowhere can be heard the sound of even a stationary steam-engine. Crompton has yet to invent his spinning-machine and Hargraves his carding-engine. Calico is not worn, for no one has invented it.

As we proceed still farther, we pass the invention of the watch, then spectacles, the first telescope, then air-pumps, the barometer, and many other of the measuring instruments so necessary to man. Now we are in the 15th Century. The biggest ships are the Spanish galleons propelled before the wind. Printing is unknown. Coal is burned only by chance, for no one realises its potency.

We go farther back and reach the 10th Century, and we move in a sparsely populated land where the fear of invasion is to be matched only by the fear of dragons, witches, ghosts and demons. Roads are few and perilous. Towns are but the huddled huts of artisans at the foot of castle-topped crags. The iron-shod plough turns the furrows singly on the Feudal Baron's estate, and the reaping-hook harvests the grain.

Still farther we go across the years and turn to Rome. It is the time of the emperors—Nero and Tiberius. This, too, is the time of the alleged birth of Christ. Rome in all her glory is waiting for the long-delayed tramp of the invading Vandal's feet.

We pass to Greece and listen in Athenian market-places to the orations of Demosthenes. We go back to a thousand years before Christ—and blind Homer sings. Gone is all the glory of Greece; gone are her great thinkers and writers; her great temples and works of art; and, if we still wish to find Civilisation, we must cross the Mediterranean and go to Egypt.

Soon we reach the dawn of the Age of Iron—2,000 B.C. Back farther we go, and Man has copper tools—with which he builds the pyramids! No longer is there phonetic writing, and, to convey his thoughts to those to whom he cannot speak, Man makes pictures of things—the hieroglyphics.

Still back we go beyond the age of the pyramid-builders, and the records of time become uncertain. We are now in about 4,000 B.C. and Man is learning to use copper tools and hieroglyphics. Still farther we go, and now Man is using the polished stone knife and the polished stone axe for tools. He builds crude wooden huts and there are no towns; he builds no roads and his boats are little better than rafts; his agriculture is

of the crudest. But we come to an age when he knows not even that. He lives in lake-villages—houses of chipped logs built on piles in the shallow waters. He lives on fish and the product of the chase. He has not learned even how to domesticate animals. He cannot even make pottery and his weaving is coarse and crude.

Far back in the mists of antiquity have we journeyed, and it is not surprising that we are unable to date accurately this period, for even a system of numbers has not been evolved. The climate is warm, and vast forests spread over the greater part of Europe, rendering it uninhabitable save in isolated patches. But we go farther back and the forests recede. Europe is a paradise for game, and Man lives almost solely on the product of the chase. Now he knows nothing even of polished stone tools—those he has are rough-chipped. The climate is colder, and Man wears for protection the skins of animals only. Weaving he knows not.

We reach the year 10,000 B.C., and intense cold envelops Europe. Man has already acquired an artistic sense, and in

the caves, in which he shelters from the Ice Age's wintry grip, are to be found the perfect examples of his craftsmanship—from small figures modelled in clay, to frescoes adorning large areas of the walls of his caves.

For many thousands of years more Man is still man, though the farther back we go the cruder become his tools and the fewer their variety, until we arrive at a time when his sole implement is a poorly-shaped hammer-like stone, with which he breaks the nuts or opens the shell-fish on which he lives.

The periods of time now between each small advance are thousands—nay, tens of thousands—of years, even fire has not been put to use by Man; and, at last, with naught but his natural endowments to help him in his fight against Nature, Man's tracks merge with those of the ape, and he is no longer a separate group.

So, one by one, we have removed the bricks of that edifice we call modern civilisation, and we see a lowly creature at the base of that genealogical tree, with a brain

capacity so small that we marvel that its development upward were ever possible. But this lowly creature was Man's forefather! And once he took a step he rarely went back. Once a brick was laid to the edifice it formed a basis from which to build farther. Slowly and laboriously he worked, often never to reap the full advantage of his discoveries; upward his building grew, and each elevation made possible future elevations, until now it stands as a magnificent achievement. Yet, magnificent though it be, it is but the basis of the Socialist Civilisation yet to be.

“There is no darkness . . . [like] ignorance. Let us flood the world with intellectual light” (Ingersoll).

Man's Progress in Its Unfolding.

In the dim past, when the world wore a different aspect, Man did not exist. The highest form of being was the ape. He roamed the world and lived in trees. His brain was small, and his forehead receded from heavy eye-brow ridges which framed a pugnacious face. His nose was broad and flat and his jaw retreated. He was small of stature, with bent back, short legs, and long arms—which he used to help him run. He ate fruit, nuts and roots; and he sometimes picked up sticks and stones to ward off his enemies, or to knock his food from the trees, or dig it out of the ground.

One ape stock began to choose between certain stones, and to find one shape better adapted than others for certain purposes. Later still, he consciously struck off protruding parts of the stone so as to make it better fit his hand. He acquired an opposable thumb, which enabled him to grasp objects

more firmly, and he used his hands less and less to help him run.

Millions of years elapsed while he was making this progress, and changes took place in animal and plant life, in the geographical nature of his surroundings, and in the climate.

His branch of the family of apes evolves into Man. Now he begins to adapt sticks and stones more and more to his use, to improve his tools in form and utility, to chip them with more care, and to shape them differently for different purposes.

An Ice cap forms at the North Pole and spreads down into Europe for many thousands of square miles. The Ice drives all life south before it, and much perishes. When the Ice retreats, Man returns to dwell on the area over which the Ice has been, in places, thousands of feet thick.

The Second Ice Age comes, and drives Man before it, and once more he returns. The Third Ice Age comes, and drives Man before it, and still once more he returns.

After the Third Ice Age Man utilises fire. This gives him light and heat, and enables

him to cook food and preserve it. He lives in caves, and fire enables him to withstand the cold of the oncoming Ice Age.

Now he improves both physically and mentally. His brain increases in size and becomes finer in texture. His chin advances and his muzzle recedes. His limbs become straighter—his legs more capable of supporting his weight, his arms shorter, and his hands more dexterous. He chips his tools with still more care and he also invents a greater variety for different purposes. He develops art. He paints large frescoes on the walls of his cave, and makes small models of beasts out of clay on the floor. The 22,000 year Ice Age is ending, and Man is now in about 10,000 B.C.

The climate becomes warmer and he discovers how to fish. He tames the dog and gradually acquires the art of domesticating other animals. He builds lake-villages—huts of chipped logs in the shallows of lakes. He begins to make vessels out of mud for holding water, and gradually evolves pottery. He begins to weave coarse cloth.

Now, instead of just chipping his tools, he begins to polish them, and they become still finer and better edged. About 6,000 B.C. he discovers the art of cultivating plants. This great achievement enables him to live on a smaller area. He begins to live a more settled existence.

Slowly he evolves towns and political organisation. He invents the wheel, and discovers the necessity for roads. He commences to irrigate the soil, and pay attention to the seasons. He finds it necessary to record happenings, and he evolves picture-writing. Now he smelts copper, and with it makes finer and better tools than the polished stone ones, and these are his tools when he arrives at the threshold of civilisation—4,000 B.C. He is building the pyramids!

He develops picture-writing into phonetic-writing, and then learns to smelt iron, with which he makes harder tools.

These ideas spread, and now Egypt, now Mesopotamia, and now Greece, become civilised. The great thinkers of Athens evolve and develop the exquisite arts.

From Greece the ideas spread to Rome. Now Man develops law, and constructs fine roads for Rome's conquering soldiers and her commerce. Now the Christian era dawns, and the Roman Empire decays. Man now endures a thousand years of war—of famine, pillage, death, and desolation—it is the period of the Dark Ages whose chief fruit is superstition. Most men fear dragons, witches, ghosts and demons; and the poor also fear the wrath of their Feudal lord. Many live in huddled huts at the foot of a castle on its crag. The roads are few and perilous to travel upon, and only isolated cities possess any culture.

Man reaches the 12th Century A.D., and the Dark Ages begin to give way before the new dawn. Gunpowder is invented and helps to shatter the rotten foundations of the old society. Printing is invented and knowledge is made more easily accessible to Mankind. In comparatively quick succession Man invents many things—a sail which enables a ship to proceed either with or against the wind, the barometer, air-pumps, telescopes, spectacles, watches, and a host of other things.

When he arrives at the 18th Century, Man quickens his rate of progress. Calico is invented. Hargraves invents his carding-engine and Crompton his spinning-machine. Steam is applied to productive enterprises and coal-gas to lighting purposes.

When the 19th Century dawns, Man's rate of progress is further quickened. So far he has had no faster means of locomotion than the horse, but he now applies steam to transport both on sea and land. Soon he encircles the globe with railways and his steamships ply on all the seven seas.

He now makes machinery with machines. He discovers new processes of making and strengthening steel. He generates electricity and obtains a better light. He invents the telegraph and flashes knowledge across mountains, seas, and oceans, and from continent to continent, almost as quickly as he can speak. He invents the telephone and learns to send his voice along miles of wire. He invents and applies commercially the internal combustion engine. He evolves the motor-car and is experimenting with the aeroplane.

Soon he improves the aeroplane and makes it practicable. He invents talking-machines and motion-pictures, and applies the X-ray. He develops great plants for making steel, and fabricates with it and concrete immense structures throughout the world. He applies electricity to transport, and with it quickens production. He develops wireless telegraphy, and broadcasting becomes an everyday custom. His inventions come ever nearer perfection, and their effects become ever more tremendous in scope, until to-day he stands surrounded with a world of mechanical marvels.

So, one by one, we have reviewed the stages through which Man has evolved from a member of the Ape family of ten million years ago, to the complex being he is to-day. We have seen how Man has developed his tools from stones and sticks to the mechanical marvels of modern civilisation. We are proud of him and his achievements. Yet what he has achieved is but the ground-work for what he will achieve. His past justifies a great hope for a glorious future.

Man The Conqueror.

I wish to speak of Man the Conqueror: to trace his development from a thousand million years ago—when he was but a single cell and floated in the primal ooze—to now, when he is a complex being and soars amid the clouds.

I see at first a world in semi-molten state, shrouded in steam—too hot for seas to form. I watch it as the cold of space solidifies its crust, till the steam condenses and falls upon the wrinkled surface, where it gathers in the hollows and forms the seas. And there I see life's history begin. Elements combine and chemical relations develop, and at last a speck of jelly evolves, which multiplies itself by repeatedly dividing. I watch this speck of jelly evolve into a colony of cells, then into a ball—a sphere dented at the top. I see it evolve hairs for propulsion—feelers to warn it of danger or to detect food. And then some cells evolve into organs, and others into a protective covering.

I see it become a sea-worm; a soft-boned fish—evolving into a hard-boned one with teeth. Now it acquires lungs and seeks the air and sun. It lives for eons part of its time in the sea and part on land. It evolves feet and toes and then a jointed head, and within that head a brain. It becomes a reptile plated in armor. Now it evolves hair, and from being an egg-layer it becomes a mammal—a being which suckles its young. I see it change in shape until it is ape-like. It lives in trees, eats nuts and roots, makes crude sounds and roams in bands.

I see him leave the trees and rely more and more upon his hind legs for locomotion until he stands upright. I see him evolve a hand with an opposable thumb, and examine sticks and stones inquisitively. Then I see him take a stone and use it against his enemy, or to dig for food.

Then I hear him warning his fellows of danger or telling them of a find of nuts. I see him fly to the trees in fear of wild beasts, or cower in terror whilst the elements in fury lash the forests. I see him choose his stone tools with greater care, and chip

them to a more effective form. He sharpens and carves sticks. His brain grows larger. He puts handles on his stone tools.

When first the cold of the Ice Age comes, I see him shiver and fly southward to warmer temperatures, or perish. Now I see him using fire and wearing the skins of animals. When the fourth Ice Age comes, he shelters in caves and remains to brave it.

Proudly I watch him there in the long Arctic-like nights evolving art, and I see how skilfully he draws other animals. I see his women sewing skins together with sinews, and gradually evolving cloth, whilst he evolves the harpoon for fishing.

I see him, as the climate improves, go forth on his sledge across the snow to bring the carcass of a deer, or even a mammoth, for his household. I see him evolve a polished stone axe and a polished stone knife. I see him tame the dog to help him hunt. I watch him erect crude huts of logs, and build a raft of reeds to cross a river or lake—then build villages on the lakes.

I see him erect huge dolmens and other stone monuments to commemorate dead chieftains, and evolve the idea of a soul. I watch his venturing upon unknown seas—guided only by the stars. I see him cultivate cereals and make bread, domesticate animals, and evolve a sun-dried pot for carrying water. I see him smelt copper, and with copper tools erect the pyramids.

I watch him evolve picture-writing to record happenings, and evolve the wheel and the chariot. I see him build roads and towns, and mould stone into beautiful buildings. He is smelting iron and using standardised picture writing. Now I see him writing on clay tablets, now on copper tablets, and now producing signs to represent sounds. Now he writes on parchment with ink, and at last he has evolved civilisation.

Now his stone hammer has become a steam-hammer that strikes a blow of 100 tons; his sledge has become a locomotive engine of 400 tons; his raft of reeds has become a giant steel liner or battleship of 50,000 tons; his mud-hut has become a magnificent reinforced concrete skyscraper of 80 stories; his

colony of huts has become a vast city of huge buildings, swift electric trains, giant steel bridges, and a population of seven millions.

Now I see him travel by motor-car at a speed of hundreds of miles an hour; rise in his aeroplane and out-soar the birds; flash wireless messages around the world on electro-magnetic waves; store sound, and listen to the voices of those long dead; measure and weigh the earth; penetrate the illimitable depths of space, and find new planetary bodies with astronomical formulae. I see him conquer the elements before which once he cowered in fear.

Yet it was not only the elements with which he had to contend. Priests and kings oft hurled him into dungeons and fed him to the faggot's flame. He pressed on despite them; and despite the craven-hearted with their constant cry: "You'll never beat them, they are too strong for you," and despite the poor fool who whimpered: "You can't do it!"

Already Man has triumphed over those who sought by fire and dungeons to enslave

his mind. He will not listen to those who cry: "You can't do it!" Nay; for "You can't" is the cry of the decaying or dead people. "We can and will" is the cry of the living people. Their watchword is "Forward!" Their hope is in MAN THE CONQUEROR! His battle-cry is "ON! AND ALWAYS ON!"

Man to-day is but a link between the Ape and the Man that is to be.—Adapted from Nietzsche.

* * * *

"Man is something to be surpassed. What have you done to surpass Man?"—Nietzsche.

* * * *

"Philosophers have only interpreted the world differently, the point is to change it."—Karl Marx.

The Socialist Plan

for

Australia

by E. E. JUDD.

(This pamphlet is an extended statement, in large type, of Chapter Three of "How to End Capitalism and Inaugurate Socialism.")

This pamphlet contains the most comprehensive statement yet published of the means and measures necessary throughout the English-speaking world for the ending of Capitalism and the inauguration of Socialism.

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This statement is issued by the Socialist Labor Party of Australia—whose indebtedness to such great Revolutionary thinkers as Karl Marx, Frederick Engels, Wilhelm Liebknecht, Daniel De Leon, and Nicolai Lenin is hereby gratefully acknowledged.

Price 6d., posted 7d.

(An S.L.P. Supplementary Pamphlet.)

"The Parsons"

(A Story of Imposture).

Edited by E. E. Judd.

Priests and Parsons who use religion for base purposes are the subject of this book. Some of the least serious charges are that they have supported war and conscription, that some of them are shareholders in cannon factories, and that many of them made money out of the great war. The clergy often denounce the Socialist Movement, and say that it "attacks religion," etc. The book replies to such statements, sets forth authoritatively the Socialist attitude to the great Churches of to-day, and states very clearly the Socialist view of the Early Christian Movement.

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