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THE KILLING OF COMRADE "GINGER" GOODWIN



Comrade Goodwin was shot and instantly killed by Constable Campbell in the woods near Comox Lake, Cumberland, Vancouver Island, July 27 whilst evading the Military Service Act. At the inquest Chief Constable Stevenson of the Provincial Police swore that the bullet which killed Goodwin was a soft-nosed one. The man who did the shooting has been committed to the Assizes for trial.

OUR BOOKSHELF

AN OPEN LETTER.

Vancouver, B. C. July 15th, 1918.

To Comrade Herman Cahn.

Author—"The Collapse of Capitalism." (Chas. H. Kerr & Co., Chicago. 50c.)

Dear Comrade:—

Were "the wish father to the thought" I, too, would be very strongly tempted to at least expect the fall of the present system within the year prescribed by you, even if I were not prepared to don the garment of the prophet with you and announce that "its downfall, root and branch, will be positively assured by a continuation of the war for, say, another year." What shelter we might find behind the qualifying "say" would, of course, be a consideration for our present purpose we must leave it out of the discussion.

Marx may have been under a somewhat erratic impression with regard to the lease of life determined for capitalism; he may have carried such inferences into some of his writings; but, Comrade Cahn, I can not find any prognostication of his in the "one year" class.

I wish that I could see clearly "that a new force has grown up which no longer leaves the downfall of capitalism to the vague future . . . but makes the coming of that great event a matter of figures."

Incidentally, to show you that I hold no brief for the defence of Marx, I would consent to your stripping of the Prophet's Mantle from his shoulders and would touch no ink in protest against your placing it upon your own shoulders (however ill-becoming it might appear there) could you but present me with the promised mathematical calculation. After perusing your work I do not find myself possessed of to me, satisfactory data on the point. Hence, no ink.

Had you stated that conceptions of science change, instead of "all sciences are subject to change," I would have one less point to seek further information upon from you. My impression has always been that the science of any particular phenomenon must always be based upon the natural laws underlying that phenomenon. And you go on to say that "no science changes as continually and rapidly as economics"; also that "developments of over-shadowing importance have taken place since Marx," and "Marx's forecast—based on the economic conditions of his time—is subject to modification by later economic developments."

In view of my conception of science, I cannot see that it is continually changing, or that developments of overshadowing importance have taken place, or that a forecast based upon natural law can be subject to serious modification. All this, of course, providing that the scientific analysis in the first place was in conformity with the natural law underlying economics.

And I cannot gather from your statements any instance in which Marx departed from that method. Consequently, I cannot admit that any "essential," "modifying" or "later" phenomena have arisen "rendering the earlier (Marxian) prognostication obsolete."

Your "new factor" in the problem consists of the medium of exchange and measure of values. You must pardon me if I cannot see anything particularly new or essential in this factor. It may be that "hearing, I understand not." If this is so, you will no doubt be good enough to assist me. I will proceed to present to you some of my difficulties that prevent me, for the present moment, from agreeing with you in toto.

If you had treated this matter as a particularly interesting symptom of the decay of capitalism; had you gleefully pointed out the squirmings of the "salaried" and "stated income" sections of society; if you had shown it to me as just one of the absolutely necessary accompaniments of the frantic endeavors of our "betters" to remain "better"; then, most of this ink might be conserved for other purposes. Now must I ask for more explicit enlightenment, or, possibly, that the matter be told me in simpler terms, else, I must agitate pen against this discovery of yours of a new and immediately fatal foe of capitalism.

I am not endeavoring to represent you as being in any way antagonistic to the principles of economy as laid down by Marx and applied by him in his day. As I understand you, you direct the terms "stagnant," "atrophied," "merely scholastic," "detached from the living present," "obsolete" and a few other like qualifying adjectives toward those who still maintain "that nothing essential has changed."

With a number of others, I still insist upon keeping uppermost the point at which we as workers are exploited, and can see no essential change in the situation that calls for a change in the point of view or for even the slightest change of position. Of course, this statement does not ensure me against an accusation of mental atrophy. Undoubtedly, I must carry that around until such time as my conception of the situation tallies with yours. However, were it possible that your diagnosis should at some future time be shown incorrect, the injury to myself and associates will not be irreparable.

That "abstract gold," "concrete gold," money of account, "bank credit," "paper circulation" and other like symptoms of acute financial indigestion are very prominent signposts on the skidroad, nobody will deny. But the skidroad with its grease and grade is the essential matter to the log. We cannot well misread the signs if we pause to look, but we are slipping so quickly that it appears incongruous to direct attention thereto in a way that tends to draw from the main issue.

Human slavery existed before there was any recognized medium of exchange; human slavery survived the vicissitudes and depreciations of various measures of value. I would not ask you to prove that there must remain a medium of exchange in order that slavery may endure for I recognize the difficulties in the way of proving any such supposition. But I cannot refrain from pointing out the fact that there is this difficulty.

We already hear rumours of direct barter between certain nations proposed for both immediate use and for the basis of after-the-war trading. Also, I would point out that the slave's portion always has been to merely handle an order on the social store-

house for that portion of his produce that he must have in order to exist and reproduce himself. As long as this order covers those wants we find the spirit of rebellion spreading very slowly. I can see no fatal flaw in capitalism as long as the committees of the ruling class attend to this matter.

There are two matters to which the ruling class must pay special attention, as I see the situation. Firstly, the disposal of surplus values, and secondly, the organization of their business in such a way that panic and anarchy may be minimized. An intelligent handling of the former problem would almost eliminate the latter entirely.

What is the basic trouble with our society? What is the cause that determines the manifold symptoms of disease apparent? Is it not the surplus value problem? If the effects of this malady had not shown up in a war and its concomitant currency depreciation, would they not have shown up in other ways? For instance, in choked markets, industrial congestion, more unemployment, increased armaments, soup kitchens, loss of confidence and other like phenomena? From the capitalist point of view, is not the present routing the less unpromising of the two? Is not the route via depreciated currency preferable to the otherwise certain industrial holocaust? And is it not also the path of less resistance?

You appear to me to have mistaken an effect for the disease. Perhaps, I should say that your diagnosis has not convinced me that you have discovered a new basic agent. My impression is that if a means of distributing or dissipating the products of work can be found to continue what is now being so well achieved by the war, then the currency and measure of value questions can be compromised. The only essential to slavery, as I see the matter, is a productive and content working class. Should some means of getting rid of the values created be thought of, so that the workers could be kept in work, then seeming concessions could be handed out to them almost indefinitely.

Rather than risk the unknown terrors of Socialism I can imagine the capitalist class consenting to a silver, copper or even a ten-grain-gold-dollar standard. Any move such as that would engender furious strife between sections of the "masters," but necessity is going to drive them to many strange antics.

A universal currency depreciation, such as we are now experiencing, will ruin many of the small fry among the capitalists. The figures on both sides of the bank ledgers may run into your "astronomical figures"; five years more of war may possibly see the purchasing power of the legal-tender-paper-dollar equivalent to the nickel of today; the war expenditures of the nations may touch the thousand billion mark. What does all this signify? To me, it simply resolves itself into a new method of distributing surplus values that we might designate a new method of taxation. We are not working on a gold basis today (as you point out) and the establishing of the legal-tender-paper-dollar is simply a camouflaged confiscation of surplus values. The handling of the figures is merely a matter of book-keeping and I am certain that a sufficient number of competent slaves can be found for that purpose.

Trading balances between-nations could well be

handled in a central clearing-house and possibly a small amount of gold, or other value-bearing commodity be used there to balance accounts. With all values produced still at the disposal of the dominant class, I really cannot see any serious difficulties in the matter of keeping the slaves supplied with their due orders thereon. And, if I might also be permitted to prognosticate, I should say that the brains at the disposal of the capitalist class will very probably be able to figure out the disposition of very material quantities of surplus values. If society tolerates the present method of handling these values then I am convinced that, from the capitalist point of view, the future is very hopeful.

No, I am not a pessimist. But there are various classes of so-called propaganda, and I am unable to see that the spreading of the idea that "the continuation of the war for another year will positively mean the end of capitalism," can be of any use to us. In fact, should your assertion turn out to be incorrect, I can imagine that it would be detrimental.

Comrade Cahn, I will back with my last ten cents Class Conscious Capitalist Class against an Unconscious Slave Class!

You can see the nail. Why not hit it on the head!

Yours in revolt,

W. W. L.

SECRETARIAL SCRAPS.

In the April number of the "Radical Review," its editor, Comrade Dannenberg, in an otherwise preciative review of the Manifesto of the S. P. Canada, found fault with the Party's attitude towards "Socialist Industrial Unionism." This considered, to use his own words, "a serious defect in an otherwise impregnable and unassailable position," and invited a justification of that attitude within the columns of his magazine. The invitation was taken advantage of and Comrade Harrington, a member of the Vancouver Local and well known Clarion readers as a frequent contributor to its columns, has taken up the pen for his Party.

In the July issue of the "Review" will be found Comrade Harrington's justification of our stand and rebuttal of Dannenberg's strictures upon it, together with Dannenberg's reply, in the opening of which he generously refers to Harrington's article as "dignified and truly scholarly" contribution to the discussion.

The nature of Dannenberg's reply necessitates that Comrade Harrington again take up the cudgels for his Party in some future issue.

The magazine is published by the Radical Review Publishing Association, East Seventeenth St., New York City, 25c per copy, or \$1.00 per year. Issued every three months. Those interested should make a point of following this discussion to its conclusion.

We are badly in need of copies of the Clarion for June, 1918. Will our readers who have any to spare send them on to us at 401 Pender St. E., Vancouver, B. C. Thank you.

FARMERS' FORUM

SOCIALISM VS. THE FARMER.

Bruce's article on this subject in the Clarion of June gives to my mind a more clear and definite presentation than I have had hitherto. He does two things in that article it seems to me. He clears the ground of wrong theories and indicates the direction in which a proper understanding of the matter may come. He says that agriculture has not kept pace with other industries and still retains in part its feudal character. That is to say, it is not to any large extent a really capitalized industry. Consider its nature. It is the oldest, the largest and most widely-spread industry the world over and exists in all stages from its most primitive forms to the most up-to-date methods. Such as it is, it has sufficed hitherto to supply human needs without offering a special field for capitalist exploitation, except in certain limited spheres, where a beginning has been made. There is only one condition that determines this matter of capitalization of industry and that is profit. As long as there are new lands to open up, free and accessible to the working class, and as long as agriculture, as it exists now, is sufficient for requirements, the average farmer is in competition with his fellow slaves of the other industries, and such competition and conditions will insure this industry being run as cheaply as possible and will keep it an unpromising field for Big Capital. But when free access to land ceases and agricultural production also ceases, or threatens to cease to supply requirements, then conditions will attract capital to take up that industry on a large scale and the inevitable will happen—the expropriation of the farmer and his more definite and obvious enslavement. Whenever the supply of any article becomes limited or the demand for it increased sufficiently to guarantee a certain profit, Big Capital will gradually take control, with the accompanying expropriation (if necessary), and enslavement of the hitherto free or partially free producers of that article. In recent times, rubber has increased greatly in demand with the consequence that the rubber-producing industry is being capitalized in the large sense of which I speak, with the result of the expropriation and enslavement of the natives who formerly owned and traded their product.

Fishing is an industry in process of capitalization. Incidentally I may remark that, where he is a free-producer and not a wage-earner, the fisherman is still practically a slave because he is in competition with other slaves and he is therefore—like the farmer—subject to the condition of being robbed in production—of selling his labor-power to a capitalist or to the capitalist system at its cost of production.

I suppose it is an inevitable law, with no exception, that, where sufficient profit offers, Big Capital will step in and gradually bring that industry up to date in economical and efficient organization and

methods of production. It is evident that this process has not taken place in agriculture, or has only just begun, owing to the conditions I have described and the great difficulty of concentrating and organizing such an industry. But it seems evident that this process will take place in and revolutionize agriculture, indeed must do so if the world is to be fed, unless the superior methods of industrial co-operation, implied in Socialism, supervene before capitalism has done the work. But till this process has involved the greater part of agricultural production, this industry, although existing under Capitalism and subservient to it, cannot be spoken of as a fully capitalized industry, and the economic position of its workers will be more or less paradoxical and anomalous, varying as it does between the wide ranges of tenant-farmer as in England, produce-sharing as in Italy, peasant-proprietorship as in France and elsewhere, or pre-emptor and new-settler of this continent. Nevertheless, inasmuch as the struggle for existence under Capitalism has caused the competition of the ordinary worker or wage-slave up till now to enter into and affect agricultural production, in the same sense that water seeks a general level, the agricultural producer is generally bound by the conditions of the exploited class at its cost of production, and is, therefore, robbed in production. He will probably never realize as a class just where he stands till he is expropriated and his enslavement is complete. There are doubtless a few cases in other industries, besides agriculture and fishing, where a man passes as a free-producer—as the cobbler who makes boots, the watchmaker who makes a few watches, the countrywoman who spins her own wool and makes and sells socks, sweaters, etc., but their product competes with the product of the capitalized industry and their labor with that of the wage-slave. To put a farmer in the capitalist class because he employs a few laborers, or to suppose that he appropriates their surplus-value is, I believe, a mistake. He is exploited as much as they, in some cases more. If he is a really capable and skilful farmer, with a good farm, favorably situated, he may occasionally rise to the level of the professional man, but that is exceptional and it is with the average we have to deal. As a rule, his position varies within much the same limits as that of the ordinary working-classes, from unskilled to highly skilled laborer, including that of foreman or even manager.

Suppose we had what is called State-Socialism, the ownership by the State, as it is at present constituted, of the land, etc., and means of production; the farmer would no more cease to be exploited than the wage-earner; he would still be exploited in the interests of the dominant class, only under a more highly organized and efficient system, in which the final and complete consolidation of capital would have been achieved. The system would still levy toll on him as on the wage-slave in the interests of

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Editorial Page

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THE THIRD INTERNATIONAL

We have with us the super-optimists, who confidently predict the downfall of the social structure in the immediate future. A multiplicity of reasons are advanced as to why such a contingency must occur. The financial mechanism, they claim, cannot stand the strain imposed upon it. The enormous borrowings transacted by the contending nations unavoidably steer them to the rocks of bankruptcy and ruin. The ever lessening ratio of gold to the lavish flotations of paper currency must hasten the day that renders credit and exchange impossible. The awakening of the proletariat to an understanding of their own interests, with a consequent social revolution, are all reasons why, in the minds of many, capitalism has run its race and must now succumb to the forces which itself has nurtured.

While we admit the remote possibility of such a happy climax we cannot fail to notice that the signs of the times favor the theory that the system of today is elastic enough to weather the storm that is howling around it and still retain its position when the storm subsides. That master and man, even though their social relations are considerably modified, will still adorn the extremities of post-bellum society.

Granting, then, that class antagonisms have not been eliminated; that the struggle between oppressors and oppressed is still a reality, what must be the position taken by the representatives of the working class in the new International? Will it be a replica of the first and second Internationals with all their frailties and shortcomings, their egregious blunders on every issue that arose when national factions of the master class found themselves at loggerheads with rival factions? Or have we learned a lesson through their mistakes that will enable us to shun the paths of anarchism and take the only

stand consistent with a revolutionary proletariat that of demanding nothing less than our class emancipation?

However the majority of the workers may view the situation—whether they shall still adhere to the time-worn, futile tactics of the past which are only too well known to every student of history, or adopt an attitude of uncompromising hostility to every vestige of capitalist authority—we venture the assertion that the nucleus of a new International, comprising the educated revolutionary forces of all nations, will present its programme at the coming of peace. Such a nucleus is to-day in the making, composed of the Socialist Party of Great Britain, the Workers' Socialist Party of the U. S., and the Socialist Party of Canada. Here we have three parties with precisely the same mode of action, built on a common foundation—the rock of science, and having in view the one objective—the wealth of the world for those who produce it. That other parties in other lands, or at any rate sections of the proletariat in those divisions, endorse the same means of relief from class oppression and will gladly cooperate in the course of freedom must be admitted by all students who seriously follow the trend of events. The countries that have given us our great teachers—Marx, Engels, Dietzgen, Lafargue, and Labriola, can surely be looked to for some assistance in spreading the propaganda which these pioneers so strongly endorsed.

F. G.

IS MARXISM ON THE WANE?

IT is not the policy of the daily press to let sleeping dogs lie. The influence of Karl Marx is on the wane, and every one must be made aware of it. According to Walling, his conception of things is rendered obsolete by the advancement of science. Heron denounces his system as too grossly materialistic to suit the spiritual needs of man. Spargo declares Marxism contains many flaws and that Socialism is destined to great growth after the war, but it will not be "the doctrinaire socialism of Marx." Many others consider Marxism is doomed—well, just because.

To take the least of these first. Spargo in the New York Times, quoted by Current Opinion for July, states with his usual disregard for facts, that for many years, "Marxism and Socialism were regarded as synonymous terms. The great Socialist leaders in Parliaments called themselves Marxists, and the words of Marx were held to be almost infallible. The movement has indeed been more Marxist than Marx. Indeed, Marx was fond of saying, "I am no Marxist."

As Spargo is Welsh, by God, the indeeds can be so charged.

There is one deliberate lie which requires atten-

tion here, and that is the alleged saying of Marx.

At a time when France was teeming with misconceptions of what Marxism was; when even his personality was unknown, there existed some who called themselves Marxist. Marx, being asked what group he would join were he in France, replied, he was uncertain, but at any rate he would not be a Marxist. Spargo, notwithstanding his Biography of Marx, could never lay claim, under any conception, to being a Marxist, and there can be no doubt could Marx have read that childishly idiotic yarn of Spargo's, "The Marx He Knew," he would have emphatically declared, were his the choice, he would not be Karl Marx. If all the evils charged to his account were proven against Marx, it would not merit that gross and puerile slander on his name.

Spargo also states that "the rise of the Revisionist school of Socialists led by Bernstein in 1899 marks the beginning of a conscious abandonment of Marx by a considerable part of the Socialist movement."

The rise of this school marks an attempt on the part of intellectuals to excuse their political trafficking of the working-class by entangling the Revolutionary movement in Reformism. To do this they had to put the influence of Marx on the wane. Bernstein, therefore, in 1897, not 1899, joined the ranks of professional economists who were endeavoring to nullify the influence of Marx, by destroying the validity of his theories.

The question of compromise had been prominent at Cologne in 1893 and again at Hamburg in '97, on both occasions compromise and alliance with other parties had been forbidden. Notwithstanding this, in Baden and Bavaria, Social Democrats effected compromises with other parties in the State elections. Bernstein appears to have been the first to advocate contesting these elections and was much concerned with "practical politics."

If, as Bernstein declared, Socialism was the ultimate goal of Liberalism, obviously compromise with the Liberals was good tactics. On the other hand, if the theory that political parties represent class interests, and that working class interests are opposed to those of all other classes, has any foundation in fact, compromise with other parties is inadmissible.

Compromise could be justified only by the overthrow of Marx and his system of thought. And the extremely lame attempt by Bernstein disgusted even his own adherents. Following him came Masaryk (1898) and the host of Marx critics who, while far outclassing him in critical ability, have achieved no greater success by their tremendous labours.

The only influence these bulky and profound volumes possess consists in supplying available excuses for those glad-rag Socialists who wish to follow in the footsteps of Bernstein, Guesde, Spargo, Symonds, etc., who find the uncompromising nature of Marxism too strong for their stomachs in more senses than one during these times which try men's pork and beans.

As the man whose name appears in the author's place of a biography of Karl Marx, Spargo's words might have some weight. But only as such. Most

of those engaged in killing Marx, at least discuss his system. Spargo contents himself with sweeping assertions. No so William English Walling, in "The Larger Aspects of Socialism," published in 1913.

Here we are told that, "the phrase, class-struggle, is a survival from the middle ages," and that Socialism "is not a struggle between classes; it is a struggle of the ruling class against the rest of the human race." "Talk of a class struggle," declares Walling, "gives the anti-Socialist a useful argument." If two classes are struggling for supremacy, each selfish, "the only way to stop the struggle is to stop struggling." The way to end such talk is to reply, "there is only one class, the class that wants to rule humanity. . . . A class-conscious worker, engaged in a class struggle to advance the interests of his class, without any further aim, is exactly the opposite to a Socialist. . . . The present struggle is an anti-class struggle, being for the first time a struggle of all the people against the ruling class."—Page 9.

I have no intention to follow Walling through all the metaphysical maze he has constructed in the name of Pragmatism. The point at present to be observed is that Socialism has nothing to do with the class struggle.

Now the Russian correspondent of the New York World, Arno Dorsch-Pleurot, maintains that, "all Socialism is responsible for class war. It is the very basis of Marxism." He is correct in this, curiously he goes on to state that "this, culminating in Russian Bolshevism, which definitely turned its back on democracy, and so has dealt a death blow to Marxism." He states that "when Marx wrote, 'Workers of the World Unite,' did he have any idea of the misery he was preparing for the whole world, the proletariat included?" I venture to say he did not. Nor did he realize what a mass of misery he would cause among those scribblers whose pork and beans are made palatable by trading upon the revolutionary aspiration of the working class.

It is astonishing how copiously the watery flood-gates of the eyes leak over the Russian situation; so much so, that misery and democracy in other and civilized parts of the globe are obscured. As slaves we are not prepared to shed tears over Russia's rape of democracy, nor yet over the misery supposed to exist there. We have no need to go that far for so little cause for apprehension. There are other places than Russia where people are "forever mouthing the word 'democracy' and have refused to have anything to do with democracy," as Dorsch-Pleurot accuses the Soviet Council of doing.

Walling quotes Pankovitch thus: "To the alleged objective science of society they give the name of sociology; and the sterility, the lack of results which is everywhere in evidence, in the countless books of these sociologists, furnishes the best refutation of their contention that social truth is born of dry book-learning, rather than of participation in the social struggles." That is a plain enough statement, but Walling performs a strange bit of word jugglery with it. Immediately following the quotation, we read: "Social truth is born in social struggles." What a pity that this momentous revolutionary concept should lie buried among so many lesser

and more partial truths. This truth, and this alone, is the essence of all Socialism from Marx to modern pragmatism. And this truth in itself is a sufficient basis for a complete revolution in every phase of our present class culture" (emphasis in original).

Without considering the exaggerated value of the metaphysical ravings about "truths" forming the basis of a complete revolution of anything, much less, "every phase of our present class culture," let us look without hysteria, first at what Pannekoek says and what Walling reads into it, and then at its significance. You will note the words, "of participation," are omitted from Walling's version. "Social truths are born of participation in the social struggles." It might be by "tychism," as the pragmatists call chance, that this serious omission occurred, but as it is in the original, it shuts out Walling, Spargo, Herron and all the horde of intellectuals who would lead the workers to a new, or for that matter, to the old Jerusalem.

However, this "momentous revolutionary concept" may be found in the famous thirty-second chapter of Capital. There we are told that side by side with the development of capitalism grows the revolt of the working class, "a class ever increasing in numbers, and disciplined, united, organized by the very mechanism of the process of capitalist production itself," and that in all these so-called social truths amount to a consciousness of social needs and a realization of the means whereby they may be secured.

The disciplining, the uniting, the organizing of the working class has not come to a period. The present war has produced one situation not ordered nor designed by any military board of strategy. Russia may be the only country during this war to experience working class supremacy. If our newspapers give the facts, her near neighbor, Hungary, is likely to follow, her example any time. However, one at a time is fairly good fishing, and we have in Russia a complete vindication of Marx and his very much criticized thirty-second chapter of Capital. "The knell of capitalist property has sounded, the expropriators are expropriated."

So far as his influence goes, governmental enquiries in various countries lead invariably to the conclusion that the main and most disquieting factor in "Labor Unrest" is the influence of Marx.

Of course, they don't put it in that way. German philosophy and political economy is what these investigators call a theoretical system elaborated by a Jew exiled to England. A theoretical system which could have been produced, at the time it appeared, in no other country, and possibly in no other town than that which saw its origin—London, England.

Marxism may be on the wane. But it is the "Marxism" of Spargo and his kindred intellectuals (save the mark).

But the Marxism of the plug; of the class struggle; "the Marxism of the first International of glorious memory," and of "the last International of final victory," the Marxism of Marx requires us. Its insurgent strength is felt and feared by every government. Its goal is the end of class-strife and slavery, as its sure success is contained therein. Always reserving the improbable alternative of civilization's complete collapse.

THE INCEPTION OF CAPITALISM (Continuation of Industrial History Series)

The 15th century may be said to mark the gradual breakdown of the feudal system. Less than a century after the Peasants' Revolt, labor rents, which were so marked a feature of early feudalism, became the exception rather than the rule. Land tenure no longer involved personal allegiance to a lord, but became a contractual relation based on a money payment.

In the last half of the century, the feudal aristocracy was practically wiped out in the Wars of the Roses, which were fought between the two leading baronial houses of the time and their retainers. This placed the political power of the country in the hands of the industrial classes, who were not slow to make use of it for their own interests.

With the discovery of America and the finding of a new route to India by way of the Cape of Good Hope, industry and trade received an impetus such as they had never known before. New markets, unlimited in scope, were now open. Opportunities undreamed of presented themselves on every side. It was truly the dawn of a new age.

But before a free commercial development could be obtained, many things connected with the feudal system had to be pushed out of the way. Restraints of trade, which were necessary in the early days of industry when markets were limited, had to be replaced by a system of free competition. Privileges had to be wiped out and substituted by equality before the law. The programme of the day was indeed a revolutionary one. Anything and everything that did not conform to, or harmonize with, the requirements of the new order quickly met their doom.

It is therefore not hard to understand why the monasteries were suppressed and their wealth confiscated. Their monopoly on land, together with their slow, settled methods of cultivation, and their opposition to the growth of science, interfered greatly with the expansion of the time. In 1536, the smaller monasteries were suppressed, and a few years later, the larger ones.

The land thus acquired was divided among the followers of Henry VIII's court, and in this way a new landlord class was founded. But very different were their methods from those of the monks. The increased demand for wool, caused by the growth of cloth manufacture, following the development of new markets in America, made sheep-raising the most profitable way of utilizing the land. But sheep-raising required large tracts of land, and few laborers. The result was that thousands of peasants were dispossessed of their holdings and set adrift without work or a place to live. Many of them, no doubt, found their way to the towns and became engaged in industry, but in this period of transition from feudalism to capitalism, manufacturing was not yet sufficiently developed to absorb them all.

Pauperism was the natural outcome of these conditions, resulting in much professional begging and thieving. The only remedy that legislation could provide for the situation was a series of heavy penalties for these offenses. Needless to say, such unscientific methods failed to improve matters, but only intensified the misery that existed.

The suppression of the monasteries threw a flood of labor on the market, and of course this had the effect of reducing wages, but a still more powerful factor in

this direction was the debasement of the currency, which took place soon afterwards. This was repeated several times, until a shilling came to contain only half the amount of silver it represented. The result was that prices rose on every hand, yet wages remained the same or increased, but slightly. What the Statute of Laborers had tried to do, and failed, the debasement of the currency performed most effectively: wages were now only half (in purchasing power) what they were a century preceding.

Another item on the program of the time was the confiscation of gild lands. The gilds had taken over a lot of land after the Great Plague when land was cheap, and their resources were therefore considerable. The gilds, however, were at this time functioning mainly as beneficiary organizations, their original power over trade having been gradually wrested from them. The confiscation of their lands, therefore, had the effect of withdrawing from the people a source of much needed benefit and assistance.

The position of the English artisan and laborer grew steadily worse from this time on. In 1563 a maximum wage was again fixed by statute. This time no difficulty was encountered in the enforcement of such a law, for the oversupply of labor itself kept wages at a bare subsistence level. Pauperism increased so rapidly that finally some provision had to be made for it by the state, and in 1601 the first Poor Law was passed. Pauperism was now an officially recognized evil. As a result, employers of labor paid their workers an even smaller amount, expecting them to make up whatever they lacked from the poor rates. —Adelina Crosette.

(Continued in the next issue)

ETHICS.

By Anton Pannekoek.

What do we understand by Ethics? Ethics is the science relating to manners and customs, or the science which deals with the moral relations of the individual man and his fellows. It is, therefore, of much significance because it denotes a very important basis of human activities.

Our actions in the first place are guided by our own interest: the instinct to live, self preservation, is beyond any shadow of doubt, the strongest desire in all living things, in man as in all others, which compels him to protect his own interest in spite of all else. But however strong that instinct may be, not all actions are determined by it; if often happens that man will act contrary to his own interest, to serve some higher interest. We often read in history of men who have sacrificed their lives for their "country," for their people; and it happens every day that workers neglect or injure their own interests by acting in concert with their fellow workers.

Why do they act thus? Just as though an inner voice said: "Thou shalt do this; a voice they cannot resist; such actions are called good, virtuous, moral—and the moral sense which causes them is one of the most important sources of the actions of man, it is, therefore, a most important factor in human history. This instinct, and the actions which originate through it, which do not depend upon self interest and are often contrary to it, form the subject with which ethics deal.

To prevent misunderstanding on the subject one

must bear in mind to distinguish two different meanings in the word Ethics. On the one hand under Ethics is understood all the instincts and views which are related to manners and morals; for instance, one speaks of Christian Ethics and understands by it the conception of the Christian creed of what is good and moral and what on the other hand is bad and immoral; just in the same way one can speak of the Ethics of the bourgeoisie, and we ourselves very often use the expression "The Ethics of the Proletariat," which term we use to embrace the sum total of the views or conceptions of good or evil which exist in the relations of the modern proletariat. We could in this sense deal with Ethics and Socialism as they are related to one another, by proving how, through the Socialist movement, with its great and splendid aims of a society without class distinction, quite new world views have arisen in the working class.

Ethics is important also in its meaning as a science of morals, a science which searches for and seeks to comprehend the source and essence of moral phenomena. In this sense there is also an important connection between Ethics and Socialism. Socialism is admittedly not only a desire for a new order of society but also at the same time a new conception, a new science, which we apply daily in our practical aspirations. This Scientific Socialism has given us quite a new insight into the character and into all the phenomena of society, and it has also thoroughly illustrated the source and essence of Ethics. One can even assert that only by virtue of the insight which Scientific Socialism permits, has Ethics been elevated to a real science. Now it will be clear whence it comes that the word Ethics has been applied in various senses; with the progress of knowledge, names must always change their meaning. Before the time that Marx and Engels placed Socialism upon a scientific basis Ethics could not be considered in the light of a modern science. In that former period of middle class enlightenment the views of middle class science prevailed, according to which there was a given order of society, supposed to be the only natural and commonsense one—this was of course the middle class, bourgeois system, which existed by virtue of free competition amongst the wealth producing private concerns. Exactly so! People believed in the "eternal" order of things and morals, which everywhere had been recognized where sensible people lived. Experience taught that there also existed other social laws and orders and other moral conceptions, but they were either the consequence of bad culture or barbarism, or temporary degeneracy and error. In the face of such views it was out of the question to talk of a Science of Ethics, which investigates the why and wherefore, or of a scientific investigation of society. Both were "natural" (a matter of course) and with that all further questions concerning their origin stopped.

The object of the "science" which was called Ethics could then be only to search for and compile the best and most commonsense views on what was good or bad, or to find rules by which they could be identified, and then to apply these morals in society and to instill them in the minds of the young and old through the medium of school and pulpit; thus the practical application of the science was at once apparent. To those who embrace these middle class ethics, it must appear that compared with their immediate vital pulsating aims, our conception of ethics as a science is

merely a cold, and passionless erudition.

But for us our Scientific Ethics has by all means a practical interest; it must help us like all other branches of science to comprehend society. Our aim, the aim of Socialism, is not to improve the morals of man, by preaching beautiful sermons, but to revolutionize society and we will be the quicker and better successful the more thoroughly we understand the instincts and desires of mankind, their social origin and their effects.

The aim of this science then is for us to understand the thought processes in the mind of man, and what it is that moves his being.

"Ethics and Socialism," translated by C. Samek.

SECRETARIAL SCRAPS

On account of the postmen's strike and the disturbances in Vancouver, it is impossible at present to acknowledge correspondence and remittances for literature, etc. This will be done and orders filled very shortly so we ask our friends to bide a wee patiently. What is the matter with Vancouver? Nothing!

As to the press reports, deduct the usual 99.9 camouflage and you have left a plain ordinary He. And deportations! You may take our word for it that there will be none.

Col. Chambers, Chief Press Consor, is in Vancouver.

To our readers the reason for the blank space will be obvious.

LAW AND ORDER IN VANCOUVER

For an observer, the situation is interesting at the coast and pregnant with significance. See the difference between Vancouver and Toronto: In the latter place national and racial feelings have been exploited by those who engineered the troubles there, but out West affairs have another complexion. The Labor forces, irrespective of race, are united and on the defensive against the historically reactionary forces. Note the line-up: Board of Trade; Manufacturer's Assn. Credit Men's Association, Daughters of the Empire, press and pulpit, etc.; on the other hand: Organized Labor. And despite wire pulling and intimidation, the Labor forces present a solid phalanx and refuse to be stampeded by the reactionary malignants.

All the resources of the latter have been utilized and strained to the uttermost. Press and pulpit, in spired, seized upon what was thought a golden opportunity for castrating the labor movement, lied, distorted, misrepresented, raved and shrieked like epileptics in vicious efforts to stir up mob violence. But Labor stood calm and confident against their fury, while the self-styled forces of "Law and Order" struck at the very foundation of their divinity by conspiring to substitute for the constitutional juridical processes, the law of the mob.

In the great city of Vancouver we have the spectacle of its Chief Magistrate, the Mayor, offering at a public meeting to lead gangs to deport men against whom he can lay no charge at law.

How are the mighty fallen!

Some returned soldiers, mostly those who are not yet out of uniform, and consequently have not yet had the pleasure of scrambling on the labor market for an existence, were foolish enough to let themselves be used for intimidating labor. Raids were made on Labor Halls when they were empty, except of a few officials, and some isolated individuals were ill treated while the people "really worth while don't-cher know" shouted for their limousines and other safe points of vantage, beat 'em up, string 'em up to the pole, and kill him, kill him. At this writing they are forming vigilance committees and passing resolutions advocating other unconstitutional methods.

Let them go to it. If they wish to dig their own graves, who shall say them nay? We can watch them supremely confident, that all the historical forces are with us of the working class. And Labor, though the press shriek and rave until the funds run out, and the preachers storm and thump in their dusty pulpits, Labor will not see those men deported, because it uses its fighting men too well.

FARMERS' FORUM

(Continued from page 5)

the dominant class and he would still get the price of his labor-power according to its cost of production, determined by the degree of skill and efficiency acquired.

I submit these few considerations with the feeling that, however feeble or faulty, they may serve as suggested if clearer thinkers.

Since writing the above I have read Com. Springford's article in the July Clarion. What he says on the subject is, I believe, clear and definite and economically correct, and it seems to me that both Bruce and Springford, as well as myself, are fundamentally in agreement and that this problem, discussed in the Clarion for a number of years, is approaching, or has approached, a satisfactory solution, and only awaits a satisfactory definition, a clear summing up. Com. Springford, rather unnecessarily it seems to me, rebukes or corrects Com. Bruce for some superficial or trifling differences of opinion, while agreeing with him on essentials. Generally speaking, Bruce was correct in saying that the robbery of the farmer had not been cleared up satisfactorily, also, it is only an opinion as to whether the farmer will lead the revolution or not, which we may differ about, while agreeing as to his economic status. But Springford is very particular as to definitions, etc., even to denying the existence of a Socialist "movement." We can't all reach infallibility of utterance; most of us writing under disadvantages of time, place, etc., and always leaving something unsaid or half said under the necessity of being brief.

THIS PAGE RESERVED FOR

"The Workers' Socialist Party of the United States"

PROLETARIAN LOGIC

1.—Introduction.

WENDELL Phillips, the idealistic supporter of the textile mill owners of New England in their struggle against the harassing competition of the slave owners of the South, once said that he had no respect for a contented slave, but admired a rebellious one. This strikes the keynote of the Socialist movement, which is composed of slaves revolting against their bondage. But blind rebellion against servitude is futile as far as emancipation is concerned. There is something else vitally necessary, class conscious knowledge. A working class, conscious of its position in Society, knowing how it is enslaved and why, holds the key to the gates which lead to its freedom.

We revolt against capitalism, with its accompanying evils. We revolt against the perpetuation of the anarchy in production, with its consequent misery, suffering and want. We revolt against the stifling of the good, the true, and the beautiful. Yet, withal, we realize that capitalism has a very necessary mission to fulfill—before we reach the maturity of Socialism, we must pass through the youthhood of capitalism—that of (1) teaching man to rapidly conquer nature. In the short space of 150 years we have risen from being the abject slaves of nature to become its master, bidding it to do our will. (2) Man has been shown that the basis of production is human labor. Capitalism, after the age old period of human enslavement since the introduction of private property in old communal society has, at last, laid this fact bare so that the workers might see. Both of these necessary prerequisites for the Co-operative Commonwealth were prepared by capitalism.

The battle between our masters and ourselves for supremacy, which is, necessarily, political in character, is fought out on the field of ideas, these ideas, being reflexes of the conflict in fact. It becomes ever more and more necessary for the workers to be able to refute the insidious and deadly propaganda of our masters who seek to perpetuate their power. One of the greatest stumbling blocks to the taking of the correct Socialist position is lack of correct understanding. The aim and purpose of this article is to help establish within my fellow slaves a Socialist point of view, one that sheds a searchlight on the dark corners and the highways and the byways of our present social system.

2.—Aim of Logic.

An instructor in Logic at Harvard proved by the following example of logic that every cat has three tails. "No cat has two tails. One cat must have one more tail than three no cat. Therefore, it follows that every cat has three tails." This is fine logic for our college professors, with their capitalistic ideas, but it cannot stand the test of proletarian logic. It may do for the lickspittles of our masters to start with zero as a positive factor but as long as we, the workers,

neglect to inform ourselves, we shall fall victims to their prattle.

Logic is the science of thought, its nature and proper classification. Clearer still, logic may be defined as the science of correct thought. Just as technique developed independently of the changes in the system of society—Feudalism utilized the technique of Slavery and Capitalism continued the development of technique from where Feudalism left off, e.g., the evolution of the plow from the wooden stick of primitive communism to the mammoth, steam, gang plows of the Western States—so did logic develop side by side with and, at the same time, adjust itself to changes in the economic basis of society. With the advent and development of capitalism, arose the proletariat whose material interests are not in harmony with the perpetuation of capitalism. Now that industrial development has made possible the doing away of the anarchy in production, the time is ripe for a proletariat able to penetrate farther than any of his predecessors into logic. The present development of logic with its revolutionary character, Dietzen called Proletarian Logic. Social progress, now, is in the hands of the Proletariat.

In order to clear the mist from the windows of our mind, so that we may enjoy the sunshine of Proletarian Logic, let us dispose of the classic conception of logic. Bourgeois logicians hold—that the intellect is a thing in itself, that is, that we must study the mind by itself, in order to discover how it functions.

But how absurd this method becomes is evident, when we realize that the mind is merely an instrument for transferring impressions of our material surroundings to us. Just imagine the mind of a man locked up in a cloister from childhood, shut out from the world of men and things. The only possible way to study the mind, with fruitful results, is in its relationships to the world.

To conceive of the mind as a thing in itself, is, of necessity, to invest it with mystery and to cause it to be an object of unfruitful wonder, and thus to put fatal obstacles in the way to its understanding, until the dawn arrived of Proletarian Logic.

Even the great dialectician, Hegel, with his encyclopedic knowledge, enshrouded the mind as a thing beyond understanding, and made the idea the motive force of social progress. But science has torn away the sacred garments and revealed the mind in its true nature. We do admire it, but no longer do we idolize it.

Our bourgeois logicians conceive things as being absolutely separate and distinct. They isolate the object of their investigation and study it apart from its connections with other things, e.g., their theoretical, as contrasted with their practical, study of chemistry is divorced from its older sister, physics. On the other hand, we know that things are interrelated, and only, relatively, different. Under changed circumstances, differences disappear, e.g., the changing conceptions of right and wrong with changes in the econ-

omic basis of society. It is impossible to understand any thing apart from its interrelations. What can we learn about water from examining it by itself except, perhaps, that it is wet? And that implies the human relationship. After all, differences are merely attributes or qualities, e.g. Chinese and English are different forms of language but both are languages.

They maintain that contradictions cannot exist. If a problem is brought down to the "reductio ad absurdum" of geometry, it stands proven as non-existent. Our capitalist "friends" cannot understand the contradiction of a revolutionary working class existing in the midst of capitalism. They fail to see the development of the proletariat within the womb of capitalism until it sprung forth a class-conscious working class. Before our understanding, all contradictions vanish to reappear as changes or developments.

Logic, searching for truth, analyzes thought as it is in reality. It depends on material factors to produce its conclusions which are in harmony with facts. The Hebrews of the Old Testament, seeing the rainfall, were downcast for God was shedding tears for their sins. We now realize that the waters of the ocean evaporated, formed clouds that, later, condensed and resulted in rainfall. Both conceptions are true, but neither is the whole truth. The difference between the two conceptions is a measure of the advance of logic.

3.—Proletarian Logic

The starting point or, rather, the pivotal centre of our logic is the conception of the universe as being a oneness, a unity, an eternal, absolute truth, all embracing, infinite, and unlimited. It is impossible to conceive of anything outside of the universe, or as some would say, the cosmos. To attempt it would not only be useless but folly. The parts composing the universe partake of its infinite nature, i.e., of existence. A mahogany chair has the characteristics of all chairs, regardless of where it is found, on earth or in the heavens above. Yet, at the same time, they are finite. The chair is built, wears, breaks, and decays into other forms. We cannot know all there is to know about the mahogany chair. We can analyze and dissect it to its smallest particle, but still there is more to be found out about it. However, we can know its classification and function. Though, the intellect does not fathom all, yet it is true understanding. We know it is a chair, not a bed nor a table. Still further, we know it is a mahogany chair, not oak nor ash. We may, even, know the family of mahogany, this particular mahogany belongs to. All the things existing are attributes of the universe, each one being infinite, infinite, and true but not the whole truth. They are all relatively true, i.e., parts of truth; but only the universe itself is the absolute truth, i.e., the whole truth: Within this absolute universe, everything is interrelated and in a process of change, e.g., the evolutions of the earth from its original gaseous mass, unable to support life, to its present form with its "wonderful civilization."

Our intellect, being like all other things a part of the universe, must be studied in the same dialectic way, which is the only correct one, i.e., in a state of motion, in a process of change. The bourgeois classical thinkers would not have us believe that we can and do know how our brain functions. Science can show,

however, the particular function of each section of the brain, even, foretelling the results should an accident occur to any particular part. The brain, by itself, is incapable of performing thought but requires the material world to furnish food for it. Both are necessary for thought, i.e., the brain plus the material world. The brain is innate in man, i.e., it is perfectly natural to him, just as green is the natural color of grass. The innate brain plus the experience man receives from his environment forms the basis of man's thoughts, his reason. The thought and the reason from which it springs are two different kinds of the same nature, both are parts of the universe.

The instrument of thought, like everything else, is a part or attribute of the cosmos. It is an apparatus for producing a detailed picture of human experience by means of classification or distinction. We separate of matter which we separate into organic and inorganic. The organic, we classify into plant and animal. We distinguish the different groups by genera. The genera are sub-divided into species. The species are further classified until, by this means, we come to understand more and more the connection of everything to each other. By successive steps, man's reason in connection with his brain and the entire universe, reaches understanding. In other words, the general nature of the universal truth gradually is revealed to him by his reason, which it nothing in itself but exists and acts in an interrelationship. By discovering the general and particular nature of anything, we arrive, finally, at understanding, e.g., we have already seen that the general nature of the intellect is existence and the particular nature is producing detailed pictures of human experiences, giving us an understanding by attempting to make material conditions adapt themselves to their ideas. The early materialists of the 19th century strove at understanding by means of cause and effect. Dietzgen well illustrates the limitations of this theory by his example of the stone. When we throw a stone in the water, ripples result. Were these ripples caused by the stone hitting the water? The elasticity of the water is just as much of a cause for were the stone to strike the ground no ripples would result. But a knowledge of the general and particular nature of the water and the stone explains the phenomena. By using this apparatus, the mind correctly, we come to understand that the world unity is multifiform and all multififormity a unit. This is true monism (not philosophic monism, if you please).

4.—Conclusion.

Dietzgen's great contribution to the Socialist movement has been twofold: (1) he connected the proletarian movement to natural science; and (2) he gave a clear outline of dialectics. The fact that there are many men, who have never read or studied Dietzgen and, yet, have reached the same inevitable conclusions, merely proves the dialectic nature of the universe. He, admirably, states the proletarian character of modern logic in the concluding paragraph of the 11th of his 24 "Letters on Logic" to his son Eugene:

"Our logic which has for its object the truth of the universe, is the science of the understanding of the universe, a science of universal understanding or comprehension of the world. It teaches that the interrelation of all things, truth and life, is the genuine, right, good, and beautiful. All the sublime moving the heart of man, all the sweet stirring his breast, is the universal nature of the universe. But the vexing question

still remains: What about the negative, the ugly, the evil? What about error, pretense, standstill, disease, death, and the devil?

"True, the world is vain, evil, ugly. But these are merely accidental phenomena, only forms and appendages of the world. Its eternity, truth, goodness, C. Ogilvie, Calgary 5 7
G. Greider, Vancouver 5 1
R. Heilinger, Ottawa 5 0
H. J. Lawrence, Edmonton 5 0
Nels Johnson, Lucerne, B. C. 5 0
Harry Smith, North Battleford 4 2
R. C. McKay, South Wellington, B. C. 4 0
Oscar Erickson, Fernie, B. C. 4 0
A. P. McCabe, Smithers, B. C. 4 2
Frank Eastham, Vancouver 3 1
Bill Erwin, Wimborne, Alta. 3 0
W. Churchill, Beaverdell, B. C. 3 0
W. A. Pritchard, Vancouver 3 0
J. McMillan, Cumberland, B. C. 3 0
R. J. Campbell, Berry Creek, Sask. 3 0
Harold Melbo, Horse Butte, Sask. 2 0
H. Russell, Cumberland, B. C. 2 0
D. Foote, Guelph, Ont. 2 0
John Lysnes, Fort William, Ont. 2 0
Geo. Hallson, Vancouver 1 7
D. Hodges, Vancouver 1 3
T. B. Roberts, Silverton, B. C. 0 3
J. T. Waloshyn, Forest Hall, Sask. 0 4
Jack Hutton, Vancouver, B. C. 0 3
"Mike", Vancouver 0 2
Tom Hanwell, Brandon, Man. 0 6
E. Clements, Vancouver 0 3

"The spokesmen of the ruling classes are not open for such a sublime optimism, because they have the pessimistic duty of perpetuating misery and servitude."

In recognition of Proletarian Logic with its inevitable lessons, there exists in the United States a political party of class conscious workers—the Worker's Socialist Party of the United States, which hereby issues a clarion call to all wage workers "Workers of the world unite, you have nothing to lose but your chains, you have a world to gain."

Note.—Joseph Deitzen has been called the philosopher of the proletariat, and Marx and Engels both paid tribute to his worth as such.

The chief examples of his published works are "The Positive Outcome of Philosophy," which also contains his treatise on "The Nature of Human Brain Work," and his "Letters on Logic," (price \$1.00), and his "Philosophical Essays" (price \$1.00).

These books may be obtained by sending to the D. E. C., 401 Pender Street E., Vancouver, B. C. (Postage paid.)

MANITOBA MISCELLANEOUS.

The other day I was handed a card with this preamble on it:

"I am willing to support an independent and creedless church that will be based on the Fatherhood of God and the Brotherhood of Man. Its aim shall be the establishment of justice and righteousness on earth among all men and nations."

The "Free Press" editorially points out that the Trade Unionists who are supposed to be the main support of this new church had better go slow as their record re Oriental Labor does not tend toward the "Brotherhood of Man."

The following, culled from the front page of July 6, 1918 "Free Press" illuminates the position of those who aim to back up their "Political Right by their Industrial Might":

The Times, commenting editorially on the situation, referred to the unrest of the natives as "assisted by disloyalists."

A dispatch from Johannesburg, July 2, to Reuter's Limited, says that 3,500 natives went out at the Ferreira Deep mines, whereupon the police entered the compound and took away a quantity of secreted weapons. The authorities also arrested 75 leaders of the natives without encountering resistance.

HERE AND NOW.

	\$	50c
Local Victoria	32	4
Local Edmonton	11	1
Local Vancouver, No. 1	11	6

"Pat", Winnipeg	8	12
W. Bennett, Vancouver	7	5
Gus Johnson, Turin, Alta.	6	0
H. G. B. Hawkins, Springwater, Sask.	6	0
C. Ogilvie, Calgary	5	7
J. Greider, Vancouver	5	1
R. Heilinger, Ottawa	5	0
H. J. Lawrence, Edmonton	5	0
Nels Johnson, Lucerne, B. C.	5	0
Harry Smith, North Battleford	4	2
R. C. McKay, South Wellington, B. C.	4	0
Oscar Erickson, Fernie, B. C.	4	0
A. P. McCabe, Smithers, B. C.	4	2
Frank Eastham, Vancouver	3	1
Bill Erwin, Wimborne, Alta.	3	0
W. Churchill, Beaverdell, B. C.	3	0
W. A. Pritchard, Vancouver	3	0
J. McMillan, Cumberland, B. C.	3	0
R. J. Campbell, Berry Creek, Sask.	3	0
Harold Melbo, Horse Butte, Sask.	2	0
H. Russell, Cumberland, B. C.	2	0
D. Foote, Guelph, Ont.	2	0
John Lysnes, Fort William, Ont.	2	0
Geo. Hallson, Vancouver 1 7		
D. Hodges, Vancouver 1 3		
T. B. Roberts, Silverton, B. C. 0 3		
J. T. Waloshyn, Forest Hall, Sask. 0 4		
Jack Hutton, Vancouver, B. C. 0 3		
"Mike", Vancouver 0 2		
Tom Hanwell, Brandon, Man. 0 6		
E. Clements, Vancouver 0 3		

150 72

\$1 Singles—Geo. Schott, Local St. Catharines, H. E. Mills, D. Meikle, H. Meade, S. R. Smith, E. Tournai, W. W. LeFaux, Thos. Hall, Thos. Staley, M. Goudie, R. Frost, W. B. Durham, Joe Johnson, Frank Malone.—15.

50c. Singles—Sid Earp, H. A. McKee, A. J. McGregor, Otto Franson, Joe MacDonald.—5.

Bundles—

C. W. Springfield, Blackfoot Alta. 3—13 months
Thos. Staley, Ribstone, Alta. 5—13 months
Thos. Hall, New Zealand 10—12 months
J. Field, Powell River 5—5 months
Marine Firemen's Union, Vancouver, 50-per month

Total—242 New Subs and 5 New Bundle orders.
This list was compiled on July 22nd.

Clarion Maintenance Fund.

W. Freeman, Vancouver \$ 5.00
Frank McNeay, Vancouver 3.00
Vancouver Lett. Local No. 50 10.00

\$13.50

Two hundred and forty-two new subscribers this August issue. In July we reported 193 and in June 172. A progressive increase for which we have to thank the many comrades who contributed their efforts in behalf of the Clarion. There are still many comrades to hear from yet, so many that if they would but exert themselves, even a little, our mailing list would shortly be doubled.

The comrades who are engaged in procuring new readers report to us that they are finding this

easier than ever they anticipated. In very truth the people await our message, but, it must, of necessity, first be introduced to them before they can recognize it as throwing the white light of science on their troubles and by its illuminating power envisioning the broad highroad to liberation.

Send in SUBSCRIPTIONS TO THE CLARION. Address WESTERN CLARION, 401 PENDER ST. EAST, VANCOUVER, B. C. RATES—\$1.00 for 20 and 50 cents for 10 issues. Send one, send two, send a dozen if you can.

We earnestly ask all our readers wherever there is a Local, to join up. Look up the Directory on Page 15 for the secretary's address. You will find him a man hard put to it to earn a living, with little spare time for organization work. Support him in this work. Rally around him for organized effort in behalf of the Clarion. Especially we appeal to our readers in Calgary in the West, and in Montreal and other cities and towns of the East.

These cities are laggard, for some reason though all should be showing better results.

LITERATURE

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Socialist Party Directory

BUSINESS MEETINGS OF THE DOMINION EXECUTIVE COMMITTEE.

Convened in office of Secretary, 401 Pender St., Vancouver, B. C., July 14, 1918.

Present:—J. Kavanagh (Chairman), L. Robertson, J. Harrington, J. Smith (Visitor) and C. Stephenson (Secretary.)

Minutes of former meeting adopted as read.

Correspondence:—British Columbia. T. H. Lambert, Cortez Is.; H. Russell, Cumberland; J. Stevenson, Victoria; C. Streeter, Burnaby; A. P. McCabe, Sulthers; W. Churchill, Beaverdell; R. C. McKay, So. Wellington; J. Field, Powell River; W. Bayliss, Merritt; Yukon Territory—C. Stuart Barnes; R. Gooding.

Alberta—S. R. Smith, Wimbourne; A. Reind, Medicine Hat; J. Marr, Commerce; H. J. Lawrence, Edmonton; J. F. Maguire, Edmonton; J. C. Huculak, Whitford; J. A. Beckman, Meeting Creek; W. H. Meade, Chinook; W. Beatty, Edmonton; Gus Johnston, Tynin; H. A. McKee, Seal; R. J. Campbell, Berry Creek.

Saskatchewan—G. Hovela, Bromhead; Sven Johnson, Colony; H. F. Smith, N. Battleford; H. Melbo, Horse Butte; W. Stokes, Regina; G. E. Tourant, Falmer.

Manitoba—Thos. Hanwell, A. Paterson, Winnipeg. Ontario—Chas. Stewart, Sioux Lookout; D. Thompson, St. Catharines; Leckle, Ottawa; A. McIntosh, Parry Sound; J. Lysses, Ft. Williams.

New Brunswick—J. Blair, St. Johns. United States—C. H. Kerr, Chicago; J. Euse, Emmett, Idaho.

Occidental News Co., Seattle, Wash.; C. M. O'Brien, Rochester, N. Y. Great Britain—H. C. Atkins, Manchester.

Adjournment.

BUSINESS MEETINGS OF THE DOMINION EXECUTIVE COMMITTEE.

Convened in to office of Secretary, 401 Pender St. E., Vancouver, B. C., July 23rd, 1918.

Present:—G. Morgan, J. Kavanagh, W. A. Pritchard, L. Robertson, J. Harrington, J. M. Jenkins, C. Oshley (delegate from Lett Local No. 58, Vancouver), Robert Kalnin (Secretary Lett Local No. 58, seated as visitor) and the Secretary.

Chairman:—L. Robertson. Correspondence:—Read, Moved (Com. Kavanagh), Seconded (Com. Harrington) that communication from Com. Braes, of Cumberland, B. C. be laid over for two weeks. Carried.

Financial Report:—Moved and Seconded that financial report be laid over pending auditor's report. Adjournment.

DOMINION EXECUTIVE COMMITTEE
Socialist Party of Canada, meets every alternate Sunday, 2 p.m., Socialist Hall, N.E. cor. Pender and Dunley, Vancouver, B. C.—C. Stephenson, Secretary.

BRITISH COLUMBIA PROVINCIAL EXECUTIVE COMMITTEE, Socialist Party of Canada, meets same as above.

ALBERTA AND SASKATCHEWAN PROVINCIAL EXECUTIVE COMMITTEE—Secretary, John F. Maguire, Box 785, Edmonton, Phone 4803.

LOCAL ALHAMBRA, No. 74 (Alta.)
S. P. of C.—P. O. Peterson, Secretary, Horseguards, Alta.

LOCAL BEARDON No. 88 (Man.) S. P.
of C.—Secretary, Thos. Hanwell, 343 21st Street, Brandon, Man.

LOCAL CALGARY, No. 86 (Alta.) S. P.
of C.—Business meeting every second and fourth Friday of the month at 8 p.m. Economic class every Tuesday at 8 p.m. Headquarters, Room 207, Hay Block, 236A 8th Ave. W. Secretary, W. R. Lawin, 1018 13th Ave. West.

LOCAL CLAYTON, No. 83 (B.C.) S. P.
of C.—John T. Dempster, Secretary, Clayton, B. C.

LOCAL CUMBERLAND, B. C., No. 70.
Business meetings every first and third Sunday in the month, at 10:30 a.m. Economic classes every Monday and Friday, at 7 p.m., in the Socialist Hall opposite P. O. Regular Propaganda meeting at every opportunity, J. McMillan, Box 312, corresponding and financial secretary.

LOCAL EDMONTON No. 1 S. P. of C.
Free reading room and headquarters Room 5, Bellamy Bldg. Propaganda meeting every Sunday in the Bijou Theatre, First St., at 8 p.m. Business meetings every Tuesday at 8 p.m. J. Slater, organizer. E. H. Flegg, secretary, P. O. Box 783.

LOCAL ERSKINE, No. 32 (Alta.) S. P. of C.
—A. A. McNeill, Secretary, Erskine, Alta.

LOCAL FERNIE, S. P. of C., hold educational meetings in the Socialist Hall every Sunday at 7. Business meetings third Sunday in each month, 7:30 p.m. Economic class every Sunday afternoon at 2:30. Oscar Erickson, Secretary, Box 505.

LOCAL ROSSLAND, No. 25, S. P. of C.
—Meets in Miners' Hall every change Sunday at 7:30 p.m. Will Jones, Box 123, Secretary.

LOCAL FERGOUSON FLATS, No. 85 (Alta.)—O. L. Fuller, Secretary, Ferguson Flats, Alta.

MEDICINE HAT (Lethian) Local S. P. of C. Meets first Sunday in the month at 528 C Princess Ave., J. R. Kalnin, Secretary.

LOCAL SUNDIAL, No. 70 (Alta.) S. P.
of C.—F. H. James, Secretary, Deerling P. O., Alta. Business meetings first Saturday of every month.

LOCAL ECKVILLE, No. 58 (Alta.) S. P.
of C.—J. F. Knorr, Secretary, Eckville, Alta.

LOCAL KINDERLEY, No. 10 (Sask.)
S. P. of C.—H. Vindeg, Secretary, Sunkist, Sask.

LOCAL MARKERVILLE, No. 31 (Alta.)
S. P. of C.—S. E. Baldwin, Secretary, Markerville, Alta.

LOCAL MONTREAL, No. 1 S. P. of C.
—153A Dorchester St., West. Address all enquiries to P.O. Box 253, Station B, Montreal, P. Q. Secretary Charles M. Robertson. Headquarters open every evening.

LOCAL FLOWERDALE, No. 71 (Alta.)
S. P. of C.—Mrs. J. R. Macdonald, Secretary, Richdale, Alta.

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LOCAL SILVER LEAF, No. 101 (Alta.)
S. P. of C.—Benny Johnson, Secretary, Baraca, P. O. Alta.

LOCAL ST. CATHERINES, No. 30 (Ont.)
S. P. of C.—Economic Class every Sunday, 2 p.m., 28 Queen Street.

LOCAL ST. JOHN, N. B., No. 1 S. P. of C.
—Visiting Comrades welcomed. Secretary, Stanford E. White, 24 Main St.

LOCAL TRAVERS, No. 55 (Alta.) S. P.
of C.—W. A. Brown, Secretary, Travers, P. O., Alta.

LOCAL VANCOUVER, No. 1 S. P. of C.
—(Business) meeting every Tuesday evening, 401 Pender St. E. Propaganda meeting at the Empress Theatre every Sunday, 8 p.m. Secretary, J. Kavanagh.

VANCOUVER LETTISH LOCAL No. 58.
S. P. of C.—Business meeting every first Sunday of the month and propaganda meeting every third Sunday at 11 a.m. Open to everybody, at Social-levy, Secretary, Robert Kalnin, Box 607.

LOCAL VANCOUVER, B. C., No. 45, Fin-
nish. Meets every second and fourth Wednesdays in the month at 2215 Pender St. East, Ovia Lind, Secretary.

LOCAL VICTORIA, No. 2 S. P. of C.
—Headquarters and Reading Room, 1424 Government St., Room 8. Business meetings every second and fourth Tuesday in the month. Secretary, J. Stevenson, 1424 Government St.

LOCAL WINNIPEG, No. 3 S. P. of C.
—Headquarters Room 4—328 Smith St. Business meetings Wednesdays, 8 p.m. Propaganda meetings Sundays, 8 p.m. Economic Class, Sundays, 5 p.m. Lending Library 50 cents per year. Organizers, Johns, Henderson and Stewart. Secretary, Albert Korin, P. O. Box 2025.

LOCAL OTTAWA, No. 8 (Ont.) S. P. of C.
—Business meeting 1st Sunday in the month at "Monument" National, 2nd floor, 3 p.m. Secretary, A. G. McCallum, 276 Laurier Ave. W.

PLATFORM

Socialist Party of Canada

We, the Socialist Party of Canada, affirm our allegiance to, and support of, the principles and program of the revolutionary working class.

Labor, applied to natural resources, produces all wealth. The present economic system is based upon capitalist ownership of the means of production, consequently, all the products of labor belong to the capitalist class. The capitalist is therefore master; the worker a slave.

So long as the capitalist class remains in possession of the reins of government all the powers of the State will be used to protect and defend its property rights in the means of wealth production and its control of the product of labor.

The capitalist system give to the capitalist an ever-swelling stream of profits, and to the worker, an ever-increasing measure of misery and degradation.

The interest of the working class lies in setting itself free from capitalist exploitation by the abolition of the wage system, under which this exploitation, at the point of production, is cloaked. To accomplish this necessitates the transformation of capitalist property in the means of wealth production into socially controlled economic forces.

The irrepressible conflict of interest between the capitalist and the worker necessarily expresses itself as a struggle for political supremacy. This is the Class Struggle.

Therefore, we call all workers to organize under the banner of the Socialist Party of Canada, with the object of conquering the political powers, for the purpose of setting up and enforcing the economic program of the working class, as follows:

1. The transformation, as rapidly as possible, of capitalist property in the means of wealth production (natural resources, factories, mills, railroads, etc.) into collective means of production.
2. The organization and management of industry by the working class.
3. The establishment, as speedily as possible, of production for use instead of production for profit.

VANCOUVER LOCAL NO. 1

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S. P. of C.

Every Sunday

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