

WESTERN CLARION

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MONTHLY. 5C.

THE RISE OF JAPAN When we speak of the "advance" of any particular nation today we refer exclusively to its trade record. Figures of Japan's trade, (which country, by the way, is only nominally in the European War) show that her specie holdings, which were recorded as \$175,000,000 before the war, give every indication of reaching the \$350,000,000 mark by the end of 1916. Russia, Japan's deadly enemy of a decade ago, has soothed its outraged feelings of Japanese dignity by floating a \$25,000,000 war loan in the land of the rising sun, and has established a further credit there for war supplies of \$40,000,000. Japan has relentlessly pursued, since the war broke out, Germanic trade in particular, and any other kind of trade in general, until she will prove in the immediate future, a dangerous competitor, not only of her "formal enemy" but also of her very "formal friends." In shipbuilding and cotton manufacture she is expanding to an alarming degree. In 1916 her spindles increased 2,762,000, with 123,000 hands, and the backbone of Britain, (Lancashire) of which it has been said "What she thinks today, England does tomorrow," seems likely to be seriously affected. Japan is guarding China with a jealous eye and ready hand, and the whole Orient has been re-made by the coming of the machine. It is, in reality, a new Occident, pulsing with capitalist life and shortly ready to make a bid for the "place in the sun" which every new competitor for the world's market must seek. Behind the whirr of the newly introduced machinery of the East can be heard the distant rumblings of rising revolt. Let it come!

Billy Sunday says he "hates to think he might be descended from a monkey." So do I Billy, but your evangelistic antics are very convincing.—New York Morning Telegraph.

We are not sufficiently romantic as to be able to explain just what the **THE CASUALTIES OF PEACE** poet meant when he wrote: "Peace hath her victories no less renowned than war"; neither are we inclined to search for the literal interpretation. One thing we do know. Those innocuous pacifists who ostentatiously pronounce "war on war" never evince any desire to search for the basic causes of war in this day of "culture, science, and enlightenment." Were they to do so, and truthfully announce their findings, the present system of production would stand condemned. We offer the following from the "New York Outlook," for the immediate attention of those dear delightful doves who continually soo "Peace! Peace! When there is no peace."

"Our industrial army suffers a horrible aggregate of injuries in the course of a year. Humanity would be astounded if weekly lists were published. Red Cross Societies would hasten to study the situation, and caring for Europe's wounded would not appear to be such a vital necessity.

A despatch such as the following might be published weekly by the government in every city of the United States:

Washington, D. C.,
Sept., 1916.

The industrial army of the United States was heavily engaged during the week all along the line. The following casualties are reported:—

Dead 673
Wounded 38,653

Owing to the high cost of living the Pittsburg stogie has been cut an inch. Every cloud has its silver lining.—Boston Transcript.

While we cannot have anything other than contempt for the sickening Quaker appeals of anti-militarists, nevertheless the enormous losses sustained in the present war compel attention; and provide still further lessons for those whose professed object is the enlightenment of the world's working class. According to a recent computation of a voluntary organization known as the War Study Society of Copenhagen, formed for the purpose of studying the social consequences of the war, the total dead is recorded, up to Nov. 15th, 1916, as being in the neighborhood of 5,000,000, while the number of wounded is estimated as being in excess of 13,000,000. Mathusians—"carry on!"

W. A. P.

BOURGEOISIE AND PROLETARIAT In the early days of Feudalism towns as we understand the term, did not exist. Social distinctions were clear cut and easily apparent. The nobility or aristocracy on the one hand, and the serfs on the other, together with the clergy, a class apart, made up the sum total of society. The places best adapted for defence were then, as always, hills, called in the Germanic languages, burhs and around them grew up communities which came to be known as burghs or burges, such as Edinburgh, Magdeburgh and Cherbourg. From their town dwelling habit these people came to be called burgesses in Scotland, burghers in the German countries, and bourgeois in France. From them have developed the modern capitalist class, upon whom has been fastened the French term which was widely used by St. Simon and the Utopians who flourished about the era of the revolution in France.

When they acquired political power in France they were referred to by their own historians as the "tiers etat," the third estate; the nobility and the clergy being the other two

The proletariat of today are the economic lineal descendants of the chattel slave and the feudal serf. Society in Ancient Rome was made up of firstly, the patricians, the blooded aristocracy who traced their descent to the tribesmen who founded the Empire, next the plebians, great property owners of all nationalities, then the proletariat freemen who owned no property, and lastly the chattel slaves. The word proletarian is derived from proles meaning offspring, and their function was to provide the state with young, a prime necessity in a great military power.

W. B.

A POINTER ON THE PRESS.

One of the finest epigrams that came from that literary genius, Oscar Wilde, was the following:

"Journalism is unreadable, literature unread." Since that truism was uttered, we have been followed by the greatest demoralisation, that of the power of the press to pervert the mind of the workers in the interest of the ruling class. It is not alone on this continent that it is done. It is throughout the world. Socialists in every part of the globe fulminate against the capitalist press, exposing the misrepresentation that is perpetually indulged in. If there is a war then the press sides with those whose interest it is to continue the same. If there is an outbreak by the workers for a betterment of conditions, every incident likely to inflame the mind of the readers, is magnified and exaggerated beyond recognition. Murders, divorces, in fact, all the acts of depravity that the social system gives rise to, are written up in a manner that will add to the morbidity of the mind of the unlettered. The more salacious the details the greater the grip on the mind. The nastiest incident is described with an abandon that savors of a den of lust. When the set is not known, the

writer's imagination plays the part. The chief interest of the press is not to tell the news as it actually is, but to write it in a way that will pervert the mind of the readers. The most consistent function of the press is the substitution of the fact by spurious news.

If one looks at the attitude of the press toward the working class organizations, it is soon seen that every cold-blooded massacre of men and women, who are trying by some means to obtain a palliation of their conditions, is turned into a wholesale conspiracy of murder by the working class. Gunmen and thugs, the scum of the earth are requisitioned by these villains, yet, though the whole of the "sacred" constitution is violated by them, it is turned into its opposite by the press. Poisoned at the source, it is twisted again at the point of distribution. To poison the mind of the people is a business seized upon with delight.

Under the circumstances, it is a pleasure to get hold of a paper that is not controlled by the interests; a paper that has its own cable service, and has no need to rely upon the Associated Press for its "News"; a paper that is free from distortion, and with a set of correspondents who would revolt at the idea of writing what is false. It is a paper that does not have to rely upon advertising for its circulation; or in other words the business department cannot control the editorial policy. It has the largest circulation in the world, and is as eagerly read in London as it is the Argentine. Its advertisers are in every large city in the world. No divorces are ever given publicity, nor any spiny scandal printed.

The foreign representatives are well thought of, and they obtain interviews that other papers cannot possibly approach. The news from Germany, France, England, or South America, is not tinged with the bias that is so indicative of the press. Its style is superior to nearly every daily periodical. Its news is generally about 2 weeks in advance of the rest of the press. IN FACT IT IS THE ONLY RELIABLE NEWS

PAPER IN EXISTENCE, and its name is "THE CHRISTIAN SCIENCE MONITOR." You can find it at any news-stand in the world. It is endowed; and has no other rely upon the advertisers. Socialist ought to read it, it will get news that will equip to combat the best informed editors. It teems with foreign news and that is where I get most information on foreign matters.

MOSES BARKER

SUBS RECEIVED

	\$	50c
Local Edmonton	10	
Rod McNeil	5	
W. A. P.	3	
M. Baritz	3	
J. L. Mills	3	
John Nelson	3	
Evan Williams	20	
Local Vancouver	2	2
W. Read	2	2
Nels Sorlie	2	
Local Victoria	2	
R. C. McCutchan	2	
J. M. Jenkins	2	1
W. M. Scott	2	1
A. Paterson	1	2
J. S. MacPhee	2	
S. Earp	2	
W. Bennett	2	

42 39 2
Dollar Singles.—F. Danby, G. Jackson, Chas. Johnson, W. B. Mitchell, J. E. Anderson, T. B. Mills, Taylor, E. M. Carruthers, Mary Neelock, H. Dobbin, "Ginger," W. Bayliss.
Fifty Cent Singles.—M. Lightston, T. Hanwell, M. J. Hinchliff, Christiansen, W. H. Canfield, H. A. Giesbert, N. Lambert, D. Thomson.
Twenty Five Cents.—Lillian M. Lewis.
One hundred and four new readers! What about the 200 mark for February!

SEND YOUR
Multigraphing
AND
Printing
TO US
THAT WILL HELP THE
"CLARION."

1916—A REVIEW IN LIGHTER VEIN.

By J. HARRINGTON

THE year just departed has been, for us who have endured it, a remarkable one. Not since the coal-seced nations of Europe undertook to save "civilization" from the French a century ago, has so many precious possessions of the human family been destroyed. The most cherished ideals of freedom are subverted. We are on the verge of a petticoat government (scant petticoat at that!). Already a female sits in the legislative chamber of the American Republic. The extension of the franchise to women goes on at an alarming rate, even dear old England has its promises, vague, it is true, of enfranchisement to the gentler sex. Thus do we see where destruction of His Majesty's mail, and obstruction of His Majesty's government, brought neither respect nor votes, the steady march of human progress brings both. In one age martyrs burn to achieve that which another age deems its natural birthright, and yet another age deems to be as dross by the roadside. The bewildering rapidity with which events occur today reduces ages to years. The rude hand of the State which Spencer and others railed against a half century ago for daring to offer free education now guides, or controls outright, practically all the machinery of the warring nations, even dictating what its subjects may eat and when they may eat it. The freedom of our days would have been abject slavery to our fathers.

In the general hurly-burly, heroes share the same fate. Two years ago Kitchener, Asquith, Churchill and Joffre were the greatest men on earth; "now none so poor as do them reverence." Truly 'tis a mad world we live in. Perhaps the most remarkable feature observable in this, the third year of the Great War, are the high cost of living and the dearth of female skirts. I have been combing over in my mind

whether these two factors be not related. It is not so long ago that Kansas legislators attempted to solve the then industrial depression by "presenting a law requiring a pronounced elongation of the harmless but necessary skirt. And as for my single self, as Hamlet has it, scant skirts turn out all the logical requirements "in so far forth," as the Pragmatists say for the solution of the present problem.

In the first place we have the logical principle of before-therefore-because of it, short skirts appear just prior to the rise in the cost of living. Then we have "uniformity of progression," the cost of living goes higher simultaneously with the skirt. Reports from Palawan, Itchabone, Timbuctoo and Foofoo Foofoo, by well known travellers record these significant facts, that no rise in the cost of living obtains at these points, and the length of the skirts have remained constant. Proceed to "adequate reason." Short skirts demand extra fine accessories in feminine attire, a consequent excessive demand for these luxuries, and a sudden movement of capital into the silk hose, fancy shoe, and fancy netter wear, diminishing output of staple commodities, ergo, increase in price. (Patient induction).

The fellows who decorate the front pages of our newspapers are fond of picturing father grabbing desperately at an aviating loaf, or doing a tight-rope stunt over Niagara with a loaf of bread as the prize. Father is unusually thin and wears overalls. It would be somewhat incongruous to see a pot-bellied, top-hatted individual in Prince Albert coat snatching with jewelled hands at a loaf; quite as incongruous as to see father consuming viands whose origin demands that they be mentioned only in a foreign lingo. Anyway, flour has gone to \$11 per barrel and

wheat recently sold at \$2 per bushel, an increase of 100 per cent. since August, 1914. And while other staples have not taken such extreme precautions against being consumed, they have done fairly well and may do better yet. Steel is the barometer of modern trade, and if we accept this the United States is having the time of its young life. Taking 100 tons as a standard, the exports of steel from that country in 1914 were 20,000 tons, and in 1916 rose to the enormous proportion of 90,000 tons; while even in Germany the production is said to be almost (for some months at least) 85 per cent. of the 1913 (a record year) product. During September, 1914, the U. S. A. exported some \$22,000,000 in steel, and for the same month of this year almost \$100,000,000.

Benson, Presidential candidate for the S. P. of A., would prevent this wealth leaving the country, and yet the slaves refused to elect him. Base ingrates! But it must seriously disturb these slaves to understand why in 1914, they stood in the bread line, while such trifling amounts were being exported, and now that such enormous quantities are exported they can get bread by a few gymnastic stunts it is true, but they can get it free from "cursed charity." Happy slaves! I'll bet some of them could pay for their own funerals right at this moment, high cost of living notwithstanding. It will be noted, like the logical trickster that I am, no quotations are made for June, July and August. Truth to tell, these months are hot, and however willing the spirit the flesh is not inclined to the making of steel when the sun is high at noon. Not by a darn sight!

The nations who delight to use machinery wherewith to bark and bite have increased somewhat during the year just departed. Rumania has been added to the "jamboree" and Greece trembles on the brink. (By superhuman effort I restrain my

stub of my lead pencil from a plethora of puns.) Some bellicose gents cannot understand why Greece will stand by and not take a hand in the game. And come to think of it, she does lack logical grounds for her inactivity. With almost all Europe being purified and perfected by the biologically necessary war, it does seem strange that she should refuse to partake of the purifying and elevating process. She will realize her mistake when the nations are at peace. They, with their young men and maidens regenerated by strife, their fields enriched with saltpetre, sulphur, charcoal and metal, besides many another manure; their ploughing and harrowing done by shot and shell, and the long summer fallow, will speedily reduce her to a vassal state. Unhappy Greece! how Byron's heart would bleed for thee.

Japan still sits cocky at the far end of the earth. Peace proposals draw from her the somewhat pregnant hint that Germany must not repossess her Pacific pre-war territory. It will be remembered that Kaiser Bill once spilled the beans about Japan's power in the Pacific, and got himself handsomely "bawled out" for his pains. Reflecting on this calls up the United States and its anti-Japanese propaganda, and suggests that Armagedden is not yet here.

Meanwhile independent diplomatic considerations, Japan is forging ahead industrially and commercially. Perhaps it is with an eye to qualifying for subjectship in the coming world empire of Japan that Australia is passing an Unlawful Association Bill. The I. W. W. is expressly aimed at, and very emphatic language is used by the Labor Party of that blessed land of Freedom where labor is supreme.

Being next door to Japan, and a likely plum for Japanese diplomatic pie, the Labor Party, always in advance of the times, is training labor for the horrors of an Asiatic subjection. And as Bacon suggests to those who desire to become proficient at the dance, use weighted shoes to commence, then gradually lighten them; so labor is to be subjected to a re-

gime more bitter than Japan, or perhaps, even than the Huns would care to imitate, in order that, in the event of future defeats, they may be inured to the worst, and if by chance the worst does not happen just consider how happy they will be. Thus, like the Lord of Hosts, the friends of labor often use evil that good might come.

Those who believe that revolts and revolutions arise out of starvation and repression, would do well to consider some line of action. Because in all countries except those under the British Flag Liberty is slowly bleeding to death.

It is with relief that we turn from these sad "thinks" again to the United States, whose gateway, Liberty, stands enlightening the world. Some mariners kicked at the light, so a number of candle powers were cut off from the Dame. However, in the south, a new craze, as terrible in its agony as that raised at the "Birth of a Nation," appears. The south is losing its black labor. It is a little more than half a century since this happened before. In those days "Southern gentlemen, suh, owned their' niggers" and went after them with hounds and guns. Now, however, we have human hounds in the shape of small newspaper proprietors, who seek to bring back the runaway slaves.

The south is very much incensed over the vast exodus of "darkies" to the north, where lynchings are not too frequent, and wages higher (and much more likely to be paid) and jobs plentiful. To read the pitiful wail of some majas, with a few acres of cotton land to rent, about the lack of labor, and "our black labas' suh," is most humorous, in these days of black and sinister situations.

The regular supply of rough guys, formerly dumped down at the foot of the Statue of Liberty with their dim light, has been materially curtailed by the need for these new man-eaters being there perfected. Consequently, with Mexico also living happily in a state of war, the "Southern gentleman's niggs," becomes an article in great demand; just a little beyond the price of

"mista' Southeas," "All this is very sad.

Well these are times that try linen's bones, and I try to believe some truth may be found in Byron's glorious lines:

"Yet freedom! Yet Thy banner torn but flying Streams like a thunderstorm against the gale."

Our Letter Bag,

CHew STILL "OLIVER-TWISTING"

To the Editor of the Clarion: May I reply to Harrington's last reference to myself. He says I misstated Dietzgen's position by saying he "vindicated the principle that material is an indispensable premise of thought." The misstatement, apart as it consists in that I did not say the principle was vindicated before Dietzgen was born. But does that prevent him from vindicating it again? Many passages in his "Philosophical Essays" are devoted to showing, as Eugene Dietzgen puts it, "that we cannot think without any material furnished in the present or the past by sense-perceptions."

Harrington says I know less of Dietzgen than I do of Hume, Smith or Reid enough to know that Dietzgen, and it is enough to justify the way in which I used his authority; that he threw scientific induction into contrast with idle speculation. On page 84 of his essays (Kerr's edition) he says:

"The philosophers imagine they have drawn their theories, not from concrete material, but from the innermost of their brains, but have performed, as a matter of fact, they have but performed an unconscious induction, a process of thought, of argument not without material, but with definite and therefore confused material. Conversely, the inductive method is distinguished only by this, that its deduction is done consciously."

For Harrington to construe my remarks, as he did, into meaning that deduction from hypotheses plays no part in the inductive method was not warranted. Dietzgen, in the passage above quoted, says the difference between speculative, inductive and scientific induction is largely one of degree. In the former, material is not allowed its proper importance. In the latter it is. It is therefore absolutely accurate to say that the discoveries of modern science are chiefly due to the use of the inductive method. Harrington denies this wantonly, twisting terms to suit his convenience. It is true, I made a mistake in saying that premises must be established by evidence. The phrase should have been "suggested" by evidence. But Harrington has made far too much fuss about that slip, in view of the numerous inaccuracies in his own writings.

As for my knowledge of Hume, Smith, and Reid, it is as Harrington states, derived entirely from Buckle. There is nothing for me to apologize for in that. The important point is that Buckle's remarks concerning them furnish a legitimate illustration of the distinction between inductive and deductive methods (Essays page 83) that he made, despite his ripe and ingenious scholarship.

did not fully grasp the essence of the difference between the inductive and the deductive mind. It may be safely assumed, however, that Buckle knew enough to classify an article such as Reid properly. At any rate, I prefer his authority to Harrington's.

Harrington makes a great deal to be cause I quoted none of Buckle's quotations from Hume. It may seem to me unobjectionable that I should use some of his instances, especially as I had indicated the source of my information. As for the charge that I misquoted a passage, it is absurd. The five omitted words do not alter the sense, and I indicated the omission in the usual way. In that passage, as I read it, Hume tells us that there is a quick way to knowledge, a way that will enable us to discard the "tedious lingering method" of experimental research. This is the old conception of speculative philosophy, which Dietzgen pulverizes.

Harrington, if not deliberately deceitful in controversy, is at least not frank. He quotes (from Buckle) a letter written by Reid to Hume saying "your system appears to me not only coherent in all its parts, but likewise justly deduced from principles commonly received among philosophers; principles which I never thought of calling into question, until the conclusion you drew from them in the 'Treatise of Human Nature' made me suspect them." Harrington intimates that this passage disproves Buckle's statement, which I followed, that Reid attacked Hume's philosophy on the ground that it was deductive.

But Reid's letter shows clearly that he considered Hume a deductive philosopher. Buckle supplements it with ample proof of the nature of Reid's subsequent criticism of Hume. There is nothing in the quotation which Harrington has raised. His remarks in connection therewith are simply another specimen of his unscrupulous bluffing.

Harrington makes two statements in the latter part of his article which show his methods in the same perfection. He says "Deduction relies on experiment as much as does induction." Here the word is used in a special sense, not inconsistent with the true inductive logic. I used it to signify "philosophic speculation or deduction." This is the phrase used by Dietzgen on page 84 of his Essays. "Experiment plays no part in philosophic speculation or deduction." In what sense, then, can we unting in their attempt to evolve views and theses not from the existing conditions but from their heads" (Dietzgen). Harrington has no right to define "deduction" to suit himself.

The other statement to which reference has been made is that "Both scientific and philosophic assumptions are made on the same basis." Here again we have the authority of Dietzgen to the exact contrary. The assumption of philosophy, he tells us, are drawn from indefinite confused material, unconsciously; while the method of induction is distinguished by the fact that premises are consciously drawn from empiric material. There is a world of difference. Deductive philosophers do not endeavor to eliminate error by examining the material basis of their speculations. Inductive scientists do this, and are thereby distinguished from the other by the degree of respect it pays to the world of reality.

These are only a few of Harrington's mistakes and unfair tricks. His first

article was literally full of them. I leave it to the readers of the Clarion to say whether I could not, with ample justification, have indulged at his expense in abuse similar to that which he deals out so freely. Yours, faithfully,

A. PERCY CHEW.

Chew is willing to leave this discussion to the readers of The Western Clarion and so are we. Chew can have the consolation of the last say.

The discussion has not been without its value. It has compelled many readers to look up the points raised for themselves. We think no useful purpose would be served by answering mere terminological quibbles. At the same time, despite the "high-brow" character assumed in the argument, the real point (and Chew must not be allowed to forget this) was that "we", the S. P. of C., had a system of false reasoning, and that there were no more "inveterate deductionists" anywhere than the Winnipeg S. P. of C. members. Also whether the interests of the "working class" really coincide at points with those of the "master class" is a question readers of The Western Clarion can decide for themselves, as also the point as to whether the attempt to "impose on ignorance" was made in Vancouver or Winnipeg. This discussion is now closed.—Ed. Clarion.

A LINE ON SPIRITUALISM

War-stricken Europe suddenly bereft of millions whose young lives personified joy and hope in a gloomy world, is reaching out with pining groping to pierce the veil of the Beyond. Parents whose sons lie in unmarked graves; wives who must teach their children to cherish a memory; sad girls who will never know the joy of wifehood; are seeking in their sorrow means of intercourse with the dead. Churches where long ago prayers for the dead were denounced as "popery" now echo with De Profundis; one of England's leading scientists, Sir Oliver Lodge, publishes an account of his intercourse with his "missing" soldier-son; and Sir Arthur Conan Doyle, novelist, physician and psychologist, here puts the question, "Will Spiritualism prove the religion of tomorrow?"

When we observe such literary drivel as the foregoing in the Magazine section of a well known so-called Socialist newspaper in the U. S. A., we consider the following decidedly apropos.—Ed. Clarion.

The modern spiritualist movement, like all up-to-date forms of superstition, claims for itself a scientific basis. This claim rests upon the fact that one of the foremost men of our age, Sir Oliver Lodge, is one of its most ardent advocates. Now it is a fact that men of science frequently wander into fields of mental activity and give opinions upon matters that do not come within the scope of the subjects upon which their claim to be scientists is established. It is apparent, for instance, that the late Thomas Huxley blundered most miserably when he ventured into the domain of political economy, and his curt dismissal of the Marxian theory of value must always mark him as being too ready to pronounce upon a subject he was so apparently unfitted to discuss. The same may be said of the great German scientist, Professor Haeckel. This noted biologist, although contributing to the world's knowledge, the most epoch making data in his own special branch of investigation, has only succeeded in raising derisive laughter and contempt in his amateurish pronouncements upon ethics and morals. The fact of the matter is that a scientist is worthy of the name only so long as he adheres to the method of science, but just as soon as he allows prejudice or emotion to obscure and color the results of his investigation, he ceases to be a scientist and descends to the level of the man in the street. The moment that he endeavors to make the wish the father of the thought, he forfeits all claim upon the public attention as a man of science, and as such is deserving of the most ruthless castigation.

It is not our purpose to review the voluminous remarks of Sir Oliver upon his pet hobby for this has already been ably done by Mr. Joseph McCabe in his work "The Religion of Sir Oliver Lodge." It suffices to remark that the evidence submitted of the existence of spirits, or entities, existing after death, is so meager and unreliable, that no person who desires to guide himself by

(Continued on page 10.)

EDITORIAL PAGE

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Subscription Rates: For 20 issues 1.00 For 10 issues 0.50 Single Rates—3 cents per copy per issue.

THE SCIENCE OF HISTORY Paradoxical though the statement appears, the only thing that is constant is change; the only constant law is the law of change.

What a vista of possibilities is unfolded to the parents of the puling infant, helpless and innocent, yet, nevertheless, embodying within himself all manhood's potentialities, as they speculate upon his future, and dream of his growth and development and the vicissitudes through which he will, undoubtedly, pass.

All scientists, today, in whatever sphere they may operate, apply this law correctly, and this for more than one reason. In the first place, they treat all phenomena as spectators, being, not of, but apart from, the subject of their investigations.

Modern historians, recognizing that History, up to the present time,

has been presented as a mere narrative of the lives of great men, are now emphasising the fact that a systematically connected account of the evolution of human society constitutes THE SCIENCE OF HISTORY. This view is one of the fundamentals of THE SOCIALIST PHILOSOPHY and is known as THE MATERIALIST CONCEPTION OF HISTORY.

In the realm of history the student finds himself handicapped owing to the nature of the problem. He, himself, is a participant in the Drama of Life, and this fact tends to influence his point of view in line with his own welfare.

dance of wealth, and the luxury and licentiousness of that class which is his master, by virtue of the fact that it owns not only his produce but even himself.

We, of the working class, without property cares or property bias must now proceed to work out our own problem, our own emancipation. With the actions of the master class for a precedent, HISTORICAL MATERIALISM for our "Open Sesame," and CLASS CONSCIOUSNESS for our watchword, victory cannot long be denied us.

THE NEED OF THE HOUR

and one organisations, each of which would, if only allowed full and free scope—together with unstinted contributions to the exchequer, uplift humanity and set it on the straight path of righteousness, or the pedestal of virtue, even in spite of itself.

The Salvation Army will keep the "pot boiling"; the society for "preserving" the heathen in darkest "Yaaka Haka Hickey Dula" can always moan over countless souls lost in hell's torment owing to lack of cash; while the "Conscoured Order of the Sons of Canadian Conscience" will never leave "our" boys "smokeless" providing the filthy lucre continues to pour in.

We also have a duty to perform—a duty not to be lightly disregarded. If external pressure were brought to bear upon us and we were "closed down," many there would be who would wail because the "Clarion," full of interesting and edifying matter, had been "squeezed."

Will YOU let it be "squeezed" merely for want of subscribers?

T. O. C.

OUR BOOKSHELF.

CRIMINALITY AND ECONOMIC CONDITIONS, by W. A. Bonger, Doctor in Law, of the University of Amsterdam. Translated from the French by Henry P. Horton, M. A. of Ithaca, N. Y., with an American preface by the author, and an editorial preface by Edward Lindsey of the Warren Pa. Bar, and an introduction by Frank H. Norcross, Justice of the Supreme Court of Nevada. Publishers: Messrs. Little, Brown and Co., Boston. Price, \$1.50, Pp. 164.

REVIEWED BY JESSE BARRETT.

This book will occupy much more space in "Our Bookshelf" than any so far reviewed. There is a greater significance attached to it than any book we have had the pleasure of reading for years. Prof. Bonger's profound study is, to us, the greatest book ever written on criminology. It is the first book to give complete adherence to the Marxian position.

Prof. Bonger deals with the various schools of criminology and takes Enrico Ferri to task for his deviation from the Marxian position. The inconsistencies of the French School, and the antiquated Italian school, the omission of the statisticians, the simplicity of the "Biosocialists" is made clear as the author proceeds with the work. Naturally having taken Marx as his basis, his procedure is historical. He goes back to Sir Thomas More in order to develop his work. The amount of literature he has read in order to produce this book is enormous, for he quotes no less than 880 different sources.

brilliance; with a genius and capacity that transcends all that has so far been productive in the history of criminology. Other writers on this subject have been concerned about the by-paths of penology, suggesting the usual petty reforms that betray the bourgeois mind. And the great "revolutionist" Ferri is one of that type. Prof. Bonger steers clear of those rocks and troubles himself only about the ORIGIN of crime. In no instance has the author deviated from the historic and scientific line established by Marx and Engels.

That we have used the fullest extent of our vocabulary to erect this monument of lasting admiration is something for which we do not intend to apologise. As a survey the work is unequalled. It is undignified to refer to the work as a survey. For it is a deep, close study, exhibiting an intimacy with all the authors who have contributed to social science.

Nor can we be unmindful of the debt we owe to the sponsors for the English translation. It is the result of a resolution passed in 1909 by the American Institute of Criminal Law and Criminology. This is an organisation of the legal fraternity—and others, we suppose—interested in the examination of the causes of crime. Since the passage of the resolution nine works by prominent European criminologists have been translated. They are classified as the "Modern Criminal Science Series." The Institute has done something in the development of Socialist Science that no other organisation in America ever has accomplished. They are to be commended for it, for they know the revolutionary stand that Prof. Bonger assumed. And may we here express our respects, regard and appreciation for their action. They will live long in the memory of the revolutionary Socialist for he is now equipped with a book that will do much to solidify the Marxian system. But to make provision for the translation by no means endorses Bonger or Marx. The preface soon indicates that. And are we proceed

to deal with that, may we put in a word or two of our own?

What has come to be a revelation to the English speaking races, has been long known to us. No student of Marxism could accept the economic interpretation of history, and yet not realise that crime was due to bad and imperfect social conditions. Long enough have we demonstrated that crime was not the result of mental perversity or the inherent "wickedness" in man. We have frequently made it appear that "morality is a result and not a cause of social conditions," to quote Professor Jenks, in his "History of Politics." To us crime always had an economic, and not a pathological, basis. The antiquated idea that men were criminals because they were inherently sinful, is only held now by a number of numbskulls. "Individual responsibility" for committing crime produced a type of savage mind that the English prison system has hardly abandoned. It produced a fiendish and cruel endeavor to stop its recurrence by meting out punishment. Men were branded. They were burnt at the stake. They were decapitated. Awful and torturous devices were adopted to "correct" an inherently wicked man!!! The severity of the penal code has gone by the board, and in no way can it be explained other than by fundamental change in the economic process. And it is quite apart from the question of ethics. The writer of the preface to this volume, Mr. Edward Lindsey starts out with a series of admissions that help us quite a lot. He gives testimony to the Marxian materialist conception. Says Mr. Lindsey:

"Any adequate study of the phenomena of crime and of the criminal must take into account the economic phase, must consider the subject matter of the study from the economic standpoint; for while few will follow the Socialist tradition in the controlling importance they assign to the economic factors of social life it is nevertheless manifest that these factors are powerful elements in the totality of social conditions and must be given due consideration in the survey of all social phenomena, including that of crime."

An admission like that will get a publicity greater than the confusion

of some "highbrow" conference, where academic dissertations are the order of the day. We Socialists will use that for all it is worth. It helps us to clear the mind of the worker, giving him the economic causes of his degradation. By insisting upon the circulation of matter like that, we can soon tell, and convince, him that his social condition is due to the ownership of the means of life by the capitalist class, and not because he has not had enough of Jesus pumped into him.

The author in the preface to this edition ridicules the proposition that Lombroso and his followers had advocated, viz.: that "crime was rooted in man himself." Though this is now practically abandoned by most criminologists, there is still an exponent of this mental sluggishness and reactionary temperament. We refer to the recent work by Dr. Chas. Goring, who, in an examination of 3,000 English convicts, "proves" they are the victims of heredity!! It would be to the point to ask what we thing of a government so savage and tyrannical, so vindictive and depraved, as to penalise men and women for something that they cannot help. It is on a par with sentencing the writer to imprisonment for life because some of his ancestors were supposed to have crucified Christ. It is just as reasonable.

Prof. Bonger takes the wind out of the sails of those in America who advocate "Sterilization" in order to eliminate crime. He points to Australia where the population was recruited from the criminals who were transported over a century ago. As he says:

"Have the advocates of sterilization, one should be inclined to ask, never heard of Australia, where a considerable number of the inhabitants are descended from the worst of criminals, and where yet the rate of criminality is low?"

That observation is discussed by Justice Frank H. Norcross, who writes the introduction to the volume, wherein he replies that:

"The Australian might reply that this is not a fair test, for at the time that England was transporting so many of her criminals to Australia, the English criminal code was so drastic that the worst of criminals constituted but a small per cent. of those who had become its victims."

May we answer by stating that for years after the transported people were placed in Australia, the standard of morality was very low, and the lawlessness even greater than in the U. S. A. And that is saying something. The Australian population until recently had a contempt and disregard for the niceties of the statute law. And what is the reason for the change? Simply the different method of production.

Prof. Bonger is certainly frank, for in the preface he says:

"My book will thus be sure to meet with many unapproving critics on the other side of the ocean. I fear them not. If only facts are opposed to facts, truth will come to light."

Mr. Lindsey, too, makes reference to that matter in his contribution, stating:

"Dr. Bonger's expressed belief that his main positions will be received without sympathy in this country we venture to think will not prove to be well founded. On the contrary so clearly has he set them forth and so well has he supported them that they can hardly fail of appreciation."

Let us call attention—so frequently done in these reviews—to the important point that the Socialist Propagandist must be something more than a purveyor of the theory of value. He must have more than a nodding acquaintance with social science. Lacking that he cannot hold his ground. Dr. Bonger also realizes that the criminologist must be something more than a statistician. On page 87 he gives expression to the following:

"I conclude that statistics furnish powerful means of discovering the causes of crime, providing they are used critically and carefully. The statistical method is not the only one; to be a good criminologist, it is necessary to be a statistician, but it is necessary to be a sociologist also."

All through the book we see that it is the good grip that Bonger has on Marxism that enables him to dispose of the objections of the writers not so equipped. In his conclusion to chapter VIII. of Part I. he refers to the limited meaning other authors give to the phrase "economic factors." They include in that only poverty and wealth, but omit to explain the "present mode of production and its consequences." However, he says, "Economic conditions in my opinion, occupy an entirely different place; they are the found-

ations upon which the social structure rests." To make it clear he quotes the opening paragraph from Marx's "Critique," giving the Materialist Conception of History. From that he proceeds to analyse the present system and demonstrates that crime arises from the capitalist ownership of the means of life. He takes the fact that crime has greatly increased under capitalism, and is of the utmost importance to the whole social life. Marxian that he is he points out that:

"However, social science is not merely a means of solving interest-problems but also, and chiefly, a means of pointing out to society the way to protect itself from scourges like criminality, or if possible, to get rid of them entirely here the saying of Marx applies. The philosophers have only interpreted the world differently; the important thing is to alter it!"

To show what a good knowledge Bonger has of Marx, the last statement taken from the "Roots of the Socialist Philosophy" by Engels is not mentioned in the bibliography. He also pays a contribution to the genius of Engels and Lafargue. He begins his method of interpreting conditions at the point where nearly all the criminologists end. Whilst others have been satisfied to ignore the economic system, or have given it little attention, says he:

"I shall begin by setting forth the present economic system so that upon which the other parts of the social life rest."

And HOW he does it! Pages 247-262 contain the most precise, the clearest exposition, of Marx's "Capital" ever printed in the English language. That chapter should be detached and sold separately, and a good market would be found for it. Neither Deville, Aveling, nor Haxell, ever wrote anything so clear. And therein is the importance of the work. Before that chapter we have a defiant challenge to all anti-Marxians. It is a tribute to Marx that will find an everlasting place in Marxist literature. Its sincere ring, its defiant proclamation, and suppliant request, are such that it endears one to the genius, such as Bonger is. The emphasis will be that of the reviewer.

"Note to the American Edition: According to some criticisms of my book it should have been my task not only to give a sketch of the economic theory of Marx, but also to

prove it 'in extenso' and to refute the criticisms of it, since it is not universally accepted.

It is true that this theory has not been generally accepted—a thing that would be impossible from the social consequences of such acceptance—but I claim that of all the economic theories, that of Marx is the only one that daily wins more adherents, AND MORE AND MORE INTENSIFIES ALL SOCIAL SCIENCE—EVEN IN THE CASE OF AUTHORS WHO ARE THE BITTEREST OPPONENTS OF THIS THEORY.

"To require that a book like mine should once more set forth and defend the theory of Marx 'in extenso,' is as impossible as to require THAT A MODERN BIOLOGIST, WHO PROCEEDS UPON THE BASIS OF THE DARWINIAN THEORY, SHOULD PROVE OVER AGAIN THAT HIS BASIS IS SOUND. That there may be more or less error in detail in the theory of Marx, as in that of Darwin, is possible, BUT IN GENERAL THEY HAVE RESEMBLED LIKE A WALL OF BRONZE, ALL ATTACKS IN THE MOST PITIFUL OF CONTESTS, THAT OF OPINIONS.

"LET THE ADVERSARIES OF MARX'S THEORY JUDGE WITHOUT PREJUDICE WHETHER THE THEORY DOES NOT CONSTITUTE A GREAT STEP IN ADVANCE IN CRIMINOLOGY!"

That proposition, so fundamental to the author, is not answered by either of the gentlemen who have written a contribution to the book. Neither have they mentioned Marx in their writing. Surely the Institute does not accept the Marxian position? The whole series that they have sponsored contains no work that strikes at the core of modern society like this book. It is a revolutionary advance in social science, and Prof. Bonger's reputation surely deserves some consideration. The personnel of the Institute is sufficiently large to have provided for a contribution at least criticising the book. At least two of the members are well known to the thinking socialists. We refer to Professor Ellwood, Professor of Sociology at the University of Missouri, and his able lieutenant in the department, Maurice Parmelee. Both are competent and sufficiently capable of upstating Bonger, if there is error in the work. The columns of the "American Journal of Sociology" have been graced frequently by them; let us hope that Prof. Ellwood will let us read another article on the Marxian Economic Interpretation of History, Bonger's work

at least disproves one of the articles Prof. Ellwood wrote on Marxism. Prof. Parmelee, it seems to us, differs from his chief in that he accepts the economic interpretation. His last treatise on Humanitarianism proves that. And there is still more reason for our regret that some eminent sociologist did not write a preface, because Prof. Parmelee is on the Committee on Translations.

The Institute does not seem to realise what the book involves. Acceptance of it means the repudiation of the political economy taught in the schools and universities. It means more than that. It means that if Bonger is correct, then the gentlemen who today are suggesting that poverty is the result of the individual, are simply hacks, paid to disseminate falsehoods. It means that if Bonger is right, the whole social system is wrong, and that the first act for earnest men to perform, should be the destruction of the system that is perpetuated by exploitation of the working class. The challenge made in the note quoted above ought not to remain unanswered. The attitude of "Brer Rabbit, by no means enchants us.

Bonger also analyses the different classes in the social system. First the bourgeoisie, the petty bourgeoisie, then the proletariat, and finally the "Lumpenproletariat" as Marx calls them. Each section he deals with in a masterpiece. His chapter on Prostitution is so brilliant, that we prefer to deal with it in as lengthy an article as this. On the question of the survival of the fittest he takes the Socialist position too. And his method of dealing with it gives a close student of the question material for at least a dozen lectures. This quotation is valuable and reads thus:

"Our conclusion, then, is that the groups into which the population of capitalistic countries is divided do not originate in the circumstances that men differ in their innate capacities, but in the system of production that is in force. It is chiefly chance that determines to which group an individual belongs; there are inferior beings in each group, but among the lower proletariat they are more numerous than elsewhere; but these inferior beings may still be useful enough on condition that they be placed in a favorable environment."

Bonger's work on the sexes and family relations is fine. A sort of Morgan, Engels, and Cunow combined. His chapter on Militarism is so good that I am going to quote the whole of it. In a part of the book Bonger writes of the influence of militarism upon criminality. It is to be hoped that we will print that part as it is instructive when viewed from the standpoint of the present war. Now for Chapter V. on Militarism.

We may be very brief upon the correlation of militarism and the economic system. The correlation is so clear that there are few persons who deny it. Modern times, which, under all earlier modes of production, have engendered wars are principally of an economic nature. But besides these there have been wars of other kinds; but we have not to enquire here what was in the last analysis their correlation with the mode of production of that day. The relation between capitalism and war is always so close that we can find in the economic life the direct causes of the wars waged under the empire of capitalism.

As we have seen above in our exposition of the present economic system, part of the surplus-value that comes to the moneyed class is invested as new capital. The continually increasing amount of capital does not readily find investment in a country where capitalism is already in force. This is why the moneyed class desires to invest a part of the surplus-value in countries whither capitalism has not yet penetrated. If the inhabitants of the country chosen as field of operation are opposed to this, or if the same country is covered with other capitalistic powers, the resulting antagonism generally leads to war.

In the second place, the producers can sell in their own country only a part of the increasing quantity of the products; whereas their efforts to find other markets elsewhere with increasing rapidity cover the whole world, the difficulty of finding a country in a position to buy, or to which capitalism has not yet penetrated becomes greater and greater. Encounters with other capitalistic powers pursuing the same end are the inevitable consequence.

"It is upon the State that the task is imposed of finding new territories where capital may be invested, or outlets for goods which do not find purchasers in the country where they are produced. Besides the duty of the State to maintain a certain order in a society confused and complicated through the nature of our economic life (civil and criminal jurisprudence), there is its more and more onerous duty of sending off other groups of competitors, by attacking them by force of arms.

"BUT THE ARMY SERVES NOT ONLY TO ACT AGAINST THE FOREIGNER, IT HAS EQUALLY A DOMESTIC DUTY TO FULFILL IN CASES WHERE THE FOREIGN

CANNOT MAINTAIN ORDER THE ARMY REINFORCES THEM. THE ARMY MUST ESPECIALLY TRAIN BE ACTIVE AT THE TIME OF GREAT STRIKES. WHEN SO CALLED FREE LABOR IS TO BE PROTECTED. THAT IS WHEN EMPLOYERS ARE TRYING TO REPLACE THE STRIKING WORKMEN WITH OTHERS WHO, IN CONSEQUENCE OF THEIR POVERTY, OR THEIR LACK OF ORGANISATION, PUT THEIR PERSONAL INTERESTS ABOVE THOSE OF THEIR COMRADES.

OUR PRESENT MILITARISM IS THEREFORE, A CONSEQUENCE OF CAPITALISM. THE DOUBLE DUTY OF THE ARMY PROVES IT: FOR ITS FUNCTION IS TO FURNISH THE BOURGEOISIE WITH THE MEANS OF RESTRAINING THE PROLETARIAT AT HOME, AND OF REPULSING OR ATTACKING THE FORCES OF A FOREIGN COUNTRY.

How much more need we quote? Already we have overstepped the bounds allowed in literary etiquette. If the publishers object, we will apologise by telling them that the price of \$5.50 is so great, that we cannot afford to buy the book. The copy we have used for the purposes of this review was obtained at the Portland, Ore., Library. And it will be used again to write up the article on prostitution as promised. Maybe next month we will deal with the contribution of Lafargue to this question. It would be advisable for all readers to put in an application in their libraries for this book. All locals should have at least one copy in their reading room. To us it is invaluable. The translator deserves a special note for his magnificent effort. He has preserved the ideas of the author remarkably well. May we tell him that the translation dealing with Marx's "Capital" is THE BEST we have ever read. We hope that some arrangement can be made to bring out a dollar edition. We are certain that it would have an unparalleled sale.

A LINE ON SPIRITUALISM.

(Continued from page 5.)

The scientific method of thought can entertain it for a moment. Indeed, even from the point of view of the jurist, no clear evidence exists. It may be remarked further that such investigation as has been carried on has resulted in the discovery that the greater portion, if not all, of the mediums have at some time or other,

been found guilty of fraud. Sir Oliver regards the matter as proven because he wishes to believe that such things as spiritual entities really exist. Belief, however, is a very uncertain prop to lean upon, and is the last refuge of the religious and superstitious elements in society. As such we can have nothing to do with it.

Past investigations as far as we have been able to learn have confined themselves almost entirely to the activities of mediums, the submitting of tests, and catch questions to persons who are apparently in touch with deceased relatives or ancestors; and have failed to take into consideration the most important fact of all—the economic surroundings in which those who follow the cult exist. It is remarkable also that the mediums adhere only to the most common place subjects and are strangely silent on the very questions one would expect them to be best informed about. So far no information has arrived from the spirit world which would lead investigators to give the least credence to the medium's powers of getting into touch with those supposedly much wiser spirits, and it would seem like cruelty to animals that in order to carry on the ordinary "small talk," which is the rule in these meetings, the medium should be compelled to suffer the apparent agonies of going into a trance.

It would seem that in order to conduct an investigation and arrive at any results satisfactory to an inquiring mind, it is above all necessary to take in the material conditions which surround the subject. We shall have to consider all these; we shall find it necessary to involve in the scope of our inquiry the economic, emotional, and psychological phenomena of today and yesterday as they bear upon the subject under discussion. We shall first then take up the subject in its emotional aspect. We must first examine into the erotic character of the devotees of this sort of superstition. Let us enter a Spiritualist meeting and attentively examine the personnel of the sisters and brothers there assembled. First you will observe that

the medium is usually a woman, in many cases well-worn with slavery and of a nervous disposition, while a glance at the worshippers will speedily reveal a very important fact, viz: there is a curious lack of that round, shiny, pompous broadcloth element; shoddy is the prevailing vogue and weariness the universal complaint. Such men as are in attendance betray that peculiar negative disposition which we are accustomed to associate with a greater proportion of "female-ness" than "male-ness"; it is significant also that these are generally found where crude emotional display involving no dangerous element is the order of the day. An observant person need only glance over the rank and file of the apparently male in any Salvation Army group, bawling damnation on the streets, to realize the truth of this remark. Very seldom, if ever, does one see a strongly marked, forceful face; very rarely can be found that attribute of male-ness, the aggressive, intellectual type. These are, as a rule, amongst the Socialists, if they be of the slave class. The remainder of the congregation are women of all ages, but all of one station in life, ranging from very young girls to care-worn wazens.

The meeting begins with the singing of one of those lullaby and sanguinary hymns which crystallize in near-music the emotional peculiarities and economic significance of the religious industrial proletariat. They lack altogether the grandeur of the master-class religious chants, and ooze with sadness, yearning for greater hygienic propensities on the part of the herd. There are miserable inquiries, dolefully howled as to how often one washes, or if, indeed, one is washed at all, together with supplication and urging to cast—for the time being at least—the troubles, sickness, upon one employment and the high cost of living upon a male person mysteriously referred to as "Him." That fine, powerful, swelling music of the Church Militant; those martial strains to which the assot hastened to an Auto-da-Fe or Conventicle; the cymbal of the Lord and of Gibeon is almost, if not altogether, missing. Through the whole choir, "entertainment," there runs the sobbing appeal of despair before the face of swirl and incomprehensible difficulties.

After the singing of the first hymn, they draw through that typical example of faithful slavish obedience, the powers that be, called the Lord's prayer, but which should be properly called the Slave's prayer. Then follows the declaration of principle, a typical expression of slave ethics involved in a great deal of patter upon a something called Spiritual-

ity, which by the way is not defined, together with a command to do "right" and a general indoration of the individualist golden rule. Then a reading upon soulmates. And here the crowd began to look up and take notice, and it was apparent that those who fervently murmured "that's true" when the reader told how we all had had these things even though some of us were married to those who did not size up with the soul-mate specifications, bore upon them the mark of a long struggle with a disappointing matrimony. After this another hymn was sung and the stage was ready for a star act.

The meeting which we attended was presided over by a gentleman of dusky complexion and savage traits who performed under the Wild West name of Red Blanket. Before, however, the accommodating Red Skin was ushered upon the invisible scene, the M.C. warned us that when Red Blanket took charge of the Medium, we should feel within ourselves the message that he would bring from our departed friends and relatives, if, indeed, it was for us. We awaited the manifestation of our souls with eager curiosity. The lights were not dimmed but presently the Medium of the usual female slave type began to rock to and fro and shiver in the same manner as we have seen many nervous persons do when they wish to impress their manifold and wonderful powers upon a crowd of friends, which, by the way, is also a form of generous balm to their peculiar egotism. Be it noted, also, that just as soon as the moaning and shivering commenced the worshippers took up in chorus a dismal hymn in the minor key. The next reader was that Red Blanket took charge and the fascinating performance was on.

The activities of this gentleman were, I confess, somewhat disappointing. In a clear masculine voice, although he had, according to his own account, "passed over" at the tender age of 110 years, he dished out, in garbled English, what the gaping crowd were agreed to accept as the Orthodox jargon of a half Anglicised red-skin, the startling information that the seat did not suit him because "he sat himself in the person of upon," he sat himself in the person of "she" upon the floor, which, we blush to relate, was also of that material. Having assumed the posture of a tailor, he regaled us with the following assisted, edited, and coached by the president, he it remarked:

Elderly Mother. In the back seat "How is my little girl, in the back seat?"
R. B.—"Heap fine, much heap fine."
Lady heaves a sigh of relief and the crowd is awe-stricken.

"What do you think of prohibition?" from a gentleman of an illuminated countenance.

R. B.—"Heap no good." Then with a tender regard for the superior, the fact which he had obtained in "passing over" and generous interpretation of the golden rule: "Shoot 'im bootlegger all up."

They all laugh. At this point a child cries and he listens to inform us that "Hil papoose don't disturb him" together with a droll commentary upon the fact that the young squaw wears boots in stead of moccasins. Some male inquirer "passing over" to which over spirit-norman gives the comforting reply that it is "all right, leaning up from sleep—you know em."
General relief during which R. B. does an entire, taking no return talk. More mis-

erable music during which the medium arises and stands about the room, making signs which the interlocutor explains "mean long hair a woman." But some body's mother-in-law started carpenter that he was well at home" and some poor fellow went to a mine in which he was working and coming for air.

There was another wonderfully acute observation made about Jim's health, there being, however, only one person struggling with a life with that joyful cognomen and unfortunately could not locate the person upon whom he revelation was to come epoch-making come, in the person of Aunt Lizzie's the whole mass of the crowd, during which you will observe that not one remark, answer, or revelation betrayed anything more than the banal conversation generally referred to as "small talk." Not the obvious remark that was not of the earth, rather than abiding upon "the other side" and were instantly forced to the conclusion that for a manifestation and proof of life beyond death the people show fell down being and religiously upon his success cannot be regarded upon his success as a convincing exponent of spiritualism.

What, then, does it mean? We know that no manifestation in society whether it be ethical, religious or moral, exists of itself, but is, on the contrary, produced by the material conditions by the social relations and by the carried over reflections of past conditions. And in its actual manifestations, the Spiritualist creed or observation is a startling relapse from the higher forms of corpse and ancestor worship of the established churches. Stripped of the trappings and solemnity of the great rituals, it stands forth with extraordinary clarity, the recrudescence of the cult of placation of ancestors. The savage, in his fear, rolled a rock upon his dead one's grave and presently finding that this had no effect in keeping the deceased out of his dreams, presently began to seek interviews in order to persuade the terror to keep his distance. With the development of private property, however, and the consequent schemes of inheritance, the ancestor assumed a more important role, that of fore-teller of future events and guardian of his living relatives property holdings, and it developed that his only method of so doing was through the medium of some living blood-kinsman who generally did considerable clawing around and was not infrequently intoxicated or, as they said "full of the Spirit."

With the development of the great religious systems and the consequent obscuring of the crude content we have had time to deal. The question awaiting settlement is: how comes it that this modern attempt to treat with the departed ancestors thrives amongst us? How comes this echo of our long buried past to flourish in a capitalist world and amongst a machine-made proletariat? Why do the modern slaves seek to emulate the feat of Saul and the witch of Endor?

You will perhaps have noticed that amongst the rural population the thing is almost non-existent and that its breeding ground, its forcing bed, is where the hard driven slaves of capitalist industry congregate closely together. The north of England that black red horror of capitalist exploitation and development, is permeated with it; and indeed seems to have been its classic home despite the fact that it was born in the eastern U.S.A. in the mad year of 1848.

Now if this be true why does not the machine process give to these men and women a concept of a material kind? Why, if our contention is correct, do we find this peculiar contradiction. Here, in Butte, this dismal, smoke-hung, sulphur-blasted horror of a city, the same thing is manifested altho it is noticeable that the major portion of the leading lights were distinctly English even to the flat "a" and the singular irreverence for the "demon H." It attracts Socialists, not very well informed men and women of the type whose claim to be Socialists arises out of pity for the struggling masses rather than for their own emancipation. And it would seem that since it is permeated with slave ethics, as we have already shown, the inherent stupidity of so many wage earners here find a place of expression. It relieves the devotee of that demand for self-reliance and desperate courage which a slave in revolt must have in hand—the struggle over to the spirit, and this in spite of the vain-glorious utterance that Spiritualists must stand with progressive movements. It relies on Christ, "the Great Master," and gives its followers the tremendous advice of man-

thing in "passing over."

In the red glare of the master's industry and under the whirling hypnotism of his churning mills; amid the gloom of his quarries and the black depression of his mines, it gives comfort; the spirits are on watch, Tom and Mary standing by to avert disaster and forestall misfortune. Unlike the archaic model, however, it has followed the trend of internationalism so that Indian, European, and Chinese "friends" assist the faithful in the tremendous task of living. The gross material conditions, which gave rise to ancient ancestor worship, that cult of a bitter struggle for existence, are again to the fore, for the machine has but intensified that struggle with the result that from the glooming obscurity and the incense laden atmosphere of the master's church emerges again the old fear of death in all its nakedness, fear which organisms struggling for the very necessities of existence feel most acutely. To understand the nature of life which in itself solves the problem of death is, alas, the good fortune of the few. To the many whose very employment has destroyed the hope of a master's heaven and the fear of a burning hell, the thought of death, of sudden obliteration becomes a fearful nightmare. It is ever present with the factory or mine worker, subconsciously it gets in its deadly work and to the uninformed and emotional it is a dreadful thought. That after all their slavery; after all their utter toil, there is nothing but blank oblivion is an unbearable and insufferable idea. That the weakening of will power and the consequent desire to forego investigation tends further to drive these folk into the narcotic excitement of the seance must also be considered together with the fact that all too many of their offspring "pass over" under the iron heel of industry and the mal-nutrition consequent upon their slave position, which of itself leads them to hope for remission. Those, also, who, having some idea of bettering conditions, and having lost hope, transfer their activities into spiritualism with the desire, one imagines, of accomplishing the freedom of the race

through the intervention or rather with the assistance of the spirit world swell the ranks of the "faithful."

We have already noticed that to these folk the formal religion of the masters has become anathema. Their minds revolt at the golden streets and stiff ceremony of a mercantile paradise, and inured as they are to close communal existence, the more comfortable domestic relations with departed friends, in some cases quite jocular, is a thousand times more satisfactory, because it arises out of the very mode of their existence. The machine industry has shorn them of affection for strange and foreign formulae, has swept away the mist and terror of unimaginable God-heads and masters, and left only the comfort of escape therefrom coupled with the hope of future existence.

The colder intellectual types, the rugged, aggressive, male animals turn in the light of knowledge, won because their greater vitality enables them to both work and study, to grappling with conditions as they stand, to hurting down in dust and disorder; if necessary, the controlling system of production. These see the dawn on earth, these sniff the combat with dilated nostrils and at last inured to the continual struggle, push forward content to work with mundane things, to grapple with facts and forces, no matter how slowly they move. These are the materialists, these stand above superstition; the fear, the hope of hereafter. These are the true children of the machine, presently to be its master. The emotional ones, the asexual folk, the women who do not rise above the dread of death, who still cuddle the archaic devices of ignorance turn into the shadows of spiritualism, frequently encouraged by the addition to their ranks of a disillusioned utopian "Robert Owen," or a thrice wearied, age enfeebled scientist. True it is that with second childhood comes the recrudescence of the infancy of the race.

A. Budden.

CIVILIZATION.

WHAT a remarkable thing civilization is! It symbolizes the greatest achievements and accomplishments of mankind. "To civilize" means to reclaim from savagery and wildness, obtain refinement, culture, art, etc. In the name of civilization, truly, great strides have been made. But in what direction! In the manner of producing the essentials of life great changes indeed have been wrought!

The ancient manner of livelihood, gained by hunting and crude agriculture, has been replaced by more improved methods of wringing from nature the means of subsistence. Civilization owes its development to the changes in the technical processes of production. These changes in the methods of production have cost energy, both mental and physical, the urgent demand of necessity impelling man to contrive and plan ways and means to overcome an apparently insurmountable environment. From individual to social production, man, aided by the tools he has created, can survey his work and social effort, can now realize what has been accomplished. From the transformation of the wilderness and virgin forests into verdant plantations and great farms; from the handicraft stage it has developed the great machine industries, that turn out wealth a thousandfold greater than in the days of petty industry. Man has descended into the bowels of the earth and brought forth the metals, etc., to furnish motive power to the productive forces—augmenting the output of wealth. He has harnessed the forces of nature of the machine, (and once more what wonders fall to thy lot, as a result of thy fertile brain and productive labor!) built railways and roads, over bogs and marshland, through rugged and rocky mountain passes that seemed inaccessible. A veritable network of these arteries throughout the civilized countries of the world have been established, so that the wares may flow into the markets of home and foreign lands.

When the seas and oceans were encountered, again man proved his

mettle, overcoming the raging main with gigantic steamships and ocean greyhounds that make insignificant the sailing craft and wind jammers of past ages. The sight of these sea monsters docking and unloading their burdens of commodities would strike terror into the minds of our savage ancestors.

Arriving from the distant climes of the known world with its merchandise these vessels carry the life's blood essential to the upkeep of bourgeois "civilization."

Around this process of production and distribution of these articles for sale hinges the life of present "civilization." It is the very skeleton upon which the bodily activities of the members of society appear as the flesh. The cry of "civilization" is sell! sell!! sell!!! and in promoting that business the owners of wares have been responsible for the most sordid crimes.

With the development of capital the monster had to spread its tentacles and drag into the net the distant lands for dumping grounds for its goods. It has sent missionaries with bibles and brandy to civilize the heathen that he may be filled with the desire to "buy." The teaching of the Christian God proves futile, and recourse was taken to force. Then was sent along armed troops to impose upon those heathens this most edifying system of "civilization."

So stupendous has been the production of wealth that capitalist "civilization" has been implanted in the most backward countries. It takes but a short time with the marvellous powers of production today to become cultured, refined, and well mannered in a bourgeois fashion. For instance, Japan, who in a few decades has assimilated with alacrity the virtues (sic) of a "civilized" nation. Witness the building of her army and navy, the greatest assets towards maintaining her culture and refinement. And Japan, true to her instinct of doing good to others and wanting to be a teacher and civilizer of "bourgeois culture," walks into the home of her next door neighbor (China) and insists that she submit to becoming "well bred."

With the arrogance so familiar to bourgeois nations, Japan, moved by her material considerations, must spread her culture and refinement, which is but the cloak of her economic needs.

And connected with the civilizing process of every nation can be observed the most bloody and revolting orgies a social system could call into being. By the mutilation of men, women and children, through being deluged with blood, with rapine and pillage, and the razing to the ground of cities and dwelling places, whole countries have been devastated in "civilization's" name. In her name, also, men have been pitted against each other, armed with every device of destruction, "laughing by the millions to further the principles of refinement and culture. "Civilization" has taken toll of life in industry (which is so great that it surpasses at a glance one's imagination) for the satisfaction of its insatiate appetite. It has made the life of the worker a veritable hell, destroyed every charm of his being, and dragged the women and children of his class into the vortex of production. It has degenerated both mentally and physically the wealth producers, through excessive work and increased exploitation. The distorted bodies and warped brains become the lot demanded to retain this edifice of "civilization."

Great and magnificent works in the cities are at the disposal of the bourgeois palatial mansions of the West End where reside the refined people (our dear masters). In the East end the miserable stables of those that build everything, yet live in dire want and poverty. The denizens of those quarters are derelicts cast out on to the scrap heap, that cannot be absorbed by industry, but add to the army of the unemployed. Bread lines and doss houses, soup kitchens, etc., in a world of plenty, while we plaintively chant praises of "civilization!" In the squalid surroundings of the underworld, seething in corruption and filth, vice of every description is perpetrated in broad daylight. Criminals of every shade and calling find their billet in the slums of the big cities. Rogues

and thieves, pluggers, pimps and prostitutes, strikebreakers, gunmen and murderers, make up the whirligig of slum life.

This is but the dark side of "civilization" with which every country dominated by "Capitalism" is afflicted. That the two aspects of culture and refinement that fall to the lot of the bourgeoisie and the working class, are inseparable conditions that result from a system that produces for sale and profit should be apparent to all but the dullard.

The capitalist class owning the material forces of production, the physical basis of life, commands the workers to produce wealth. The working class has done this nobly and faithfully, showering the good things of life in abundance on its masters. And for the ruling class to laud this "civilization" to the skies as the be all and end all of human endeavor, means that by its retention, the system that gives them a life of ease and luxury, wealth and power, is secure. Through its institution of learning the paid emissaries of the bourgeoisie ply their nefarious trade of inoculating the ideology of the master class into the brains of the wealth producers.

But in spite of all the artful cajolery and repressive power exercised by the "refined savages" of modern civilization, its doom is sealed. The "Materialist Conception of History" explains with such precision, that the way wealth is produced and distributed, and society divided into classes, with the inevitable economic antagonism of these classes, all progress has been made. The development of the productive forces has become fettered by its capitalist integument, generating and increasing the economic antagonisms of the respective classes. The ideas of these classes (proletariat and bourgeoisie) are in constant conflict. The conquest for the minds of the workers becomes the issue. The growing intelligence of the members of the working class steadily but surely increases, as they are made acquainted with the adverse economic conditions under which they live. That these condi-

tions must of necessity get worse cannot be refuted, and the world's workers smarting under their intolerable burden are good material for working class knowledge.

The ideas of the ruling class become eradicated; the ideas of revolution are accepted, and in accordance with proletarian science, the working class bends its efforts to the abolition of "Capitalism."

You intellectual and refined savages! Your "civilization" is tottering to its ruin! Before the onward march of the revolutionary working class your system of CULTURE and REFINEMENT and GOOD BREEDING will be swept into the limbo of a world's discarded toys.

Fellow-workers, to the end that that day may soon appear, take some Socialist literature and become educated so that you may help to destroy this curse of "Capitalism."

"Ginger."

THE PASSING OF THE S. P. OF A.

There is consternation in the ranks of the Socialist Party of America; the two million votes which were predicted failed to materialize, and nobody knows why, although there are many reasons given. Not only that, but from all indications when the final returns are in, the S. P. of A. vote will be found to be far below that of 1912.

Had there been any attempt to clarify the movement; to place it on a sound scientific basis, to abolish opportunism, and cut out the reform piffle, a decrease in the vote might have been expected, and in that case would have been a healthy sign.

Such was not the case, however. There never was a more barefaced vote catching campaign carried on by any party than the campaign of the S. P. of A., in the election just past. Not a bait was neglected that might be expected to catch a sucker; the pacifists were particularly appealed to. Benyon went up and down the country exposing the draft clause in the Militia Bill. And that is about all that he did expose. He certainly did not "ex-

pose" the law of value; nor the Materialistic Conception of History. Although he worked the war scare to the limit, he did not even expose the economic cause of war; he never uttered a word that he thought might cost him a vote, and, in spite of all this, the vote declined. Consequently this falling off in votes (in face of such a bid for votes) can only indicate decay and disintegration.

While the economic basis inevitably exists for all movements, producing for such movements their particular theories and philosophies, it can often be observed that the theoretical counterpart of the practical movement will live after the economic basis upon which it was reared has more or less disappeared. We can readily conceive what particular economic conditions gave rise to the I. W. W., especially in the west. Railroad and other construction camps in full swing, are found to "breed" the I. W. W., outlook, if for no other reason than that the Trades Unionism, as represented by the A. F. of L., cannot function properly in the circumstances indicated. But the I. W. W. "philosophy," as such, that is, anarchism, must always decline as scientific socialist thought advances. And where clear-out and definitely stated propaganda is presented, the I. W. W. loses its intellectual foothold correspondingly.

Consequently for many moons I have been of the opinion that the sloppy, sentimental, and opportunist propaganda of the S. P. of A. was a contributing factor to the continued existence of the organization known as the Industrial Workers of the World. Shortly after its inception the last mentioned organization, obtained a foothold in Canada, especially in the west where it flourished for some years, at a time when the propaganda of the Socialist Party of Canada was not altogether free from "slop." When, however, the S. P. of C. began to clarify and adhere strictly to the principles of scientific Socialism, the I. W. W. began to decline, and continued to do so in spite of the fact that it was

continually reinforced by very enthusiastic members from the I. W. W. until at the present time it is most extinct in those parts of Canada where the S. P. of C. is well understood. The amateur "philosophy" of the I. W. W. does not survive in competition with the philosophy of real scientific socialism.

But such is not the case in the United States where the propaganda of the S. P. of A. consists in creating reforms, and peddling mental slop. In such an environment the I. W. W. "philosophy" and thrives like flies in a barrel. In short, the S. P. of A. is a cocoon in which the caterpillar of infestation regarding his definition in human society, and to find it, becomes transformed into a full-fledged sabotage artist, and careful Socialist education means to working class emancipation; and he would be perfectly right if the "guff" dispensed by the S. P. of A. was Socialism. So it is this, that a considerable number of the S. P. chief among them Eugene V. Debs, are now frankly advocating an industrial wing in connection with the Socialist Party in a desperate attempt to hold membership.

Ye gods, and little fishes. We must understand that the function of a Socialist Party is to educate the members of the working class to realization of their class position in human society, the carrying on political campaigns to be considered secondary, and to be taken advantage of particularly on account of the favorable conditions afforded for propaganda. And granting that the workers, when enough of them are educated, will take steps to emancipate themselves by whatever action seems to be most effective then all this talk of the necessity of an industrial wing in connection with the Socialist Party is absurd. It is the talk of simpletons. We know that as long as the capitalist system exists, the workers will be

forced to organize in unions on the industrial plane, in an attempt to maintain their standard of living, but all such activity is necessarily of a reform nature, no matter how revolutionary they may claim to be, or what their ultimate aims are. And any attempt to identify such activity with the Socialist Party can only result in confusion.

But not all of the workers, who become disgusted with the propaganda of the S. P. of A. get inoculated with the I. W. W. "bug." Large numbers of them drift back to the old parties, especially to the Democratic party (as was the case in the last election) very often led, as usual, by the great leaders who were wont to lead them in the S. P. In this connection Dr. Edwin J. Brown, of Seattle, deserves honorable mention. A one time exponent of Socialism, according to the S. P. of A., he turned "democrat" before the last election, ran as a candidate for office, and carried a paid advertisement including his photograph, in the Seattle "Star," for three months before the election, calling upon all Socialists to desert the S. P., and support the Democratic Party, as their only hope of salvation and emancipation.

As to religion, most of the propagandists of the S. P. of A. evade the subject altogether, and when questioned assert that religion is a private matter, and has nothing to do with Socialism. But there are a few who hold that all the evils that afflict the working class are directly due to superstitious belief, which was the invention of priests and prophets especially for that purpose. On the other hand, there are a number who hold that the working class will never be able to emancipate itself until it has been thoroughly washed in the blood of Jesus. But nowhere will you find anyone attempt to explain and natural and material origin and evolution of the idea of gods and ghosts.

While it might be possible to clar-

Socialist Party Directory

- DOMINION EXECUTIVE COMMITTEE**
Socialist Party of Canada meets every Thursday, 165 George St. E., Vancouver, B. C. W. A. Frisbair, Secretary.
- BRITISH COLUMBIA PROVINCIAL EXECUTIVE COMMITTEE**
Socialist Party of Canada, meets same as above.
- ALBERTA AND SASKATCHEWAN PROVINCIAL EXECUTIVE COMMITTEE**
Secretary, Mrs. E. L. Jensen Knight, Box 745, Edmonton, Phone 4164.
- NEW BRUNSWICK PROVINCIAL EXECUTIVE COMMITTEE**
A. Taylor, Secretary. Last St. John, N. B. For Party literature and information on organization matters, etc., write to above address.
- LOCAL ALBERTA, No. 76 (Alma), S. P. of C.**
E. Peterson, Secretary, Horsemeade, Alta.
- LOCAL CLAYTON, No. 85 (B. G.), S. P. of C.**
John T. Deppeler, Secretary, Clayton, B. C.
- LOCAL CRAWFORD BAY, No. 78 (B. G.), S. P. of C.**
R. P. C. McGrouther, Secretary, Crawford Bay 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 Sunday and Friday at 7 p.m. in the Socialist Hall opposite B. O. Registrar. Propaganda meetings at every opportunity. J. McMillan, Box 312, corresponding secretary; Richard Cox, McMillan, rec. secretary; Richard Cox, Jr., treasurer; James Smith, Librarian.
- LOCAL SCOVILLE, No. 88 (Alma), S. P. of C.**
E. Lundberg, Secretary, Eckville, Alta.
- LOCAL ENDEBY, No. 68, S. P. of C.**
Business meetings first Sunday in each month at 12:15 p.m. Propaganda, third Sunday in each month at 7:30 p.m. in the Theatre, Main St. Everybody welcome. J. Fiskington, Secretary, R. R. No. 4, Armstrong, B. C.
- LOCAL HEMPHRIS, No. 1, S. P. of C.**
Free reading room and headquarters at 715 Second St. Propaganda meetings every Sunday in the Theatre, First St., at 8 p.m. Business meetings every Tuesday at 8 p.m. J. L. McKenzie, organizer. E. H. Pegg, secretary, P. O. Box 745.
- LOCAL KERRIE, No. 88 (Alma), S. P. of C.**
A. A. McNeil, Secretary, Erskine, Alta.
- LOCAL FERRIS, S. P. of C.**
Local educational meetings in the Socialist Hall, every Sunday at 8 a.m. Business meetings third Sunday in each month, 7:30 p.m. Economic class every Sunday afternoon, at 2:30. Oscar Erickson, Secretary, Box 102.
- LOCAL FLOWERDALE, No. 71 (Alma), S. P. of C.**
Mrs. A. H. Macdonald, Secretary, Richardsdale, Alta.
- LOCAL FERGUSON PLAINS, No. 88 (Alma), S. P. of C.**
O. L. Fuller, Secretary, Ferguson Plains, Alta.
- LOCAL GIBSON'S LAKE, B. C. No. 79.**
S. P. of C. Meets first and third Sundays of each month in Socialist Hall, 5 Dth St. Secretary, Gibson's Beach, Howe Sound, B. C.
- LOCAL KINDERLEIGH, No. 10 (Alma), S. P. of C.**
W. K. Bryson, Secretary, Colby, B. C.
- LOCAL LAKELAND, ALMA, No. 18, S. P. of C.**
P. O. Box 110, Secretary, Wm. Shaw, 110 St. Wm. Devoy, Organizer.
- LOCAL MINTO, No. 94 (B. G.), S. P. of C.**
Sam W. Laine, Secretary, Cumberland B. C.
- LOCAL MARKETVIEW, No. 51 (Alma), S. P. of C.**
E. Baldwin, Secretary, Marketview, Alta.
- LOCAL MONTREAL, No. 1, S. P. of C.**
Headquarters 58 City Councillor St., open every evening. Business meetings Wednesdays at 8 p.m. Smoker last Saturday in each month.
- LOCAL ROSLAND, No. 80, S. P. of C.**
Meets in Miners' Hall every third Sunday at 7:30 p.m. Will Jones, Box 123, Secretary.
- LOCAL SUNDIAL, No. 70 (Alma), S. P. of C.**
Mrs. A. Thorburn, Secretary, Sundial, Alta.
- LOCAL SILVER LEAF, No. 181 (Alma), S. P. of C.**
E. H. Hansen, Secretary, Harwood, B. C.
- LOCAL ST. CHARLES, No. 30 (Alma), S. P. of C.**
D. D. Thomas, Secretary, 3 Mary Street.
- LOCAL ST. JOHN, No. 1, S. P. of C.**
S. P. of C. Business meetings every third Sunday at 7:30 p.m. Will Jones, Box 123, Secretary, 123 Victoria St. Obo Rosmar, Secretary, 250 Victoria St. Obo Rosmar, Secretary, 250 Victoria St. Obo Rosmar, Secretary, 250 Victoria St.
- LOCAL TRAIL, No. 87 (B. G.), S. P. of C.**
D. Wilson, Secretary, Box 521.
- LOCAL TRAVERS, No. 88 (Alma), S. P. of C.**
E. H. Brown, Secretary, Travert, P. O. Alta.
- LOCAL TORONTO, No. 1, S. P. of C.**
Propaganda meeting, Sunday 8 P.M. in Forum 1102. Yonge & Gerrard. All communications to be sent to W. C. Campbell, corresponding and recording secretary, 350 Victoria St. Obo Rosmar, Secretary, 250 Victoria St. Obo Rosmar, Secretary, 250 Victoria St.
- LOCAL VANCOUVER, No. 1, S. P. of C.**
Business meeting every Tuesday evening. Economic class every Sunday at 3 p.m. Education class every Sunday at 8 p.m. Dialectics class every Friday at 3 p.m. at Headquarters, 169 George St. E. C. Stein, Secretary.
- VANCOUVER LETTERS LOCAL No. 88, S. P. of C.**
Business meeting every first Sunday of the month, and propaganda meeting every third Sunday at 3 p.m. Education class every Sunday at 8 p.m. Dialectics class every Friday at 3 p.m. at Headquarters, 169 George St. E. C. Stein, Secretary.
- LOCAL VANCOUVER, B. C. No. 68, S. P. of C.**
Meets every second and fourth Sunday in the month at 2:15 P.M. under St. East, Orla Local, Secretary.
- LOCAL VICTORIA, No. 8, S. P. of C.**
Headquarters and Reading Room, 169 Government St., Room 3. Business meetings every second and fourth Tuesday in the month. Secretary, Fred Harman, 1489 Government St.
- LOCAL WHITBY, No. 11, S. P. of C.**
Headquarters, 145 Main St. Secretary, J. S. MacFarlane.
- LOCAL OTTAWA, No. 8 (Alma), S. P. of C.**
Secretary, A. G. McMillan, 216, Laurier Ave.

ify the party in spite of all this confusion, if a sufficient number of the members had a desire to do so, there appears to be no such desire on the part of the membership. They seem to be content to let things go as they look; and at present the condition of the S. P. of A. appears to me entirely hopeless. It is about to fall to pieces and leave the field clear for a real Socialist Party that will do the work it might have done.
F. J. McWhorter.

A recent issue of the S. L. P. organ "The Weekly People" states that a certain "section" of the Party in New York intends to celebrate Danny De Leon's birthday. Besides oratory by old acquaintances of the great man, several musical numbers will be rendered and the audience will be requested to sing De Leon's favorite song:
"Dare to be a Daniel,
Dare to stand alone,
We wish them a good night,
For 'weedy' people like the Smiths in family."

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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-growing stream of profits, and to the worker, an ever-increasing measure of misery and degradation.

The interest of the working class lies in getting 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 forms.

The irrepressible conflict of interest between the capitalist and the worker necessarily becomes 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.

ERRATA

In last issue (Dec. 1916) "1817" on 4th line, 2nd col. p. 1., should be "1917."

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In editorial, "Patriotism in Excess," col. 1, p. 7, in quotation from Lord Roseberry, "sixteen millions," should read "sixteen hundred millions." As it stands the clause is senseless.

• • •

In "Farmers' Forum," col 2, p. 4, transposition makes two similar lines appear. Read as follows:—

When we consider that these quotations are from a report of a Commission appointed by the master class in order to find some means of allaying the rising tide of working class knowledge, and are not likely to make any exaggeration of the evils from which the working class suffer, etc.

Boost the Western Clarion

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