

# WESTERN CLARION

500 Peterson J. A.  
240 Hanks Ave.

A Journal of  
CURRENT  
EVENTS

Official Organ of  
THE SOCIALIST PARTY OF CANADA

HISTORY  
ECONOMICS  
PHILOSOPHY

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## "Charity"

HE was a most charming lady. Only a hardened cynic could resist the appeal of so winsome a personality. And there are not many spoiled cynics. And that is why this pretty maid collected a dollar each from the "help" seated at their noon meal.

"Is it for such a worthy cause," she explained, "is this appeal for the orphan children in the Inland Home's annual drive for funds, coupled with the compelling smile, and the sweet perfume coming from her gracious presence, got the money. I'm really quite sentimental, when fairly started discourse on humanity's sufferings. But he held point blank to part with a dollar.

"My smile could budge him, nor pouting lips, and he only left him to the loudly voiced disapproval of his work mates.

"I'm awfully sorry, I call it," sniffed the impish waitress, "I attended movies regularly, and as regularly recited emotion in pantomime all through her long day.

"I can't see any way to treat a lady," said another, "I can't even part with a dollar for the poor kids." "It came a fusilade of hostile comment, on his part.

"The sinner sat unmoved, rolled a pill, lit up, in the smoke, and as he blew out the cloud, he said: "Hell. You make me tired."

"Well," said the foreman; "I don't blame them; they could surely have chipped in, and never missed a cent, and at the same time kept in with the

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"Why! a whole lot. You don't mean to say, the lady ever held us up, do you?" came the demand.

"Not individually; she is but one of a gang," was the answer. "Every one of us in this room, belongs to one particular class in society; the working class, do we not?"

"Yes, but what's that got to do with it?"

"Wait a bit, and you'll see. Do we, any of us own our job?" was the next query.

"We do not," he went on, "so we find two facts there to start on. We are members of a working class, and that class does not own the job they work on, nor further, the tools or machines they work with."

"This brings us to the question: 'Who does own these so necessary things?'"

"And that brings us to the lady. She is known as a society lady; none of you ever knew her or her kind to work for a living, nor yet their men folk. Yet they are humans, like you and me. Equally with us, they need the trinity of food, clothing and shelter. And I leave it to you, if they are not well fed, well clothed, and well sheltered? I'll say they are. Not only that, but while we bump along in street cars, on our way to cheap movies, they roll by on smooth concrete roads, in beautiful cars on their way to expensive shows. They can and do get the best music, they, at least, have also far better opportunities to improve their minds by contact with the best authors, scientific thinkers, though I will claim they make but poor use of that opportunity."

All that did not proceed so smoothly as written. Interruptions were frequent; sneering remarks, and cheap ridicule, came plentifully. But no one could reply, when challenged, to refute these plainly seen facts.

"So now," he went on, "we have a third fact to add to the first two, namely, that we have a working class job-less and tool-less, and on the other hand a leisure or idle class, that works not at all, and yet never seems to have such a terrible task 'getting by.'"

"You never see their children in the 'homes' they collect for. And I ask you, what do you deduce from these facts? Is it not plain, that if this idle class lives so well, and lounges around so luxuriously, yet never works, that some one must support them?"

Without labor, the machines could not run. With no machines running, no food, clothes, or shelter would be secure for long.

And who furnishes the labor? If one class monopolizes leisure and luxury, which come from labor applied to the machines, does not the other class, our class, the wage workers, you and I in this room being a portion of it, monopolize the labor?

We do; and there you are.

Can you explain this riddle?

Are you beginning to see the likeness to the hold-up man?

If the job-less workers wish to exist, they must ask the job-owning idlers for permission to work at their machine. That is what they do, but you've never noticed any of us well-worked and poorly cared for workers accumulate a fortune. Some few of us, who were cool enough to see the situ-

ation, stayed single, and by stealing have risen a yard or so out of the bulk of us have slaved all our lives away most of our energy, added to the way of a family, consequently have de-

work for besides ourselves. We submit to our conditions, and work, for the most part, on our master's terms."

"That's so," "It's true," came the remarks now. "It's not right, nor just, the way we are treated."

"Why not?" shot back the speaker instantly.

"What, you mean to say that this other kind of people have a right to do this to us? Is it just and moral for them to take what we make?"

"Decidedly it is; they take the wealth you make and give back as little as they can get away with. If you die, and your children are thrown on charity, they place them in a home, and pass the hat around among your mates, and ask you to be generous, for humanity's sake, and the most of you dig up and damn fellows like me who see through the sham.

They have a legal right to do what they do. The Supreme Court of the U. S. upholds the right of the employer to 'impose conditions upon those who seek employment.'

They have a moral right, because every authority on these matters, including the holy men of the churches, uphold them in the ownership of the means of life.

They are justified by law and church, and lastly, and most clinchingly; what more justification is needed, when we see our fellow workers vigorously uphold the right of individuals to own what is commonly needed, and make profit thereby?

We confine our squabbling to disputing with the other class, and our fellow slaves as to how much food, clothing and shelter we shall be allowed.

We are more intent on pinching our wages (the equivalent for our needs) to get savings, so as to get on the land, individually, and escape from our position (for none of us like it).

Those who get on the land, clamor for relief, and form leagues,—to get the idlers off society's back! Oh, no. To get a larger share of the wealth, to have less taxes on their farms, in short, they want a better chance to become idlers themselves. Then again, some workers' organizations may have cloudy phrases about production of wealth for the benefit of all, but we workers have got to realize that while the ownership of all wealth is in the hands of the idle capitalists, sanctioned by us, mark you, so long as we leave it there, unchallenged, just so long will it be the gun at our heads, because owning nothing, and still having all the human wants and desires, we are at their mercy, and we deserve to be.

The foreman had gone out, and now returned with the boss. The latter spoke up at once.

"That's enough there, you Bill. There's too much of this Bolshevik talk going around, and I want it to stop. We have freedom and liberty in this country, and there's no need for any of you foreigners coming here, and shooting off like you do. So that's all there is to it.

Either cut it out, or get your time."

And it was so. He got it, and lived happy ever after." F. S. R

# The S. P. of C. and the Third International

## FOR AFFILIATION

**T**HE question of international affiliation has never heretofore bothered the S. P. of C. our work has been confined to that of an educational class struggle. We could begin its work only in a code, which in its turn sends from the point of view men who are the imitators months and at times UNRE- this confirmation every official key to be obtained today every occasion that agenda, he was presided over the discussion was hindered.

And I submit, comrades, that the very different from those of the refused international affiliation of the small vote for unconditional adherence to the Moscow Communist program, — not reasons, I hasten to add, lest some comrade proceed to read me out of office. After following as closely as possible under existing conditions the work of the Bolsheviki in Russia, and the program and principles of the Third International, I am prepared to endorse them unreservedly. They are the only body of workers today who constitute a real International—the only considerable group of workers who are conscientiously and intelligently carrying on the class struggle. That's what counts!

I take it there is no single comrade in the S. P. of C. who has anything but contempt for the old aggregation of freaks and politicians who now constitute the Second International, the organization whose sloppy, nationalistic propaganda we as a Party condemned years ago, and thus helped to rid ourselves of their counterparts in this country, the S. D. P.-ers, Cottonites, etc.

As for the so-called fourth that met some time ago, at Berne, undoubtedly there are some well meaning comrades included, but that counts for nought. It was an aggregation of middle aged and old men—men whose mentality has been twisted by the conditions under which they have carried on. The future belongs to the young and those who have managed to keep up with the times mentally—to those who come to these problems of the present day without the peculiar quirks and follies inherited from other and very different conditions. These men, Ledebour, Adler, Longuet, etc., have undoubtedly served the workers well in times past. But their day of usefulness is gone. They have lost touch with the modern working class point of view. Their work in their day was good and will undoubtedly live, but that is no valid reason for cluttering up our movement with dead men's bones.

The same process is at work in our own Party. Where are those who ten years ago were doing good work in the "Clarion" and on our platforms? With a few exceptions we hear of them no more—others have taken their places—younger men as a rule, and we older ones have dropped out. It is in accordance with the law of development.

The meetings of the 4th, as reported in the New York "Call," by Gollomb, the U. S. representative, reminded me somewhat of the newspaper talk during the Peace (?) Conference, when for months we were told that Wilson, Lloyd George and Clemenceau were "seeking a formula" that would reconcile the existing antagonisms. And they found a "formula," but the antagonisms still antagonize, words, words, words, and yet more words! And a continuous howl against "Dictation from Moscow" because that dictation is allegedly Russian. Now I submit, comrades, that this is the old nationalist bowl all over again—you can't get away from it when dealing with the Socialist (?) politician, whether of the Right or Centre.

Personally, I don't care a damn who or what controls the Third International provided it is really Socialist control. The executive may be made up of Russian Jews, Turks or Hottentots so far as I am concerned. The basis of the fear of "Dictation from Moscow" is nationalist and racial, and emanates from representatives of those nations or races who, though they may call themselves Socialist, are really full of a camouflaged belief in their particular

race as the "salt of the earth," and the repository of all the virtues and wisdom of the ages.

The Communists of Russia are not fools—indeed their wisdom—despite mistakes—has been phenomenal and explainable only by the fact of their long study and understanding of the workers' philosophy of Marxism. They are not "long-haired men and short haired women" of hairbrained philosophy, but practical, educated workers who know how to bring about Socialism and intend to do so. Nor are they ignorant of conditions in other countries, as most of them have spent many years of their lives in exile in various parts of the world. Moreover, whatever the basis of representation on the Communist Executive Committee may be today, it will doubtless shortly contain members from most countries whose movements affiliate. "Dictation from Moscow" is a straw man, a bogey man.

The question narrows down to this: Shall we seek affiliation with the Third International or go it alone? True we might affiliate with the S. P. of G. B., but that would scarcely be international affiliation. Moreover, the S. P. of G. B. is somewhat like the Scotchman of the story who when a former pastor asked him as to developments at the old kirk, replied "Weel, brother, ye see there's no sac many left the noo—only mysel and brother Dugald, and I'm no verra sure o' brother Dugald's orthodoxy."

We stayed out of the Second because of its inclusion of so many freak movements. Now there is an organization more truly international than any that has been known in the history of the workers—an organization that has shown itself able and willing to cope with the international capitalist class. And this organization is Marxist; of that there can be no doubt. Our place is on the inside of that movement.

The Russian comrades have started the ball. They are fighting that other international, the white international of world imperialism. The Communist leaders of Russia and of the Third International are no more Russian than am I in anything except accident of birth. They are fighting as internationalists, not as Russians. They are working for the world revolution. Russia was for many reasons the easiest country to precipitate into the struggle since she emerges as the first working class republic. I take it that the S. P. of C. endorses that struggle unreservedly—that we agree with the program of the Russian Communists. Then the Russian comrades and the Communists of the world are entitled to our support. It is our duty as Socialists not because of sympathy (!) with Russia, but for our own safety and because we ourselves want and must have the revolution. However little moral affect our affiliation may have, it should, whether much or little, be extended freely simply as a step towards our own emancipation.

True, it may mean repression. But without affiliation with Moscow we have felt something of that. And don't forget our master class can get us at any time they please, affiliation or not. As soon as they begin to feel the effect of our work we will get ours good and plenty. Law and constitutional guarantees count for nothing with them, for do they not make and break either at will? And why shouldn't they since they have the power? Anyhow, events will soon bring on further repressive measures unless the signs of the times deceive me mightily. So let's get into the world movement, and be counted on the side of the intelligent section of our class in the world struggle that is coming. Vote "Yes" on the question of affiliation with the Third Communist International.

ROSCOE A. FILLMORE.

## FOR AFFILIATION

In dealing with the question of affiliation to the Third International, it is well that we should not be disturbed by thoughts of the "Dictatorship of Moscow," nor yet because we should be expected to enlarge the sphere of our activities.

While the interpretation of Marxism as expounded by the Party, and its activities in connection therewith, may have been correct during the years

of the Party's existence to date, it does not follow that the position taken in the past would be in line with Marxism, theoretical and practical, in the period we are now entering upon.

Objection has been raised against acceptance of the terms of affiliation because some terms apply to conditions not yet developed in this country.

It should be obvious that terms laid down to cover all countries cannot be expected to apply in every detail to each and every country, but are applicable according to the different prevailing conditions.

Clause 17 mentions this qualification. Exception is taken to clause 2 in the following words:

"Here we come into direct conflict with our former policy. Apart from its ultimate effect which is doubtful, such activity would immediately involve us in a series of bitter struggles that would hamper and in the end nullify our educational work."

I consider this position to be unsound in its relation to the furthering of the class struggle, living in a revolutionary period, in which the developing of power is of primary importance.

Present economic and social conditions, together with recent events in local history, demonstrate the need of obtaining a foothold wherever power is wielded.

To leave Labor Unions and Municipal Councils in the unchallenged control of reactionaries, in the part played by these organizations in movements of a revolutionary character, not to support the everyday struggles of the workers, is to postpone the overthrow of capitalism as a mechanical process.

If the theories we advance are scientifically correct and as such fit the facts of life, the more the struggles the more will their superiority over the concepts opposed to them be demonstrated. We have everything to gain and nothing to lose in every phase of the class struggle.

The objection to clause 8 I can scarcely regard as being seriously intended. To classify international arbitration, or the League of Nations, or colonial liberation movements, seems an attempt at ridicule.

The struggle for the control of the Soviets carried on by the Bolsheviki from March, 1917, to the end of the same year, shows that the overthrow of Czarism was necessary before the real issues could become manifest to the mass of the Russian people.

To contemplate the possibility of a proletarian revolution in a colony garrisoned by an Imperial State, without first overthrowing that State, is Utopian.

The revolts now in progress in India, Egypt, and Ireland take the form of civil wars between the peoples of those countries and the British State.

In civil war neutrality does not exist. Communists in such countries have no choice. They are compelled to become part of the forces, whilst at the same time carrying on propaganda for proletarian control.

Every success of a revolting colony against an Imperialist State weakens the power of that State. A weakened State is a prerequisite to a proletarian revolution.

While the State remains strong, revolution is impossible. A State weakened by defeat, or suffering from disaffection in its armed forces, offers the best task to a revolutionary proletariat. Colonial rebellions tend in this direction. They thus become part of the task of Communists living in Imperial countries.

J. KAVANAGH

## AGAINST AFFILIATION

This discussion as to whether the S. P. of C. should, or should not, affiliate with the Third International, will have beneficial effects no matter what the verdict may be, inasmuch as it will tend to clear up certain vague points, and misconceptions. We are told that this is no time to "cut our hair." Very good! Let us part our hair evenly down the middle, and never split a hair. Let us put as much "moral effect" into this discussion as

While we must never forget that the class struggle is a struggle of the working class against the capitalist class for control of the political power of the State, we must also remember that the greatest enemy of the working class in this struggle is the bourgeoisie of the working class itself. That the greatest obstacles to the progress of the revolutionary working class movement are the ignoramuses and traitors in our own ranks. And they are not to be found in the Yellow Socialist Parties.

Let us consider some of the conditions that must be accepted by any organization wishing to affiliate with the Third International. There must be one such party in each country, and that party must call itself the Communist Party, etc. The condition for this, we are told, is that the "rank and file workers should be able to distinguish clearly the difference between the Communist Parties, and the official "Social Democratic" or "Socialist" parties which have betrayed the cause of the working class. If the only thing by which the "rank and file worker" can distinguish between the Communist Parties, and the "old official "Social Democratic" or "Socialist" parties, which have betrayed the cause of the working class," is the name of the organization, may all the gods have mercy on the Third International.

Old Bill Shakespeare is reported to have once asked the question: "What's in a name?" And to have answered it by the statement: "That which we call a rose by any other name would smell as sweet." We might paraphrase that statement by saying that American Left Wing Communism by any other name would smell just as rotten, and be just as correct, and according to Lenin himself, American Left Wing Communism is very little better.

If the "old official "Social Democratic" or "Socialist" parties" have betrayed the cause of the working class, and disgraced the name of Socialism, and the anarchistic propaganda, and tactics, of various groups connected with American Left Wing Communism, has made the very name of Communism stink.

Let us examine the formula for building up the Third International. Take all the freak organizations in any given country that call themselves autonomists, and that claim to repudiate the "old official "Social Democratic" or "Socialist" parties," and amalgamate them, have the conglomeration articles of faith, and call itself a Communist Party, affiliate the result with the Third International, and there you are.

Does any scientific Socialist imagine that a new international can be built up by any such methods, or will be in any way superior to the old Second International? Why, even the Russian Communists themselves, admit the possibility that the Third International may be swamped by the freak organizations wishing to affiliate with it. It is not a possibility it is a certainty. But let me make myself clear with regard to the Bolsheviks, or the Communist Party of Russia. We are willing to grant that the rank and file members of the Communist Party of Russia are, on the average, as well grounded in the fundamental principles of scientific Socialism as any other party or group of scientific Socialists in the world. We are willing to grant that they have applied those principles, under all circumstances to the best of their ability, and to the extent that conditions would permit. But they are infallible. They are as liable to make a mistake in a while as the rest of us, and this attempt to build up a new international on the ruins of the old one, by the simple method of having the Left Wing groups of the old freak Socialist Parties articles of faith, and call themselves Communist Parties, is one of their mistakes.

It is true that Karl Marx said: "Workers of the world unite." It is also true that the workers of the world must unite before they can accomplish their emancipation. But there is only one way by which they can be united, and that is by sound scientific Socialist education. Herding them into freak organizations, and giving them revolutionary names, does not unite them. That method has failed in the past; it will fail in the future. "Moral effect" and "enthusiasm" will not unite them. There was an abundance of that in the Second International, and organizations it represented, but at the first shot

in the great war "to make the world safe for democracy," the Second International burst like a bubble, as all scientific Socialists knew it would.

The Second International was a joke to all well informed members of the S. P. of C. twelve years ago, but the Left Wing Communist Parties that are now clamoring for affiliation with the Third International, never knew there was anything the matter with the Second International, until Lenin pointed it out in the last two or three years, and they prove by their propaganda and tactics that they do not know yet what the trouble was. It is easy to learn to repeat everything Lenin says, just as a parrot learns to say "Polly wants a cracker," but the majority of those who do so, do not know what he means, and even if they did, Lenin is not a god, he is not even a Pope, any more than Karl Marx was, and he has no desire to be considered as such. Lenin is one of the best exponents of Marxian Socialism in the world today, but there are others. If all the hero-worshipping organizations affiliated with, or about to be affiliated with the Third International, were on the same plane of intelligence as the Communist Party of Russia, then the S. P. of C. might approve affiliation, but they are not, and it is not likely that they will be for some time to come. Or again, if the affiliation of the S. P. of C. with the Third International could in any way strengthen, or assist, the Proletarian Dictatorship of Russia to maintain its position, then there would be some justification for the move. But it could not. Anything that the S. P. of C. can do to assist the workers of Russia can be done just as well, or better, without affiliation, and the greatest assistance that the S. P. of C. can give to Russia at the present time, is to educate the workers to make Socialists.

With regard to the Socialist Parties "which have betrayed the cause of the working class," we might ask, has the S. P. of C. ever betrayed the cause of the workers? It has not.

Has the S. P. of C. or its individual members ever failed or refused to propagate scientific Socialism at all times, and under all circumstances, to the best of their ability? They have not!

Did the S. P. of C. ever fail to expose the sloppy propaganda and the compromising tactics of the Second International, or the organizations it represented? It did not! And for that reason, the members of the S. P. of C. have always been considered as cranks by the more "practical" and "tolerant" Socialist Parties.

Is there any doubt that the position taken by the S. P. of C. regarding no compromise, and no affiliation, with freak labor organizations, has been correct in the past? There is not! Very well, the policy that has proved to be correct in the past must be adhered to in the future, until a change is warranted by an increase in the intelligence of other working class organizations. And if there is anything in a name, and the S. P. of C. wishes to be distinguished from freak parties, it will keep the name it has got.

There are two or three other points open to criticism, in the conditions, particularly the "demands" in section eight, also the fact that no clear stand has been taken with regard to anarcho-syndicalist organizations, and that the necessity for working class education, is not sufficiently emphasized, but we will leave these for someone else to deal with.

Now just a few words with regard to Comrade Kaplan's article. It is the privilege of any member of the S. P. of C. to advocate affiliation, if, in his opinion, it would be beneficial to the revolutionary working class movement, and he is perfectly justified in using any logical argument to convince others, but no member is justified in descending to false hood and intimidation to gain his end. When did the S. P. of C. ever hide its principles? The principles of the S. P. of C. as stated in its platform, in its manifesto, and in all its literature, are open to the world, and always have been. The views of its members find expression in its official organ, the "Western Clarion," in a way that has no superior in the world, and very few equals.

With regard to the charge of cowardice, we wish to point out that the greatest coward in the world, with one exception, is a person who is afraid of being called a coward. The one exception, the chief of all cowards, is a person who tries to intimidate

others into making fools of themselves by acting contrary to the dictates of their own intelligence and judgment, by calling their own cowards. We have had numerous examples of this in recent years. For instance, did we refuse to endorse sabotage, we were called cowards, did we refuse to grab a musket and rush over to Europe at the first call to arms, to help to "make the world safe for democracy," we were called cowards, and so forth. No, this method of argument might work with some organizations, but we do not think it works with the S. P. of C.

Now this effort in the short on "moral effect" and enthusiasm, four cents to anyone's views," or "split hairs,"

**IN WHAT MANNER  
TION OF COMMODITY  
ITSELF IN THE  
RELATIONSHIP**

Historical materialism starts from the fact that the method of obtaining the necessities of life—food, clothing and shelter—determines the political, religious, and ethical relations of man to man.

Self-preservation and race-preservation are the two basic laws of all life; they must be satisfied before any time can be given to thought of a hereafter, or of the arts.

Political relations will therefore be of a nature to guarantee the procuring and enjoyment of life's necessities, to those owning the means of wealth production. The particular form which these political relations take is determined by the methods of satisfying the needs of life. History shows continually changing methods and alongside of this, many changes in the political superstructure. We will now look at the methods used in the production and distribution of commodities and what are its most characteristic political expressions. It will be necessary to take a brief look at the preceding form of wealth production—feudalism.

Feudal society is a system based upon land ownership and military might; production is carried on by serfs; workers bound to a particular plot of land on which they live, producing food, etc., for themselves and for the owner of the soil—a feudal lord—and his band of retainers, domestic servitors, etc. Production is for use, that is to say, to serve the needs of a feudal nobility and clergy. Any surplus that may arise is held for future needs, or in a limited measure, exchanged for other requirements, produced in other parts. This necessitates the chaining of the serfs to the soil from generation to generation, and preserving to the nobility perpetual hereditary rights to ownership.

Political institutions must express the need of maintaining the status quo, a settled working population on the land, the continued enjoyment of feudal ownership by the nobility.

In the course of social development, more and more surplus is produced, and a class of trades arises to carry on the exchange of goods. At first, these merchants serve merely the requirements of feudal society, but in time amass wealth and become important; so important that the restrictions in the way of taxes and duties, monopolies and guild privileges, become irksome to them and they demand changes in the political superstructure built up to serve feudalism.

A clash takes place, more or less protracted in different countries, but finally resulting in the accession to political power of the merchant class. What then becomes the manner of production and what changes are made in the political relations?

Society is radically altered. Commodity production becomes its basis.

A commodity is something produced for sale, for the realization of profit, and under such a system it is necessary to have a large army of cheap and mobile workers. No longer must the producer be chained to the soil. He must be freed from his serf condition, free to move from place to place as the needs of industry demand. He must also be devoid of all property, denied access to the sources of

(Continued on page 7)

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## JOBS OF WAR

worried wise men of the entente are adding up the columns of Germany's war reparations indebtedness, and quite safely extending the time of full payment of 55 billion dollars over a period of 40 years, with an additional charge imposed upon German exports in the meantime amounting to 12½ per cent, the economic undercurrent in the affairs of nations is carrying them on one and all to a swift settlement whether they will it or not.

So constantly has the Socialist educator laid down the economic factor as the basic foundation by which the actions of men are regulated, so persistent has been his "materialistic" propaganda in his explanations of world events that, following upon the recent world war there has been produced such a collection of writings, essays, books and pamphlets showing the economic causes of war that people are now beginning to see the true guiding principle of their own actions past and present.

It is not disputed nowadays that economic rivalry between Britain and Germany was the undercurrent of the great war. Economic rivalry is the forerunner of military rivalry and already, after the great conflict has been fought which had been heralded as the last possible war, there is widely advertised an international competition for naval supremacy among the nations. If other signs were wanting, this is a sure indication that the economic supremacy or expansion of one nation or group is threatened by another.

While these war clouds threaten the peace of the capitalist nations, and while they are reckoning their mutual worries in terms of cash, the workers of the several capitalist countries are in a state of starvation. Already since the armistice they have produced a superabundance of commodities, and while their masters haggle over their accounting (the workers hungrily await their pleasure.

Already the workers of Russia have thrown down the challenge to the world of capitalism. The attention of the world's workers is riveted upon that country. It has resisted the combined might of capital to crush its existence as a workers' republic. The confidence of the workers in capitalism has gone. Their present circumstances, brought on so soon after "the war to end war," and their experiences during the past several years, should help them to realize that if war is the only way out of present trouble, which is their masters', their interests lie with one another against the interests of their masters; their interests are class interests. The dividing line showing the economic antagonism that separates them from their enemy is that between themselves as producers and the capitalist class as owners.

Their war is the class war.

## SECRETARIAL NOTES

On January 3rd, Calgary Local came to life again. Before its resuscitation, educational classes had been in progress and the result is reorganization and redoubled efforts. Calgary comrades will do well to note the dates of classes and business meetings as shown in another column in this issue. Join in and help to develop interest in the spread of education among your fellows. So too with Fort William, Ontario. That district is in need of help from comrades who are able and willing to help in educational work. Classes there have not long since been

formed, and the helpers are few. Go to the meeting place and lend your support. It is needed.

Some astonishment has been expressed by "Liberator" subscribers. The January issue of that journal contained advertisements of three books: "The State and Revolution" (Lenin), "The Proletarian Revolution" (Lenin), and "Memoirs of an Anarchist" (Alexander Berkman). The advertisements were stamped out under an inky black smudge. The U. S. censor is still a busy man. We are able to state that the United States authorities will not allow these books to be advertised for sale.

Alberta and Saskatchewan comrades should take note that the secretary of the P. E. C. is Comrade A. B. Shaaf, 10016-93 St., Edmonton, Alberta. All communications relating to the formation of locals should be addressed there.

Comrade Frank Cassidy is somewhere in Alberta. Communications for him should be addressed c/o A. B. Shaaf, address as above.

Writing from Sheffield, England, Comrade Chas. Lester reports his intention to return to Canada in the spring. No date is certain, but it is hoped that he will be able to address meetings on his way from coast to coast. Already, arrangements are under way to this end, commencing at New Brunswick, where he will address a series of meetings covering Maritime points.

Reports are to the effect that the discussion concerning Third International affiliation is proceeding and arousing considerable interest and serious attention in the various locals. We publish three articles in this issue, two for affiliation and one against. Indications are that other manuscripts are in course of preparation or consideration. We hope to receive as many articles as possible on this question, and each issue of the paper need not be confined to the publication of but one article. The discussion of the question goes to show the possibilities of this matter as a means to the outlining of Party purposes, principles and tactics, and has already demonstrated the wisdom shown in the policy pursued in calling for discussion previous to referendum.

We publish in this issue correspondence between the Soviet Russia Medical Relief Committee and L. C. A. Martens, representative of the Soviet Republic in the U. S. A., recently deported. The correspondence summarizes the amounts received in New York up to January 22nd, 1921, which total in cash approximately \$58,000. Total shipments of medical supplies already consigned to Soviet Russia approximate \$74,000, leaving a balance still to be collected of \$22,000. This explains the statement made by Isaac McBride here to the effect that supplies to the value of the amount collected during his tour in Canada had already been despatched, paid for by the moneys collected in Canada through his tour. Evidently the supplies had already been sent.

We have lent our consistent support to efforts of the Soviet Russia Medical Relief Committee since they first communicated with us, and in our own quiet way we have sent through the S. P. of C. some four or five hundred dollars, collected at various times, for medical relief supplies to be sent to Russia. In our efforts at helping the committee we have from time to time offered suggestions, and also criticism to the betterment of their organization. Some time ago we made some comment upon the appointment of Chas. L. Drake in charge of the Chicago office of the committee. We learn now that Mr. Drake is no longer an official of the committee, but that he is acting, under an organization of his own construction, presumably for purposes of contributing and gathering funds for Soviet medical relief, but without official recognition from the committee and against its wishes.

Our particular desire is to see earnest effort in this worthy cause fostered and encouraged. The support given to it up to date has been almost entirely working-class support. We know that there is always present a danger that a worthy cause, provided it shows the possibility of exploiting the warm sympathies of the workers, will be used as something in the nature of an industry for private purposes, to the ultimate harm and discredit of the cause itself. We are sure the workers of Canada will continue their support of this worthy cause. They have always demonstrated their willingness to help their fellows when called upon. Already they have contributed one-fifth of the total moneys received by the committee, from a population of a relative proportion to the U. S. A. of one-twelfth. We shall be glad to forward moneys that may be sent to us.

It is noteworthy that in Vancouver, while the soldiers' organizations manifested indignation against the measures of proposed relief for the people of China in view of their own impoverished circumstances, not a word of protest has been heard

from them against medical relief for Soviet Russia. We are of the opinion that they took advantage of the circumstances concerning proposed relief for workers, but to bring their own circumstances more fully to bear on the public mind. In this they were quite successful. The only hostility manifested against measures of medical relief for Soviet Russia have been manifested by the local press in its attitude concerning recent meetings held here for this purpose.

A Local of the S. P. of C. has just been formed in Prince Rupert, B. C., secretary, W. Robertson, 833. Comrades in and around Prince Rupert should communicate and help to make cohesive the additional efforts in the northern district.

The number of this issue is 837. If the number on your address label is 838, your subscription expires with next issue. We carry no advertisements and depend upon subs. for continuance. Subs. that subs. are renewed and new subs. listed.

## NOTICE TO ORGANIZATIONS

New York,

January 22,

By action of the Central Soviet Russia Medical Relief Committee in New York City, the Western District office of this committee at 515 Van Buren St., Chicago, Ill., with Mr. Charles L. Drake as director, was closed on January 15th. Mr. Charles L. Drake is no longer connected in any capacity whatever with the Soviet Russia Medical Relief Committee.

The Central Russia Medical Relief Committee desires to establish closer contact with all its committees in the Western States, to avoid the expense of the now abolished intermediary Western District office, and to put the Soviet Russia Medical Relief work on a more efficient basis through co-operation of the local committees.

The committee desires all its supporters and sympathizers to understand that it has no connection whatever with the so-called "American Red League," organized by Charles L. Drake and others. It emphasizes this because the headquarters of this League will probably be located at the address where the Western District office of the Soviet Russia Medical Relief Committee was previously housed.

The name of the "Red Star League" may be some of our supporters to the advantage of the League's enterprise which is entirely foreign to and to the Soviet Russia Medical Relief work.

The attention of our committee has been called to the fact that rumors are being spread in the Western States and Canada, about the disorganization of the Soviet Russia Medical Relief Committee's work, and about the substitution of our work by that of some other organization. We are informed that Charles L. Drake is boosting the League, presumably as an organization authorized or recommended by the recently deported representative of Soviet Russia, L. Martens.

This is a plain misrepresentation. The Soviet Russia Medical Relief Committee is the only organization which has the endorsement of the Soviet Russia official representative, Mr. L. Martens, renewed this endorsement in the most explicit terms on the eve of his departure from this country.

We urge all the local committees and other organizations interested in the Medical Relief of Soviet Russia to continue their work, and to cooperate with, and send all contributions direct to the Soviet Russia Medical Relief Committee, Room 110 West 40th Street, New York City.

Soviet Russia Medical Relief Committee

CORRESPONDENCE BETWEEN THE SOVIET  
RUSSIA MEDICAL RELIEF COMMITTEE  
AND L. C. A. K. MARTENS, RUSSIAN  
SOVIET REPRESENTATIVE IN THE  
U. S.

Soviet Russia Medical Relief Committee  
New York,

January 22,

L. C. A. K. Martens, Representative of the Soviet Republic in the United States, New York City.

Dear Comrade,—Before your forced departure

from the United States for Soviet Russia, the Soviet Russia Medical Relief Committee submits to you herewith the following report:

The Soviet Russia Medical Relief Committee was organized as a volunteer organization in April, 1920, with headquarters in New York City. Local committees grew up gradually in other cities, and up to the present moment there are about 115 local committees throughout the United States and Canada.

The aim of this organization has been and is to collect medical supplies, and money for the purchase of medical supplies and surgical instruments, also: medical literature for Soviet Russia. With this end in view, 130 public meetings have been held in various cities throughout the United States and Canada, at which meetings moneys were collected for the above purpose. Also subscription lists were circulated, and individual donations were solicited, both from organizations and individuals sympathetic to the above cause.

Up to date, the Treasurer of the Central Committee in New York has received \$58,199.39. Out of this sum \$51,663.34 has been paid towards shipments for medical supplies shipped to Soviet Russia, and \$5,014.82 was paid for organization expenses, printing of pamphlets, post cards, etc., leaving a balance on hand in the treasury January 21st, of \$1,521.23. The total value of shipments consigned to Soviet Russia is \$74,283.06; which means that the balance payable on these shipments is \$22,619.72.

In addition to the above shipments purchased from funds collected, drugs, instruments and other medical supplies were collected, to the value of over \$3,000.00, and likewise shipped to Soviet Russia.

Several hundred valuable text books and other publications on medicine have been collected, and sent to the Commissariat of Public Health of Soviet Russia.

Doubtless you are aware, both from the Russian official publications and from other sources that the bulk of these shipments have already been received by the public health authorities of Soviet Russia, and put to immediate use.

Most of the local Soviet Russia Medical Relief Committees have been organized only recently, and some of them are still in the process of organization. Among the tasks on which they are working one stands paramount in their minds, and that is the organization of medical councils, composed of physicians only, who are willing to collect for Soviet Russia medical literature, and all necessary information for the combating of diseases, and to acquaint Soviet Russia with the latest discoveries and achievements in medical science, and with the hospital care of infectious and other diseases. They desire ultimately to organize medical units of experts for service in Soviet Russia, when communication between this country and Russia shall have been thrown open. Through these councils we have secured the co-operation of medical men of note, who have expressed their desire to acquaint Russian physicians with the achievements of the medical and sanitary sciences in the United States during the seven years of blockade of Soviet Russia. Some of them have travelled to Europe to familiarize themselves with the present status of medical science in the Western European countries.

The lack of nurses and other hospital attendants seems to be a great handicap to Soviet Russia at the present time, according to reports which have reached us. Therefore the above medical councils are drawing within their sphere of influence nurses and other hospital personnel, who are willing to go to Russia to help alleviate the suffering of the victims of the war and the blockade. Serious consideration is given to the medical education of Russian emigrants desiring to return to Soviet Russia, especially to the unskilled labor, who would be of great help in the hospital service in Soviet Russia.

With reference to the Western District Committee, the Central Committee has found it necessary to suspend the Western District office, and request Charles L. Drake to transfer in detail all the records concerning the work done in the Western District in the past. A local committee was organized in Chicago to go on with the work there, and the Central Committee is now in direct communication with all the sub-committees, trying to co-ordinate their efforts for the sake of greater efficiency.

The work in Canada, under the supervision of the Central Committee, is making very good progress. The comrades in charge of the work there have proven to be exceedingly worthy by virtue of their accomplishments.

The general conditions of the country, with the enormous unemployment prevailing, do not promise a very bright outlook for collection in the near future. Our collections at present are almost exclusively from labor organizations. Notwithstanding these difficulties, the committee will continue to endeavor to unite and co-ordinate the work throughout the country so as to produce the best results.

For the purpose of acquainting the people of the United States with conditions in Soviet Russia our committee has published and distributed up to the present time about thirty thousand pamphlets, and in addition to these has issued an enormous number of leaflets, letters and statements to the press.

Certain difficulties were encountered by the Soviet Russia Medical Relief Committee, due to the activities of the "presumable friends" and open enemies of Soviet Russia, who insisted that their hobbies and their politics be dragged into this work, which was, from the very beginning, carried on and maintained as a non-partisan affair. Only on this basis has it been possible to maintain the organization, and make the work as successful as it has been under the circumstances. Regardless of the opposition and animosity, the Medical Relief Committee in New York, as the authorized mouthpiece of this work, is outlining various plans to perfect an efficient organization in order to carry out the work successfully.

The Soviet Russia Medical Relief Committee owes its existence and the success of its work up to this time chiefly, if not solely, to the earnest support and endorsement given to it by your Bureau and yourself. It is essential that you give us, as a parting word, a definite expression as to the future possible usefulness of our committee, and your suggestions to aid us in our activities.

With cordial and comradely greetings to yourself and the comrades over there,

Fraternally yours,

Soviet Russia Medical Relief Committee.

((Signed) Joseph Michael, Secretary

**RUSSIAN SOCIALIST FEDERAL SOVIET REPUBLIC**

**Bureau of the Representative in the United States of America**

New York,

January 22, 1921.

Soviet Russia Medical Relief Committee, New York City, N. Y.

Dear Friends,—Before leaving the United States of America, it is my pleasant duty to thank you most sincerely on behalf of the people and the government of Soviet Russia for your earnest and successful efforts to bring medical relief to the men, women and children of Soviet Russia, who are suffering because of the dreadful war and inhuman blockade.

It is my profound wish that my absence from this country should not deter you for a moment from the continuation of your highly useful and commendable work. On the contrary, my forced departure from this country should spur on the Soviet Russia Medical Relief Committee and all its supporters and sympathizers, to redouble their efforts to wipe out the apparent unfriendliness of America towards Soviet Russia, as exhibited by the deportation decree of the Secretary of Labor. I still refuse to believe that the American people share his sentiments. The vast number of assurances of sympathy and regret received by me during the last week of my stay in this country have convinced me more than ever that the American people, whether of the working class or of the general public, bear no enmity toward the hard-trying people of Soviet Russia. I appreciate most deeply not only the physical relief offered through the medicines shipped by your committee to Soviet Russia, but also the feeling of sympathy and friendly understanding created through the efforts of your committee.

It will be one of my first tasks upon my arrival at Moscow to lay your report before the Commissariat of Health, and I shall urge that your recommendations be acted upon as quickly as possible.

I hope that your work will meet with the heartiest approval of the Soviet Government, and of the peasants and workers of Soviet Russia.

Again I wish to thank your committee and the men and women of the United States whose sympathy for the people of Soviet Russia has contributed to the success of your work. I most heartily endorse the efforts of your committee, and urge you to go on with your tasks, as heretofore, regardless of carping criticism and slanderous attacks, either through misreporting of your work or deliberate malicious intent.

I remain, as ever, your comradely,  
Joseph Michael, Secretary

**THE** dark and dis- precede the hue in again seen in the creeping up, threatening all its horrors. Soup kitchen, starvation and a glutted market. In the development, when the in advance of the consuming power of wages in given nation, a way out of the difficulty was easy obtainable. Far off lands could be discovered, missionaries could be equipped with capital and sent out to civilize the heathen and educate them to the use of European customs.

When the wild men learned the use of overalls, and how to shave, wear white shirts, and attend mass, the rest of the world was simple. Mines would be opened up, oil wells sunk, railways built, and other industries developed, establishing a new market for John Bull's surplus wealth. The bonds and securities secured in exchange for John's surplus spurred him on to higher efficiency in production. Industrial activity and expansion of capital in John Bull's new hemisphere soon erected a warehouse wherein food, white shirts and overalls were stored, when the civilized heathen had to go naked and hungry. John Bull, Kaiser Bill, the wee French Lairdie, and the little Father, also American, Canadian, Australian, New Zealand, Spain, Japan, Denmark, Sweden, and even China, were ready to finance new lands and civilize their peoples if it was possible.

The leading nations of the world, faced by an industrial collapse for the lack of a market, and a huge army of unemployed, were compelled by force of circumstances to move on the world's chess board.

The Glasgow "Forward," dated April 7th, 1917, reports a half-yearly meeting of the British company owning the Ottoman railway from Smyrna to Aden. France at the same time operated the Smyr-Cassabaet prolongement, and Germany the Anatolian and Bagdad railway, all in Turkey.

On page 41, chap. 4, Liebknecht's "Crisis in the German Social-Democracy," the Deutsche Bank irrigated the Koma plain. The monies to be collected on foreign advances beggared the Turkish population, and later ruined the resources from which levies could be secured.

This tendency favoured Germany by the grant of Turkish concessions to build a net work of railways reaching out in many directions with the view to capturing the eastern market.

The possible invasion by Germany of Egypt, India, China, and other parts, threatening the very life of other European capitalist nations. This world being limited, Turkey and the East is the last theatre to be exploited by capitalism. So eager are the various exploiting groups that the "Montreal Star" of the 15th March, 1916, says that Sir John Jackson, eminent engineer, advises the Allies, when the war is over and Germany out of control of Turkey, to rush the Bagdad railway across the Taurus mountains to Bagdad, thence to Basra, the Persian Gulf and the East. This would open up huge trade for the conquerors. Lord Rathmore, when addressing a meeting of shareholders, was instructed to write the Foreign Office complaining of the loss of

(Continued on page 7)

# Materialist Conception of History

## FOR BEGINNERS

### NATURAL ENVIRONMENT (Continued)

**T**HE ancient civilization of Egypt is the land of sunshine. Their first inventions were a system of dykes and canals to regulate the water and store it for dryer years. They were also impressed by the fact that the rising waters coincided with certain aspects of the stars. This led to the study of astronomy and the discovery of the solar system. Because of the changes of the surface of the land after the flood, demanding a redistribution of the land, surveying became an economic necessity. The division of the soil in rectangular plots, originated geometry, and taxes were reduced according to the amount of land washed away. Here we find geometry developing in the concrete. The Greeks developed geometry in the abstract, the object of which was to establish precise relations between parts of a figure. Thales was the Greek who measured the height of the Pyramids by placing a staff at the extremity of the shadow, which the pyramid casts, forming two triangles by the contact of the sunbeams, and showed the height of the pyramid was to the length of the staff in the same ratio as their respective shadows. Egyptians must have been acquainted with mechanical powers. The largest obelisk in Egypt is calculated to weigh 297 tons, 70 feet in height, and to have been carried 138 miles from the quarry. The later civilizations were affected more by the European climatic conditions, which, as Buckle points out, caused a more successful and continued labor, and which have been more favorable to his ultimate progress than the agency of the soil.

Buckle again is near discovering the economic factor. Buckle also points out that the civilizations of Mexico and Peru were a result of the fertility of the soil. He says: "The position of Mexico, being near the Equator, the shape of the land gave it humidity, and this being the only part of North America in which these two conditions were united (heat and humidity), it was likewise the only part which was at all civilized." He points out that in North America, also South America, all the large rivers flow into the Atlantic, with the soil better irrigated in the East as a consequence, while the heat in is the West. He claims, in consequence of the two great conditions of fertility not being united in the American continent north of Mexico, the accumulation of wealth was thus impeded, and the progress of society stopped until the 16th century, when the knowledge of Europe was brought to bear upon America.

He points out that the great rivers of South America and the climate of the equator makes the soil remarkable for its exuberance not only in the tropics, but beyond it to the south of Brazil, possessing a fertility not to be found in any part of North America under a corresponding latitude. We would expect this part, being endowed by nature with great fertility, a civilization would have been found which in other parts of the globe, similar conditions produced. Buckle explains why there was not a civilization found here because of the prolific prodigality of the soil. He says: "The trade wind blows during the whole year either from the north-east or the south-east. The causes of their regularity are understood and are known to depend, partly, on the displacement of the air at the equator, and

partly on the motion of the earth, for the cold air from the north is constantly flowing towards the equator, and thus producing northern winds in the northern hemisphere and southern winds in the southern hemisphere. These winds are deflected from their natural course by the movement of the earth as it revolves on its axis from west to east. The rotation of the earth is more rapid at the equator, the speed of which outstrips the movement of the atmosphere from the poles, forcing them into easterly currents, called trade winds. These winds blowing from the east across the Atlantic reach the land surcharged with vapours accumulated in passage. These vapours, on touching the shore, are, at periodical intervals condensed into rain, and as their progress westward is checked by the mountain range of the Andes, which they are unable to pass, pour their moisture on Brazil, which is often deluged with destructive torrents. This, along with the vast waterways of the eastern part of America, has stimulated the soil into an activity unequalled in any other part of the world.

Nature seems to riot in its very wantonness of power. Brazil has dense and tangled forests, whose trees are elegant, throwing out their produce in endless prodigality. On their summits perch birds with gorgeous plumage; below on the ground the trunks are crowded with brushwood, creeping plants, innumerable parasites all swarming with life. There are myriads of insects, reptiles of strange and singular form, serpents and lizards spotted with deadly beauty. All find means of existence in this vast workshop and repository of nature. Nothing is wanting; the forests are skirted with enormous meadows which, reeking with heat and moistures, supply nourishment to countless herds of wild cattle that browse and fatten on the herbage, while the adjoining plains are the chosen abode of all kinds of ferocious animals which prey on each other. But amid all this pomp and splendour no place is left for man. He is reduced to insignificance by the majesty of Nature. The forces that oppose him are formidable, thus he has never been able to make any headway, and with all these natural advantages of fertility, the natives had remained uncivilized. Its inhabitants were wandering savages and were incompetent to resist those obstacles the very bounty of Nature had put in their way. The natives, like every people in the infancy of society, are adverse to enterprise and never grapple with the difficulties that stop their progress. Any civilization in Brazil has been introduced from Europe. The physical laws are so active. The mountains too high to scale, the rivers too wide to bridge. The mind of these primitive people, cowed by this unequal struggle, was unable to advance. The prodigality of the soil had made the people barbarous in their struggle against wild animals and deadly reptiles. But immediately opposite Brazil is Peru, where was found a civilization lying under the same latitude, but subjected to different physical conditions. While the fertility of Brazil was carried beyond the point where the imperfect knowledge of uncivilized man is unable to cope with it, in Peru and Mexico, the fertility was confined within manageable limits, and instead of hindering social progress, favored it, by encouraging that accumulation of wealth without which progress is impossible.

In Mexico and Peru they could obtain sustenance with very little energy, which gave them leisure to improve their knowledge, and had not a fertility great enough to produce wild animals, reptiles and deadly insects to hinder them in their progress.

"These physical conditions had an effect on man's mind by exciting imagination."

Allison, in his history, describing the Hindostan mountain says: "The depth of the valley below and the splendour of the surroundings formed so grand a picture that the mind was impressed with a sensation of dread instead of pleasure." In such cases, man contrasting himself with this majesty of nature

is appalled with his inferiority, which leads to explaining all phenomena as the work of a supernatural agency. On the other hand where the work of nature are small and feeble, man retains confidence, relies more on his own power, becomes more inquisitive mind to discover the laws that govern the phenomena. For instance, earthquakes and volcanic eruptions and deadly diseases were prevalent in the countries that were the first to progress, and therewith its constant danger to man, increased the activity of his imagination, created strong religious sentiment where the dangers were ascribed to supernatural interference. This imagination dominated their understanding, and even today we see the ignorant more prone to seek aid from the supernatural when some of our pious friends are putting the fear of hell and damnation into them. Earthquakes, tempest, hurricane and pestilence had the tendency to impair the intellectual powers and increase the activity of the imagination, which aroused the belief in the supernatural. Human power, unable to grasp the phenomena there grew up the feeling of awe and helplessness without which superstition cannot exist. Prof. Loria, in his "Economic Foundation of Society," says: "Religious ideas, however elaborate and complex, are all derived from the original feeling of impotence, that the human being experiences before the forces of nature—the moral persuasion of the ruling class ideas have relaxed themselves to fear, religion and public opinion."

Buckle illustrates that "earthquakes and volcanoes are more frequent in Italy, Spain and Portugal than in any other part of Europe. There is found superstition more rife and superstitious classes more powerful. Those are the countries where the clergy first gained their authority," and where superstition has retained its firmest hold.

McAulay, "Historical Essays," says: "The powerful organization of the Roman Catholic Church in Italy was the necessary result of labor's intensity to overcome the resistance of matter in these southern countries, and of the consequent greater intensity of the southerners' feelings of impotence and subjection to occult and invincible forces." The fine arts are addressed to the imagination and science to the intellect. Now it is remarkable, all the greatest painters and sculptors of modern Europe have been produced in the Italian and Spanish peninsulas. In regard to science, Italy has produced several men of conspicuous ability, but their numbers are small when compared with the number of artists and poets. The literature of Spain and Portugal is eminently poetic and these countries have produced some of the best painters, while the naturally reasoning faculties have been neglected, and they do not produce from the earliest historical period any man of merit in natural science. The natural elements of these countries are threatening to human life and encourage superstition, discourage knowledge, and ascribe all the serious dangers to supernatural interference, arousing a religious sentiment.

If we take the literature of India, during its best period, imagination runs riot. Buckle says some of their kings and saints reigned a 30,000 years. These Asiatic civilizations were intimidated by the natural phenomenon. The dangers incidental to tropical climates, mountains which seemed to touch the sky, from which mighty rivers poured down their torrents, too wide for bridge to span, impassable forests, deserts without water, great seas ravaged by tempests far more destructive than in Europe, without a suitable harbor, all teaching man his own feebleness and inability to cope with natural forces. This also tended to create the idea of terrible gods, which their idols represent. On the other hand take Greece, which forms a peninsula the nature of which is entirely different. In India everything was grand and terrible, while in Greece everything is small and feeble, situated on a narrow sea, dangers of all kinds far less numerous than in tropical civilizations, climate more healthy, earthquakes less frequent, but

becomes less disastrous, wild animals less abundant. In other aspects of nature the highest mountain is less than one-third the Himalayas. No great rivers; and the rivers so small they can be forded, so the tendency of man in India, surrounded by the obstacles of nature, inspired fear, while in Greece it gave man confidence. In India man was intimidated, in Greece man was encouraged. Nowhere is this better illustrated than in their gods. The Indians have gods of terror. The Hindu god "Siva" is represented to the Indian mind as a hideous being with snakes encircling him, three eyes, a human skull in his hand and wearing a necklace of human bones. His ferocity of temper is marked by being clothed in a tiger's skin. The wife of this god is more ghastly. Other Indian gods were more hideous, with five heads and four hands. But in Greece, even in the infancy of their religion, not the faintest trace of a hideous god, approaching to the Indian gods can be found.

The causes of fear being less we find the gods of Greece represented in forms mostly human. Even their heaven had its human courts, palaces, trades and professions, marriages, intrigues and divorces, so that the Greek god had not only human form but human pursuits and human tastes. In Asia nature was a source of awe. They never dared to assimilate their own actions with the actions of their gods. The aspects of nature in Greece tended to exalt the dignity of man, while in India everything tended to depress it. The Greeks therefore had more respect for human power; the Indians for superhuman.

Greece is described in the "History of the Universe" thus: "Greece occupies an unique position. It is nearer than the other lands of Europe to those countries where civilizations first arose. Its coasts are greatly indented, and it possesses many hospitable harbors. The Aegean Sea is like a lake. Homer says: 'The color of violets, the climate clear and beautiful.' The mountains disposed in a peculiar manner so as to enclose fertile spots, completely cut off from one another. In each of these fertile plains there grew up a community with its own traditions and customs. Commerce brought them together into a confederation. A central place was chosen for a market place, made for common protection and made the sanctuary of their God Appolo, sun god. At this place the people met for the purpose of trade and performed religious rights, held festivals which expanded into the Olympic games."

The same conditions prevailed in Mexico and Peru as in India, and this again was reflected in the architecture of their temples. Their temples were large buildings showing an evident wish to impress the mind with fear and offering a striking contrast to Greece with her smaller structures for religious purposes. Hence the tendency in Europe was to subordinate nature to man; out of Europe to subordinate man to nature. Therefore we see the great influence the natural environment has played in man's progress towards civilization.

Scotland has been a very superstitious land owing to its geographical position and the barren lands. The lowlands were the only fertile parts, but with the invasions of England, Ireland, Danes, Norwegians, etc., the inhabitants never had an opportunity to settle, to produce that surplus of wealth necessary for intellectual development. The executive government with rare exceptions was weak, and the people were never burdened with feelings of loyalty. The little respect paid to royalty is conspicuous in every page of Scotch history. The Scotch made war on most of their kings. They murdered James I. and James III., rebelled against James II. and James VIII., they placed James V. in confinement. James VI. they led a captive through the country, and they captured Charles I. and sold him to the English because, being poor, they needed the money. Mary they locked up and disposed of, yet strange to say these same people trembled before the clergy. This was the result of taking to the mountains during invasions and being devoured with wolves when the barrenness of the soil made these animals ferocious. The scenery of Scotland, with its mountains hanging with mists, with the sky darkened and the thunder rolling, its echoes from mountain to mountain, was to ignorant people a mystery. There grew up that superstition which created an ideal environment for the clergy to grow in authority.

When the country was suffering from those invasions the church controlled more than half of the wealth, and the clergy told the people their sufferings were a visitation of God because of their sins. In the middle of the 18th century the country west of Edinburgh was so unhealthy the farmers and their servants were seized every spring with fever. As long as the causes were unknown, they were attributed to the visitation of God for their sins, but after a time, when the land was drained the epidemic ceased and the inhabitants discovered the interference was not by the deity but from a natural cause.

Even today, there is more superstition, where people are in contact with phenomena that have not been explained by natural laws. For instance, sailors are more superstitious than soldiers. The winds and the storms of the sea expose them to more danger than soldiers living on the land, who have fewer inducements to appeal to supernatural interference. You will find this difference between the city dweller and the farmer. To the farmer, weather conditions, may defeat all his efforts and during dry weather he is unable to bring the rain, therefore they attend church to offer prayers for it. In this incidence they appear just as childish as our ancestors, who were afraid of a comet or eclipse. This uncertainty in procuring his living reflects a superstitious and religious tendency. The city workers and manufacturers are employed at work, the success of which is to be obtained from man's own knowledge. Whether it be fair or wet weather he pursues his employment. If it turns dark he switches on the electric light. If the machine fails to work, he searches to find what is out of gear and does not pray himself out of the difficulty. The cities therefore have been one of the main causes of the decline of ecclesiastical power, and economic causes developed the cities.

The fact that Scotland had nothing worthy of being called a city until the 18th century is one of the main causes of, or circumstances which explain, the prevalence of Scotch superstition. The shock of earthquake was the sign of displeasure; the comet the sign of coming tribulation; and when an eclipse appeared, the panic was so great and universal, that the people of all ranks hastened to the church to depreciate his wrath; therefore the clergy had great power. Another reason the clergy had great power in Europe was because they doled out charity. The church owning the land and drawing tithes, rent and taxes, the greater part of which was paid in kind, corn, wine, cattle, poultry, etc., the quantity exceeded greatly what they themselves could consume, and there were neither arts nor manufacture for which to exchange this surplus wealth. The clergy could derive advantage in no other way than doing it out in charity. The charity of the clergy gave them great temporal force and increased the weight of their spiritual weapons. They procured respect from the poor, of whom many were constant, and almost all occasionally fed by them.

We have wage slaves today who hold the capitalist with the same respect because he gives them a job.

This ends the talk on natural environment, which has played a great part in man's development, but we have to recognize that the economic factor is the main factor.

Next lesson will deal with Slavery and Feudalism, leading to English history. P. T. LECKIE.

IN WHAT MANNER DOES THE, etc.

(Continued from page 3)

wealth, so that he is forced to sell his labor-power, his energy, from day to day.

This is reflected in the laws freeing the serf, and in the Enclosure Acts which were put in use all over Europe on the breakdown of feudalism. These Acts took away the common lands upon which the peasant had a right to pasturage. Another great political change is the abolition of privileged "estates," and the placing of everyone on an "equality before the law." In the case of France and the U. S. the abolition of all feudal titles and privileges, in England, Germany, etc., their strong curtailment.

Commodity production brings about a struggle to get one's goods on the market quickly. It means keen competition, "heating the other fellow to it," hence all is in a condition of flux, at one time one person is affluent, a pillar of society; presently, an-

other rises to this position while the first sinks out of sight, perhaps into the ranks of the wage-workers.

No longer is social prestige judged by one's ability to trace their lineage to distinguished plunderers and freebooters of bye-gone centuries. It is sufficient today that one possesses wealth in abundance, can "swing a sharp deal, is a skillful "money-grabber." With cash as the expression of social standing, feudal privileges are not a suitable political expression of capitalism. Foreign politics also change and become an endeavor to get concessions, spheres of influence, in ports, markets for commodities.

In the course of capitalist development, competition between individual capitalists has given way to concentration and amalgamation, so that a very small group control the means of life. At the same time, production has become social; vast numbers of workers co-operate in producing the needs of society. A few productive forces have come into political relations.

Social production demands social relations. Our political superstructure is built on private property or class ownership; it guarantees the right to private property.

Political parties of the ruling class today are mainly concerned with methods to keep private property in existence, bona-fide workers' parties are concerned with changing it to social ownership.

W. H. C.

THE LESSON OF THE CRISIS

(Continued from page 5)

£1,000,000 by the seizure of the Ottoman railway by Turkey in 1914, at the same time asking the claims office to hand over the control of the German railway to his company, as compensation for their loss.

The geographical position of Japan with her activity in capitalist accumulation drove her into the scramble for territory. At the opportune moment she seized the Marshall Islands on the Pacific, and within a week Japanese ships were rushed, with officials on board, to investigate the trade and commerce of the islands. She also dispatched one thousand men to work the phosphate mines.

Speeches were delivered in the British House of Commons on the 20th February, 1917, in the peace by negotiation debate. Mr. Lambert, Liberal M.P., showed that Great Britain in her struggle for capitalist expansion had fastened on one-fifth of the whole surface of the earth. Russia, previous to the war, had succeeded in appropriating half of Asia and more than half of Europe. France had also acquired four and one half million square miles of territory in Asia and Africa. Italy in the feverish heat of expansion seized 591,000 square miles of new lands.

Britain has 22 per cent. of the surface of the globe and 26 per cent. population. Russia had 15 per cent. of the earth's surface, and 10 per cent. population. France has 9 per cent. surface and 5 per cent. population.

The historic struggle in the early stages of capitalist nations for colonial territory went on without much interruption, but now that the world has yielded up almost its maximum exploitation possibilities, the question arises, can the markets recently captured absorb the great mass of surplus wealth produced by the working class?

The stage of capitalism has presented the drama of industrial crises and unemployment at various intervals, the most serious being that of 1913 and 1914. During the late war the machines of production were improved, and the lives of millions of consumers were snuffed out. The outlet of Asiatic Turkey will be meagre when we consider the obstacles standing in the way of rapid development. The financial conditions of the war ridden nations have been twisted and distorted beyond repair. Now we are faced with the crisis that may perpetuate itself, drowning millions in the sea of impoverishment. The capitalist owns the machine, and can only operate and employ when the product can be sold. Warehouses are crammed, means of production rusting, elevators overflowing, and men and women starving. Socialism explains the remedy. A knowledge of the question must be acquired by the workers in order to control production and distribution.

GEO. PATON.

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There can be no such thing as a permanent league of nations functioning for the welfare of the world under the capitalist system existing as it is today upon wage slavery. All our wise men who are not Socialists are continually telling us that applied Christianity is the only sure remedy for prevalent social evils arising universally under the capitalist system. Hardly any Christian, and certainly not all Socialists will attempt to deny this, but they fail to see what machinery church or state possesses for enforcing obedience to the doctrines of Christ. The suffering world is growing weary of Christian platitudes and of your philosophy of altruism. If the coal of the world were calculated to last but another century how many people would voluntarily burn a scuttletful less per day in order to prolong the comfort of mankind? And yet, as Burke said: "The happiness or misery of multitudes can never be a thing indifferent."

Mr. Leckie would probably agree with Kingsley, who, in 1848, said to the Chartists: "You mistake legislative reform for social reform, you think men's hearts can be changed by act of parliament." But whether he would or not, when he takes a survey of the world as it is today, I venture to think he does not see many signs of the realization of Gladstone's golden dream: "The greatest triumph of our time will be the enthronement of the idea of public right as the governing idea of European politics," under the social system under which we live in a battlefield where mine and thine are inscribed respectively on the flags of two mighty contending hosts.

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