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A Few Words

BY MRS. HOLLINGSHEAD

Editor's Note: This article comprises the substance of a lecture delivered recently in Calgary by Comrade Mrs. Hollingshead. Considerations of space have necessitated abridgment.

I shall endeavor to make my talk suitable to the understanding of those who are in the initial stages of the study of socialism, and I shall quote freely from the literature which is on sale at the table, so that buyers may get an idea of the nature of the books. The title of my subject is "A Few Words."

Words allow of greater complexity of thought than do tangible and visible things. The socialist in his selection of expressions insists on a necessity for exactness that compels a constant study and care in the use of words. Our speakers do not depend on inspiration, ecstasy or emotion, though I do not deny that emotion has its place, its proper place ,in the lives of all of us. Nor do we depend on rhetoric, though many socialist speakers are masters of this art; what we do insist upon is the exact use and understanding of the terms we employ. This exactness must be behind every personal effort, for only in this way will the effect of our words endure.

A knowledge of early history can be gleaned from picture words on ancient stones, and of all materials on which history can be written; marble, brick and metal are among the most enduring, yet the words wrought in them pass away. The life of all things in the world is bounded by time, and the many accidents which are time's agents of destruction, but the impressions of the mind that are discussed and passed from mouth to mouth, aided by the glance of an eye, the tone of a voice, influence all time, even though we have nothing but memory to help us, for what is education but organized memory?

The words of Karl Marx are discussed in this way, so that the name of Marx has become immortal. Even the capitalist press took notice of the anniversary of his birth, classing him among the "great men," as the founder of modern socialism. Now we socialists do not ask you to follow blindly the leadership of great men, but we do point out to you the necessity of understanding the words of such men as Marx. Such an understanding will enable you to make good even under the present system. Marx was neither poet nor sculptor, painter nor musician, yet his memory lives through the force of his written and spoken words. These words have reference to every phase of human activity and I shall deal with one or two this evening.

The first word that one associates with the name of Marx and his theories is the word "Capital." Capital is wealth used in the exploitation of labor. The one who owns this capital is called a capitalist, and the system of exploitation of labor is called capitalism. Some political economists have laid it down that capital is eternal and people who do not know anything about political economy have unquestioningly accepted that opinion about the capitalist. You have heard the expressions: there have always been masters and slaves, rich and poor. "The poor ye have always with you." But if we examine more carefully we shall find that nothing is static, certainly no form of society.

Everything is constantly changing. The only phenomena about which we can correctly use the words "always" are the phenomena of change. Notwithstanding this some political economists tell us that capital existed in prehistoric times; they even refer us to the animal kingdom. You are all familiar with the proverb about the diligence of the ants, how they hoard up stores for the winter, but those economists have failed to show us that the ants do so to enable certain master ants to corner these hoards with a view of selling them and making a profit out of the circulation of their capital. And there is another break in their chain of reasoning regarding the eternity of capital. They cannot show us that the term capital exists from all time. As a matter of fact the term capital in the modern sense dates no further back than the 18th century. You must understand that words are in use for a long time before they appear in the dictionary. Now the word capitalist appears in a French Dictionary published in 1802, called "A Dictionary of New Words." The compiler of the dictionary states that the word was wellnigh unknown out of Paris. He was evidently no admirer of the capitalistic mode of production. He defines the capitalist as "A monster of wealth, a man with a heart of iron, and no affections save metallic ones." I tell you this to show you that these words when compared with the age of even the human race upon the earth are of comparatively recent date. There were other forms of society before the existence of this one, and this one too will pass.

We can read the signs of the times which mark the passing of capitalism. Aristotle, the Greek philosopher, pupil of Plato lived about 2500 years ago and I am quoting now from the "Manifesto of the Socialist Party of Canada,"—"Aristotle, with something akin to prophetic vision laid down the axiom that slavery was necessary until the forces of nature were harnessed to the uses of man This has now been accomplished and the necessity for slavery is past Armed with the modern machinery of production, with steam, electricity and water power at their command, the modern workers, a fraction of society, can produce more than all society can use or waste, so much more, that periodically the very wheels of production are clogged with the superabundance of wealth, and industrial stagnation prevails."

When you have the question of unemployment, which, as you know, is the chronic condition in many industries. You will agree however, that if we had the use of what we have created unemployment would be no hardship. We could all do with a rest. The Socialists try to show that under this system of unprecedented production the people who accomplish the production are unable to obtain the use of what they have produced. That is evident to the least observant. Some speakers try to tell us how well off we are in modern days, compared to the savages who roamed the plains, but relatively we are not so well off. After all the main necessity of life is food. Well we know that savages hunted for food, and as long as the food lasted all the groups had sufficient; they knew that they could go out and get more where the last supply had come from. Now under the existing mode of production we have the contradiction of people going without in a land of plenty, simply because the goods have been produced for the profit of the owning class, not for the use of society as a whole. The most unthinkable person agrees that there is a contradiction, and the thinking are looking for a remedy. The philanthropist makes a collection, money or old clothes. The indigent accept with gratitude such doles and when they get a chance to vote for these beneficient individuals they do so, thus in their ignorance perpetuating the system. Well, whether they are satisfied or not, the system is breaking up, we cannot put back the hand of time. It is to prepare for the liquidation of the present system that the Socialist Party of Canada holds these educational meetings.

Many people are dissatisfied with this system, and will tell you "I am a socialist of a kind, and I would like to see the workers cared for, and have all the necessities of life." And here we might discuss two kinds of socialism. I shall take the two in their historical order, as the second one grew out of the first. We must understand that modern socialism, like every other new theory had at first to connect itself with the intellectual stock in trade ready to its hand, however deeply its roots lay in material economic facts. To get an idea of the two kinds of socialism we are treating, we have to go back to the French Revolution in 1789, which overthrew the Feudal Aristocracy, the country gentry, and prepared the way for the manufacturing aristocracy, called in France the Bourgeoisie. Many people have eulogized the French Revolution. The poets of the time sang of it. "Bliss was it in that dawn to be alive, and to be young was very heaven." We have to admit however, that from a worker's point of view it has been disappointing in its results. We find the workers of France are still wage slaves. During the French Revolution, and subsequent to it there were not lacking philosophers who sought to work out systems for the abolition of class distinctions in society. The best known of the English ones was Robert Owen. I am not going to tell you about him tonight. I merely mention the system of socialism associated with his name. He represented what we call the Utopian Socialist.

The word Utopia is much older than the days of Owen, it takes us back to 1516 when a man called Sir Thomas More published a book called "Utopia." In which he sets forth an ideal state. Utopia was no real country, only the creation of this man's imagination. The word has come to mean a visionary scheme of reform or social theory, especially of those who fail to recognise the difficulties inherent in human nature. A large number of the more recent Utopians have been inspired by socialistic or communistic ideas. Owen was one of these visionaries. Out of the generosity of his heart he set himself to try to remove the wrongs under which the workers labored. His idea was to create a new state, a sort of combination of Christianity, Science, and Industry. I doubt not that under his arrangement we would have found life quite supportable, but such plans will not work. Philosophers like Owen do not take into account the greed of ordinary mortals, especially of the class we call the idle rich. The pride of the possession of private property, the pow-

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A FEW WORDS.

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er of pelf are always more potent than the principles of the philosophers. This brings us to the other kind of socialism—Scientific Socialism, which is directed against private ownership and wage slavery.

I am aware that a popular idea of socialism is that we have to share our clothes and everything we possess. That is not the teaching of Scientific Socialism. We are seeking to abolish private ownership in the means of the production of the necessities of social life, the resources of a country, the factories, the means of transportation. All these are operated socially but owned privately. That is another outstanding contradiction in the present mode of production. Scientific Socialism not only criticises and denounces the exploitation of the working class inseparable from the present system, but it shows how this exploitation arose at a certain historical period. It traces the evolution of the system through its various stages and is able to present its inevitable downfall. These discoveries we owe to Karl Marx, and this is why we are sometimes called Marxian Socialists. Marx made an examination of the Capitalist system, and his problem consisted in finding answers to the following questions:

1. What are the sources of our wealth, that is of the means of subsistence and comfort of the individuals composing society?
2. How is this wealth produced?
3. How is this wealth divided among the different groups and individuals composing our society?
4. How does this division of the wealth affect the relations of the groups and individuals participating in it?

Unlike the Utopians, Marx did not attempt to form laws for the uplifting of society based upon what they called the principles of eternal reason and justice, but he examined the system as he found it. His facts were mainly obtained from statistics in the British Museum in London. In fact he was so regular in his attendance there and worked so assiduously that he was regarded as one of the statues of the museum.

The Socialism of the earlier days certainly criticised the conditions existing under capitalism, but it could not explain them, therefore could not get the mastery of them. It could only reject them as bad. Scientific Socialism however, is shown to be the necessary outcome of a struggle between two historically developed classes. On the one hand there is the class we spoke of earlier, the class which owns but which does not produce| At the opposite pole there is the class which by its efforts produces everything necessary for the maintenance of human life in comfort, aye, even in luxury, but does not own that which it produces. This brings me to the next of my words. This producing class is what we call the proletariat, the propertyless class. This word like the others we have discussed, is a term borrowed from the French and used collectively for those classes who depend for their livelihood on their daily labor. This class never acquires property, so the name was given to the body of citizens possessed of no property and who therefore had to serve the state for a living they and their offspring. In fact the word "Proles" signifies offspring, so we may take it that though the proletarian class produces everything, it owns nothing except its offspring. The word now refers to the wage workers of the State. We belong to this class, the class which produces but does not own.

This division into classes has a certain historical justification, but it has this only for a given period and only under given conditions. It was based upon the insufficiency of production. It will be swept away by the complete development of modern productive forces. The proletariat class is the active factor in bringing about the transformation from capitalism to Socialism. Permit me to quote again from our Socialist literature. This transformation is proceeding now through the partial recognition of the social character of the productive forces, the great institutions for production, transportation and communication, are in many cases being taken over by the State. As the property slips from the hands of the capitalists and becomes public property the proletariat class gains power, and socialized production upon a predetermined plan becomes possible. The present anarchy in distribution is replaced by systematic, definite organization, not each man for himself trying to get one ahead of the other fellow, but all working for the social requirements of all. Then the struggle for individual existence disappears, not because it is disagreeable or immoral, but simply because it is no longer necessary.

To accomplish this act of universal emancipation is the historical mission of the modern proletariat. This is no mean accomplishment. It requires intelligence and study, and this is the study of scientific Socialism. The great question is who is going to bring about the transformation from capitalism to Socialism, and how will it be done? Everything else is only interesting insofar as it throws some light upon this subject. The Socialist cannot do this for you, conditions will bring this about, but Socialist teaching will help you to understand the conditions. Marx describes the process. As machinery improves, commodities can be produced in shorter time and with fewer hands. This will not mean that the work will be spread over to make it go round, it will mean an increasing amount of unemployment, and no chance of an increase in wages, and you must bear in mind that there is no territory opening up for the disposal of commodities. This again means an increasing amount of unemployment. With capital tending to become concentrated in the hands of fewer, the smaller capitalists are being pushed into the ranks of the proletariat. This class is the majority class. When it becomes aware of its own force, it is able to seize political power, and turn the means of production into State property. Industrial conditions are now ready for this, and, as we said before, the forces of nature are harnessed to the uses of man. What then is preventing the revolution? The minds of the workers are not yet ready, they are not yet politically intelligent; they still ally themselves with rival parties of the master class. They are still apathetic. Shelly saw this when he wrote:

> "Rise like lions out of slumber,
> In unvanquishable number.
> Shake your chains like morning dew,
> Which in sleep have fallen on you,
> Ye are many, they are few."

This social revolution must be accomplished by the proletariat There is no other class to do it. In previous revolutions the workers swung to one or other of the contending parties and were able to turn the balance, but now we have only two classes. It is no longer a three cornered struggle. As Marx says, "Just as the Reformation was the work of a monk, the social revolution must be the work of a class driven on by the urge of its interests, the irresistible urge of self-preservation." Some are satisfied to make the existing system a little more tolerable. They dissipate their energies in their fight for palliatives. These are given to us by the master class when it finds it necessary to do so. Their only effect is to give the system a little longer span. It is futile for the workers to expect any permanent benefit from such petty reforms, your only hope is in the abolition of the system of wage slavery. That is why we ask you to give attention to the literature now before you. An understanding of this will bring about the emancipation of the whole of society. I am quite aware that the Socialist speakers are often ridiculed for telling the workers to emancipate themselves, and for reiterating the need of education. In spite of this we say again, educate to agitate, and agitate to emancipate.

In Consideration of a Law

BY KATHERINE SMITH

LYING before me as I write are two clippings from the capitalist press Rochester Herald, one of which informs the world that the democratic majority in the New York State Senate have voted for the repeal of the obnoxious Lusk Anti-sedition Laws, which the newly elected democratic governor was pledged to do.

The other is an editorial, also from the Herald of March 1st, in which the editor discusses and approves the law just introduced by the democratic Senator Walker of New York purporting to be a law for suppression of the Ku Klux Klan.

This law provides that every corporation or association with more than twenty members would be compelled to file with the Secretary of State sworn copies of its constitution, by-laws and membership oath, along with the names and addresses of all its officers and membership. Any changes made in its regulations and any additions must be promptly reported. The bill further provides for concentrated action on the part of its members to promote or defeat legislation, federal, state or municipal, or to support or defeat any candidate for political office.

This bill would also make it unlawful to send or deliver any anonymous letter or leaflet or document to any person other than a member, unless the communication bears the name of the officers, together with their addresses.

Violations of the proposed law are made a misdemeanor punishable by fines of from $1,000 to $10,000 and guilt is made personal.

Thus any member who acquiesces in the violation of the law may be punished as well as any member who continues to attend meetings when he knows the law has been violated. While this bill would affect all national organizations, leaders of such respectable and respected bodies as the Masons and the Knights of Columbus have expressed themselves strongly in favor of it. As Senator Walker says it is "in the interest of America and Americans."

Thus we have another illustration of how political democracy, for which the capitalists were so eager to make the world safe, is an instrument in the hands of the ruling class to suppress the workers. Ostensibly the law is aimed at the Ku Klux Klan but it is just as applicable to labor organizations, for which it is more than probably intended.

While the Lusk Law aimed at policing labor this Walker law makes labor police itself. That it would never be enforced where other organizations that were not inimical to capital is concerned and if it were it would cause them no uneasieness is evidenced by the readiness with which such organizations are willing to support it.

And so the education and disillusionment of the workers goes on apace. Truly "capitalism has within itself the germ of its own destruction."

ECONOMIC CAUSES OF WAR

By PETER T. LECKIE.

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China: the Pearl of the East

BY R. SINCLAIR.

TO everyone living around the Pacific coast the phrases "Yellow Peril," or "Asiatic Exclusion" are very familiar. After having outlived all the other perils, such as Scotch, German, Bolshevik and Sinn Fein perils, and experienced the ravings of would-be politicians on the first two, we find they are lost again and the skeleton is thrown back in the closet till the next time. They were carefully prepared pills for the people to swallow in order to keep their mind off the real peril which is "Capitalism." Lincoln or Barnum, I am not sure which, but I think it must have been Abe, as Barnum knew better, said, "You can fool the people part of the time, and some of the people all of the time, but you can't fool all the people all of the time." The only trouble with Abe was, he did not know the people. If it was not the case, why is it that the workers give their masters the means and weapons that are used by workers upon workers, to keep themselves in a state of subjection. When your master has no further need of you, and the whelps begin to bark, he goes to the closet and out comes poor "John" again. This is the cause of all your troubles. Then he proceeds to show you that by unfair competition (what that is I don't know) you cannot compete with the Chinese. His food is rice; yours is roast beef, and he gets you worked up so that you cannot look a cow in the face, and you feel like the bull after seeing the red.

Yes, poor John is to blame for you being in the position you are, so the trick is turned again. The reason he dopes your mind is that you have not studied your position, your ideas on exploitation are slight. Surplus values sound to you like some one that wants a hand out and that is why you applaud your masters, Windbags and Mugwumps, when they throw this slop at you. The workers want something simple; I am sure they do not need it. At the last Dominion election, part of the policy put forward by the Liberal party was Chinese exclusion. How honest they were will be seen by the following excerpt taken from the "Review of Reviews," published in Shanghai, China: "The Canadian government, with a view to fostering trade with China, officially opened salerooms in the Ewo Building, Peking Road, Shanghai, China." It goes on to tell about the usual things, they have to sell, and of the strong sales organization in connection. And only for Dr. Ross, Canadian Trade Commissioner, could it be made possible. Great man! It did not mention that the worker had produced so much goods that the boss had laid him off as he could not buy them back, so he must take them to China. Being a philanthropic sort of a fellow he sells the goods to the Chinese. Goods are produced for sale, and that means they must have an exchange value, so they exchange with the Chinese merchant and get some other kind of merchandise that the Chinaman could not buy back, as he was in the same box as you were. There is no "peril" about this; all that is happening is the disposition of the surplus values.

It is interesting to note the official reports as regards Chinese emigrants living abroad, and the figures are high at that. United States has 150,000, and Canada 12,000. The real peril, so far as the workers are concerned, is the exploitation of the Chinese on a large scale. The question is can the financial and business interests of the world hog tie China for that purpose, or will China become a power of its own in the midst of the scrap among the great powers? What we know of China in the past, with its history, traditions and people, is that the last great nation of importance to enter that stage of machine production under the dying system of capitalism is the Chinese. To understand the Chinese thoroughly means a long investigation into the historical records of that race, so a rough outline of the make-up of that country is sufficient here. The total area of China is 4,376,000 miles, with a coast line of 5,000 miles. Her population is, according to the post ofice estimates, 427,679,214 people, or about 100 people per square mile. The greatest part of China is mountain land. While on the lower reaches of its main rivers, the Yellow and the Yangtse, are hundreds of miles of the richest soil in the world. Rice is the favorite diet of the Chinese, but the large mass of the population live on millet and wheat, mostly millet.

The mineral properties of China are mostly operated on a small scale, and the possibilities as regards the amount of mineral cannot be calculated. There are eighteen capitals in China outside Peking, which is the capital of all the capitals. The revolution started in the fall of 1911, and the monarchy went out of business in 1912, when the republicans took office. Now we have China with all its untold wealth hardly touched, and we also have that enormous population which, we might say, still uses the hand-craft method of production. A new era has opened for her, capital comes in from all the corners of the globe, the gates are down. When the wall around Canton went down with a crash that echoed all around the world, then all the agents and sewer rats of the capitalistic powers scurried for the Chinese markets. Fabulous wealth was in sight, cheap slaves was the factor. Then all the commercial interests lauded Dr. Sun Yat Sen, the republican chief, for opening the way for the exploitation of the Chinese.

China has forged ahead since 1912, now they have all kinds of factories in operation. In fact all the ground work has started to put China on an industrial basis. China is controlled or owned by foreign interests. Everything is not well within her doors; clouds are gathering that look black. The workers are organizing and the armies are not exactly under the control of their leaders, as should be. Mutinies have taken place on a large scale, and the troops help themselves. The worker is beginning to get rebellious, and the worst part of it is the surpluses are not being realized as they should be. Britain and America have large holdings in China. They are somewhat concerned over the disturbances that are taking place there. The various interests are now quarrelling among themselves and financing different groups of militarists, who the one day are bandits, and the next the army. In order to get first class information as regards the condition of affairs in China, the Hon. L. C. Dyer went out on an unofficial mission, and this is what he says: " I find China in a condition chaos. Civil war in the south. The west in a turmoil, and armed camps dominating all parts of the north. In Peking, the capital, there are brilliant men, and idealists, but due to military interference, they have no unity of purpose in binding China together as a nation." He says China is insolvent, and shows no regard for any obligations to American merchants and bankers. There are all kinds of bill collectors, from the commercial and financial interests of the U. S. A. Debts that have been owed for years, goods supplied that have never been paid for, and money that was borrowed from the financial interests which is long overdue, also the interest, which seems to be as elusive as the principal. America cannot understand how China allows those defaults to go on.

Next, the "Christian Science Monitor" says: March 12th: "Whether the cause lies in China's public men, or in conditions too refractory to be controlled by statecraft, need not be discussed. It is the result that concerns the world, and the country is more divided than ever it was. And the capital weakens while the warfare of the Governors grows. There is a danger here, and it is by no means confined to China itself." The discouraging part was that the Washington Conference threw out a helping hand, and all the delegates agreed to respect the independence, etc., etc., of China (that is what you call diplomacy). But the showdown is coming, as the following announcement reads: "The United States has arrived at the position where it must judge China by performances, not promises. The great powers that have interests will themselves have to take steps for their own protection."

Matters are getting worse in China, both politically and financially. So Washington has announced that unless Peking takes steps to set her house in order, it is unlikely that the other powers will wait much longer before taking protective action, even if the United States so desired. So the "Monitor" barks about invasion in China, while she cries stop in the Ruhr. China at the close of the revolution, in 1911 and 1912, had an army of 800,000 men, half a million were fairly well equipped. In 1920 estimates compiled by foreign authorities gave her an army of 1,369,800 men thoroughly equipped. At the present moment of writing her armies are in the neighborhood of 1,750,000 men, according to fairly authentic reports. There is no question that the internal disturbance in China lies with the militarists, who maintain large armies for their own selfish interests, paid for by the Peking government. Of course, there is money comes from outside sources with interests in China, and from Chinese merchants abroad who are loyal to their place of birth, as will be seen by a donation of $40,000, which was received by Dr. Sun Yat Sen from Chinese merchants and farmers residing in and around Vancouver, B.C.

England before the war held undisputed sway in China, she was well established, and her authority was seldom challenged, but during the war she had to drop the exploitation of the Chinese market and devote her whole attention to the war business. This was how the U. S. A., with conditions in her favor, got quite a firm grip on the Chinese market, and it will only be a question of time when she will have dominant control. England is her only strong competitor, who will not retire from that position of importance which she has held in the past without a scrap. Fight she will, and fight she must, as her very existence is at stake. Japan is also interested in China, and, by the way, not yet reconciled to the treatment accorded her citizens in the land of the free. Dr. Sun Yet Sen has all the backing of financial America behind him. While General Chan salutes his masters, the British. Japan ships arms to China, but it is done unofficially, to be sure. The British Commission in Germany gave passports for quite a load of arms and ammunition, which was also shipped to China. The U. S. A. is reorganizing her navy, and recruiting on a large scale. And M. Joffe, the Soviet envoy is in China to recuperate his health. Of course Joffe makes the statement that communism on the Soviet principle cannot yet be introduced in China because conditions are unfavorable for the success of either.

Russia and China are neighbors. The divisional line between them is the longest in the world. Both these nations are suffering from the schemes of all the great powers, and it is likely that the trend of events in the east and the west will bring them together. This is natural, that they will turn to each other for support in their turmoils of transition. Russia is moving Chinawards, and there is no question that it is to her best interests to make common cause with a nation that is a neighbor, and who is attacked just like herself. China will make terms with Russia without herself going into a Soviet Republic. The way of the east is peculiar to the west, the Chinese were slaves to their own limited reasoning, consuming only what they produced. Industrial organization was unknown outside its domestic affairs. With it all China maintained her civilization and racial ties, while others decayed and died. The Chinese ideas in regard to the world's progress are by no means complimentary. There is

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"DRUM AND TRUMPET" PATRIOTISM

THE Vancouver daily newspapers have been very much worried during the past week over the activities of the young bloods at the University of B. C. It appears that Sir Henry Newbolt has been at the university lecturing to the student body, his subject being "Poetry and Patriotism." Following upon that "The Ubyssey" (the U. B. C. magazine) carried an editorial in which Sir Henry's choice of subject is deplored and his treatment of it challenged. Apparently the points of view of Sir Henry and "The Ubyssey" writers are out of touch with each other. Besides the editorial in question the magazine carried the following parody on Sir Henry's own efforts in "Drake's Drum":—

People in the Colonies, very far away,
(Far away and very far below),
So they sent an orator, twenty bob a day,
All the way to Canada, you know.
Pounding on the tom-tom, hammering the drum,
Telling how we vanquished every foe,
—Unimpressed Colonials looking rather glum,
(When the dickens will the blighter go?)

Seven weeks in Canada, long enough to see
(Far away and very far below),
How these poor Colonials are "just like you and me,"
Just as modest—till they start to blow.
Take the news to England—they'll be glad to hear
How we worship Haig and Jellicoe;
Very patriotic, but a trifle too exotic;
You know it really isn't comme il faut.

That poem, or parody, has raised an awful storm by this time and we gather that it is to be withdrawn "with regret." There is not much sense in apologising after you deliberately punch somebody on the nose, which is different from accidently stepping on a man's corns. But here has been poor old "Lucian" every other "Week End" for a long time in "The Province" encouraging verse among the University students, and the first effort which has brought down the house, so to speak, has to be apologised for as an "insult to a patriot."

And now the students are in for it. They are without the British spirit, the British sense of fairplay, British patriotism and other qualities British. They are, in fact, flirting with sedition. As "The World" (March 28, 1923) says:—

From one strange quarter an attempt at justification of the students has been made. Their ennui at the thought of anyone in these days being thrilled by memories of Drake or Nelson or Beatty has been defended on the ground that it exhibits "fearless independence." It would be kinder to tell the students in question the frank truth. There is no fearlessness in a mean anonymous lampoon; no independence in a collegian biting the hand that sustains him. It is a matter of simple common British honesty that a state-aided institution should not teach, nor encourage nor countenance anything subversive of the principles on which the state is founded. What is law for workingmen in Winnipeg should be good doctrine for state-aided highbrows in Vancouver.

We gather from the press that patriotism on the part of these students should lull them into contentment with all dull headed opinion and that on the part of the Faculty new ideas should find them hide-proof. Apparently, however, the practise of rattling the bones of Nelson is wearing out. Patriotism needs dressing up in a new coat—a warm one. We are wondering if "The Ubyssey" will tell us what **their** brand of patriotism is like, not forgetting of course, that gentle hint about those seditious devils in Winnipeg.

Our sympathy to Sir Henry. It's a terrible thing after having told the same old story for so many years to run into a bunch of kids who see nothing in it.

A COMPARISON IN HOUSES.

THE Socialist press in Great Britain is featuring the report of the British labor delegation to the Ruhr region and the recommendation that the report proposes should be carried out. The recommendation is that the Ruhr area should be internationalized. On that score they are being criticized all around, but it is with another part of the report that we are interested.

John Wheatley, Labor M.P. for a Glasgow constituency, speaking there recently said (Forward, March 3/23) that the capitalist press of Great Britain encouraged the tendency to feature foreign affairs in the news, and to divert attention from affairs at home. He said that "the condition of the Glasgow working class was a much greater tragedy than the condition of peoples in Central Europe," and that the delegation—

had not found houses tumbling down about the people as had happened during the past few weeks in Bridgeton; they found the standard of housing immensely superior to Glasgow's and nothing of the slums which they knew here. In the midst of all the present difficulties they had seen working-class houses being erected—houses which would compare favourably in external appearance with middle-class houses here. The people were well-dressed; the children seemed well-dressed and comfortable. They had found no apparent shortage of goods. He believed it might be true that the standard and quality of food was lower than ours, but there were no signs of the extreme poverty and starvation that they had heard so much of. Moreover, there was no unemployment, and the criticism that the apparent betterness was due to the fact that the German workers worked harder than we did was absurd. The miners in the Ruhr Valley worked seven hours from bank to bank—an hour less than our miners did.

We at home were being misled as to the facts of the situation. If the east end of Glasgow were only transported to the centre of Europe it would become the mecca of politicians and philanthropists who were blind to every misery at home. He had every sympathy with the workers in every country who were oppressed by Capitalism, but no class of workers in Germany could compare in poverty to the people he represented in Westminster.

John Wheatley expounds upon a theme—working class housing conditions in and around Glasgow—quite in tune with the facts. We escaped from that region ourselves about as soon as our legs were strong enough to travel, in accord with the facts laid down.

"The Stately Homes of England" is a fine poem, no doubt. It is proper British patriotism to admire it. As Jack Jones says—they stand 'em in rows 'cause they can't be trusted to stand alone. We are waiting to hear what the Glasgow folk think about world affairs now.

SECRETARIAL NOTES.

THE "Clarion Mail Bag" feature is absent from this issue and will appear in next. We have been a little under the weather and have not managed to get the letters turned over to Comrade Earp for inspection.

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J. M. Sanderson, secretary of Local Winnipeg asks us to announce that Sidney Rose has resigned from that local and is not now a member.

* * * * *

Local Calgary has changed the address of headquarters there.

Note new address: Room 27 Central Building, Calgary, Alta. All mail to the secretary of the Local (W. H. Exelby) or to the secretary of the Alberta P. E. C. (R. Burns) should be addressed there.

How Old is Man?

SCIENCE is having its day in the press. Hard upon the accounts of the recent finds in Egypt, public interest is stirred by the blazing of a star and by the news from Patagonia that a skull has been discovered which seems to belong to the Tertiary Age. Cosmic events and evidences of the early history of man are, it appears, once more excellent newspaper "copy."

Interest in the origin of man is not a new thing. Even before paleontology had attained the rank of a science, Scheuchzer believed he had found the remains of a man "witness of the Deluge." Scientific investigation of the problem began with the discovery of a skeleton in the Neanderthal in western Germany. Here was a skull type which could not readily be associated with modern European man and was at once claimed as an early, extinct form. The cautious Virchow was reluctant to proclaim this single specimen as proof of a new type of human, particularly since he believed that he had discovered in it many pathological traits. However, when similar specimens were found in Belgium, France, and Moravia the existence of an Ice-Age population was established beyond cavil. In the course of time discoveries were made which pushed the period of the appearance of man back into still earlier times. Dr. Dubois discovered in Java remains which, while similar to man, were so distinct in form that they had to be considered as a separate type, which was named the Pithecanthropus Erectus, the ape-man walking erect.

Continued search in ancient gravel beds and other deposits belonging to the early Ice Age finally yielded, in the sands near Heidelberg, the jaw of a human form, a fragment which belongs to a being much more primitive than the Neanderthal race. Additional finds in England suggest the occurrence of a distinctive type in this early period, and recent evidence points to the presence of man even before the Ice Age, at the end of the Tertiary Period. We may now safely estimate that man has lived in Europe for at least 150,000 years.

Since all the manlike apes are found in the Old World, it seems probable that the human species developed in that section of the globe. Quite recently, however, a single tooth found in the West of this country has been ascribed to a manlike ape, but it is the only indication of the presence of man-apes thus far found on the American continent. The long search for human remains belonging to the Ice Age in America has not yet yielded results accepted by careful investigators. No form has been found indicating a human type anatomically different from the modern American aborigines. While scientists in North America are still skeptical in regard to alleged Quaternary (Ice Age) finds, a South American scientist, Ameghino, has claimed that in Patagonia man existed together with extinct animal forms belonging to the late Tertiary or early Quaternary. His evidence, however, is not entirely satisfactory.

It remains to be seen whether Dr. Wolf's find in Patagonia will alter our views in regard to the early occurrence of man in America. If the fossilized skull which this investigator reports finding in the possession of a settler is really what he believes it to be, we shall have to conclude that man existed in America in the days when the present polar regions were semi-tropical and enormous reptiles dominated the world.—The Nation (N. Y.)

CLARION MAINTENANCE FUND.

H. Laidlaw $1; R. S. $2; Harry Brightman $4; T. Robinson (per Roy Reid) $2; Dave Watt $5; Thos. DeMott $5.

Above, C.M.F. receipts from 16th to 28th March, inclusive, total $19.

By the Way

I WOULDN'T care if they'd only prohibit the members from Lancashire from wearing 'em. Lancashire legs are the most offensively proletarian legs of 'em all. That cocky flourish—the clogs done it—would be positively obscene in silk britches. The upper-works may betray the culture of twenty generations removed from clogs; no matter, the legs retain their proletarian outlook on life.

As for legs, legs that are legs, I think silk britches set 'em off fine. The labor electorate will now have to use some judgment. Hitherto they have been electing any old thing, economists, historians, trade union officials and such ruck. "Hand and Brain" they called 'em. But now its Legs if they're going to do themselves credit. I'm thinking of taking a trip to the old country myself sometime before next election.

Anyway, I'll bet Billy Bennett a six months' subscription to the "Clarion" that silk britches, on a leg that is a leg mind you, say Ramsay MacDonald's not to mention others, have more artistic value than George Chicherin's shiny top hat.

* * * *

Press despatches of last week from Europe reported two notable events. In London, Philip Snowdon, of the British Labor Party, introduced a motion into the British House of Commons calling for the nationalization of land. The motion is described as denouncing the capitalist system as a failure, and proposed that legislation be directed "towards its gradual supercession by an industrial and social order based upon public ownership and democratic control of the instruments of production and distribution."

In Rome, the Industry Section of the International Economic Conference, convened in that city, adopted a resolution which amounted to a reaffirmation of the capitalist system of private ownership and control of the means of production and distribution.

* * *

The significance of the British Labor members' motion does not lie in its being something new in the way of legislative proposal in the British Parliament. I believe that, perhaps some twenty years ago, the late Keir Hardie introduced some such proposal. Still less does the resolution at Rome strike any new note in hand picked capitalist economic conferences, either in its categorical affirmation, or in detail as outlined in the seven recommendations of policy which it (the resolution) embodies. The character of such resolutions in such conferences are, of course, foregone conclusions—their value is propaganda. Reading the dispatch from Rome on the purposes of the conference, I was reminded of the instructions handed to a committee of economic production and technical experts called into being two or three years ago by U. S. Secretary of the Interior Hoover. Their task was to study industrial conditions in the United States and to report on causes of industrial mal-adjustments, inefficiencies, unemployment and other economic wastes and submit proposals for their elimination. The members of the committee were specially instructed to confine their study within the limits of the capitalist method of production, and not to submit any proposals of reform that would entail any change in the institutions of the established order. Just so, it is, that from Versailles in 1918 to Rome in 1923 the statesmen of capitalism and their retinues of experts have been dog-trotting within the same vicious circle from one fore-doomed conference to others equally futile.

* * *

No, the significance of the two events lies in their relation to the present social situation. Social forces, economic, political and intellectual, have gathered headway, and the social problem has acquired a new quality by the process, as it were, of a quantitative change. Economic and intellectual forces have developed so that Snowden's proposals have come to have an air of practicality to the people of this day absent from them in Hardie's day; while, on the other hand, the resolution from Rome seems to embody just so much of dicta outworn, and discredited in human experience, now merely a repeating of pious wishes. For behind all the demands of the resolution, amiable enough some of them if taken as stated, lurks the unstated but known ulterior motive of capitalist profits as the aim and end of industrial effort. The wellbeing of the working masses or the communities of which they are a part is only a matter incidental in the economic scheme of things— a matter at most of a pious wish. The Economic Conference resolution protests against the efforts of labor unions to restrict production and reduce the hours of labor. But not a shadow of an idea is in it that laboring people may have other interests and aspirations, as well as industrial, to satisfy which they must have leisure, the room of human development, and reserves of physical, intellectual and moral energies. No protest is raised against the closing down or part time operation of industrial plants by capitalist owners or the wholesale sabotaging of the communities by restricting production in the interest of a profitable price, which is to say, to "what the traffic will bear." In the estimation of production experts in the United States, where the delegation came from who introduced the resolution, the industrial organization of that country only operates at something like 25 per cent. of its capacity taken over a period of time, and that due, not to the restrictions and inefficiencies of labor, but to competitive wastes and the curtailments enforced by the capitalist method of production. All the resolution shadows forth, dark as night, is an insatiable craze for production of material wealth at the highest rate of speed even though at the price of debauching labor and the sabotaging of the communities.

* * *

Another demand of the resolution calls for the continued submission of society's industrial processes to individual enterprise. Even so while civilization is wrecking itself over industrial and commercial rivalries in the regime of private enterprise. In another respect how does it stand with private enterprise? In the so-called finer arts and sciences private enterprise has a way of serving society without the incentive of swollen fortunes. In medical science and surgery, for instance, a new discovery is published broadcast in the service of humanity. In industry and commerce, on the other hand, a new discovery is something to be kept secret as a new power of individual enterprise over trade rivals and the community at large. In science a new discovery published abroad becomes a stepping-stone to new discoveries by experimentors, both professional and amateurs, all over the world. On the other hand, private enterprise in industry retards advance in industrial technology by hugging its new discoveries to itself and in so doing sabotages the human family incalculably.

In next issue I think I will deal with the Labor Party's nationalization of land project. But I protest I am not laying down the law. I merely make a contribution to thought on matters I touch upon.

C.

HERE AND NOW.

There isn't a bright thought in us just at this moment. The prospect of a Friday and Saturday shut down in the print shop hurrying us along, and the damnable attentions of neuralgia holding us back are operating against normal production. Even the figures are a little out of kilter, as witness below. All adds to our misery. About now we feel as if we had a monoply on misery.

Following $1 each: F. Johnson, T. DeMott, T. Robinson (per Roy Reid), J. M. Sanderson, G. H. Powell, R. C. McCutchan, D. Burge, J. Dennis, J. Adie, D. MacLeod, J. Tiderington, C. F. Orchard, W. K. Bryce, A. Hallberg, Sid Earp, R. Sinclair.

Following $2 each: W. H. Exelby, P. L. D., H. J. Mills, H. G. Mingo.

A. McDonald $1.25; J. Quinn $5. Above, Clarion subs from 16th to 28th March, inclusive, total $30.25.

A SHORT HISTORY OF PROMISE AND PERFORMANCE.

(1) July, 1915, to January, 1916.—Britain promises to "recognise and support the independence of the Arabs" in various territories, including Syria and the cities of Aleppo and Damascus.—Times, 18/9/19.

(2) May 16, 1916.—"Sykes Picot" secret agreement (between France and Britain) gives Syria to France and places Aleppo, Damascus and Mosul in French sphere of interest.—Manchester Guardian, 8/1/20.

(3) November 8, 1918.—British and French joint declaration. "The end that France and Great Britain have in view is the complete and definite freeing of the peoples so long oppressed by the Turks, and the establishment of national Governments and Administrations deriving their authority from the initiative and free choice of the indigenous populations."—Press, 9/11/18.

(4) May 21, 1919.—M. Clemenceau agrees to leave Mosul out of French sphere of influence. At sitting of Supreme Council, M. Clemenceau says to Mr. Lloyd George: "When I went to London last autumn I said to you: 'Let me know what you want in Asia, so that we may do away with any cause of misunderstanding between us.' You said to me 'We want Mosul, which the Sykes-Picot Treaty puts in the French zone.' "—Commonsense, 19/6/20.

In April, 1920, San Remo Conference gives Syria to France and Mesopotamia and Mosul to Britain.

(5) June 10, 1920.—M. Millerand in French Chamber says: "In conversation with Mr. Lloyd George M. Clemenceau had given way on the question of Mosul, with the idea of first coming to a satisfactory arrangement on the question of oil, and secondly to a suitable settlement of the Syrian question in conformits with the interests of France. It was on this basis that he had continued to negotiate with England, which had undertaken to hand over to France 25 per cent. of the product of the oilfields.

Thus the British Government breaks its pledges to support independence of Arabs in Syria in return for Mosul and 75 per cent. of the oil production.

PLATFORM

Socialist Party of Canada

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

Labor, applied to natural resources, produces all wealth. The present economic stystem 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 th emeans of wealth production and its control of the product of labor.

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

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

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

Therefore we call upon 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 programme 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.

Struggle and Human Progress

THAT social progress has been made mainly through struggle has been well borne out in the writings of modern sociologists. Periods of equilibration occur in human history in which progress is made through social achievement. Studying human history, we find that the balance of forces in the equilibrium ultimately creates the dynamic agent necessary for its destruction.

Another feature well to notice in this connection is, that while in animal life progress is made by the environment through certain adaptations for the end of existence, in human society the environment acts in an indirect manner. A third element now enters the circle of progress. This element has been termed the telic or rational faculty. Sociologists have it that there are two principal methods by which progress is made and has been made since the telic faculty has made its appearance. In periods of equilibration progress has been made by the action of static forces through the telic faculty. The dynamic agents, with their destructive effect on equilibrium, also act through the telic faculty; result in struggle and, as it can be observed, this struggle results in progress. For, as Lester F. Ward says, "The genesis of society as we see it and know it has been through the struggle of races."

While in the case of man's evolution a third element has entered the line of progress, the process of selective elimination of structures remains unmodified. Strong structures survive and weak ones are destroyed in exact proportion as they serve or hinder the onward progress of man.

Human history not only gives a vivid example of the elimination of superfluous structures, but also serves as a basis for observation of the action of static and dynamic agents at work.

Let us make a brief study of the dynamic agent in human history. Primitive men were not warlike beings. In vast hordes they roamed the prairies and inhabited the forests, which abounded in food. War was unknown and unnecessary. The brain of man in this primitive stage was not developed to any appreciable degree. And it was not until the scarcity of food (a dynamic agent created by this condition of equilibrium) and the consequent struggle which it entailed, that the first important development in man's brain became evident. The dynamic agent (scarcity of food) presently led to the origination of race hatred, resulting in the destruction of the then prevailing equilibrium.

Now, let us observe, by following the history of man, how the dynamic agent (race hatred) negates itself by creating, through long development a force equal to itself.

With the scarcity of food man became a hunter It was necessity that led to the discovery of tools useful firstly in the art of killing. Game became less abundant, and tribe fought with tribe for choice hunting areas. The ensuing struggle of man with man, as Kautsky aptly illustrates, was more terrible, more intense than the previous struggle between man and animal. It was the race that had developed its rational faculty to the greatest extent, enabling thereby the more advantageous action of the dynamic agent, that became the predominant race in most cases in human history. The conquered race was totally exterminated by the practice of cannibalism in the early wars, but in later wars, after the conquerors had gained such skill in warfare that they could subject too many to consume, slavery made its appearance.

The conquering race developed great skill in the art of military organisation, resulting in the still further subjugation of the less fortunate races. Following the period of race subjugation in human history, a development, which sociologists call social karyokinesis (meaning a process of race amalgamation) takes place. Obviously, after the subjugation of races, the society is polarized; and though the conquered race maintains its racial distinctions and also its feeling of bitterness towards its oppressor it submits to its brute force and works for and pays tribute to it. In caste society, the two classes, though in a sense economically related, arose from racial distinctions. Further development of this caste society resulted in pronounced social inequality. The languages merged and the customs became similar, but the former conquering class now became the economic master and the formerly conquered class became economically enslaved.

Tired of its military occupation, the master class ingeniously invented legal rights and duties by which to keep their slaves in check and give themselves leisure. With the production of law, the state came into being as a means of its enforcement.

The next step in the onward progress of man is the juridical state, in which the human race is said to emerge from barbarism into civilisation. Each individual in this society was apportioned his particular task, thereby creating the division of labor and the development of merchant's capital. Following this compromise between racial distinctions, came the formation of a "people," "a synthetic creation after which animosity abates and toleration increases." In speaking of the formation of a people Ward says, "There are two antagonistic races of nearly equal social value, one of which has by some means succeeded in subjugating the other and is striving to secure the greatest return for the cost involved in so doing."

Growing out of the formation of a "people" is the "nation," which is based on patriotism. Ward refers to "patriotism" in the following way: "It is the basis of the national sentiment or feeling of social solidarity, that is essential to this last step in the process of social karyokinesis. It marks the disappearance of the last vestige of the initial social dualism. It means the end of the prolonged race struggle. It is the final truce to the bitter animosities that had reigned in the group. The antagonistic forces have spent themselves, social equilibrium is restored, and one more finished product of social synergy is presented to the world."

Then with the development of the nation, we find that the dynamic agent, race hatred, is negated by patriotism and other national sentiments. The development of the nation is the end of one circle of progress. Today we are living in a period of equilibrium itself, which, acting through the telic of primitive man, a dynamic agent is created by the equilibrium itself, which, acting through the telic faculty of man, will inevitably result in the destruction of the equilibrium. Again to quote Ward with regard to this inevitable process, "Races, states, peoples, nations are always forming, always aggressing, always clashing and clinching and struggling for the mastery, and the long, painful, wastful, but always fruitful gestation must be renewed and repeated again and again."

The creators of the dynamic agent today are exploitation, hunger and subjection. The dynamic agent itself is class antagonism, and we find that it is the inevitable result of the prevailing equilibrium.

In order to have freedom, and lack of starvation, an economic revolution must take place giving the workers the means of production. But the master class have always had the state and many other means of coercion at its demand, and are thus enabled to crush any premature attempt on the part of the working class to gain supremacy. Although the aim of social revolution is economic, still the workers will be forced to use political means to that end. Therefore, just as in the case of primitive man, the dynamic agent which will finally destroy the modern equilibrium, will also assume the form of struggle.

Though the process of conquest, struggle, compromise and equilibration in the development of modern society, resulting from race war, took thousands of years to complete—that process in the workers' revolution, necessitated as it is by the existence of class antagonism, will take a much shorter period, and events which stare us in the face today seem to fully justify the statement that the equilibration resulting therefrom will be Communism. After the establishment of that equilibrium the telic faculty of man will have developed to the extent that the expression of the dynamic agent will no longer assume the form of war. And that period will be the end of class war, since there will no longer be any classes to contend for the mastery; and although a struggle for structure will and must go on yet that struggle will assume the form of a mental struggle and the human race will then progress through social achievement.

S. O. S., J. B. G.

CHINA: THE PEARL OF THE EAST

(Continued from page 3)

a great deal of truth in their opinions. To the Chinese, their own life was the best that could be attained. This is the era of machine production, and China has also been invaded. Neither China or Russia can maintain their stability as nations through isolation from the rest of the world. In fact they won't be allowed to.

What will the outcome be? China knows the position well of Britain and America in their dealings with the Chinese. Take a look at an Empress boat discharging her cargo of human beings into Vancouver. There you will see what creates an antagonism in the hearts of the yellow man. The same thing happens in all civilized ports where they happen to land. The Jews under the Czar did not get any worse treatment. The foreign powers in China, with their "Extraterritorial Rights," are hard and agonizing to the Chinese. When she sees her fellow men seized and imprisoned by a foreign power in their own home land can you wonder at the dreaded cry, "Foreign Devils?" When the monarchy was overthrown and a parliament was set up, the ideas of young China had materialized. The millenium had come. Liberty, Equality and Fraternity was their slogan, but that was all. It was only another sweet dream that was soon dispelled.

The war clouds are gathering in the east. China is the goal; who will capture it, America, Britain or Japan? Who can tell! Or will those two nations, with a bond of friendship and a population of close on 600 millions pass into bondage on a scale that history has never known? Will China rise and assert her rights, is for the future to tell. As Marx says: 'One nation can and should learn from others. It can neither clear by bold leaps, nor remove by legal enactments, the obstacles offered by the successive phases of its normal development. But it can shorten and lessen the birth pangs."

The chess board is set; each one is waiting for the other to move. War is imminent; the European war will be a mere shamble compared to the next. They holler for peace when they want our blood. This will be the test. Will the workers fall for their slogans again, or will they rise to the occasion this time and deal the fatal death blow to capitalism, the menace of the human race?

SOCIALIST PARTY OF CANADA

PROPAGANDA MEETINGS

EVERY SUNDAY

STAR THEATRE, 300 Block, Main Street

APRIL 1st

Speaker: W. A. PRITCHARD

All meetings at 8 p.m.
Questions. Discussion.

The Art of Healing vs. the Present Economic System

IN "Pearson's" Prof. Carpenter of Edinboro' is quoted as having declared: " . . . . and as for medical doctrines, they are for the most part stark staring nonsense!" It is the purpose of this article to find out to what extent the art of healing has been tainted by the profit system, so as to have brought about such a state of affairs. Everywhere one finds a subservience to the "profession" that is irritating in the extreme to anyone who has studied the subject a little and has the ability to "see through" them. A careful examination of the history of the medical profession will bring out enough to show that its past is shady to say the least and in some aspects almost infamous. Some day in the future a book will need to be written along the lines of the "Profits of Religion," by Sinclair, but dealing with the way the organized medical fraternity has opposed all real progress and fallen for many a line of bunk that soon was thrown into the discard. A few examples: Harvey's circulation of blood was not acepted by the profession for two or three generations; Semelweiss, who practically did away with childbirth fever by simple cleanliness, was hounded to the insane asylum. The list of those who have made discoveries that have not yet been accepted by the Doctors is very important, especially since the economic factor has become more and more important the nearer we approach the present.

In these latter days the doctors have banded themselves into large, well organized associations whose main objects seem to be like much of the old trade unionism, that is the maintaining of the status quo, and keeping up business for themselves. This was baldly admitted, without any signs of being ashamed about it, by Dr. J. H. McDermitt, speaking for the B. C. Medical Association before the annual meeting of the Association of Professional Engineers at Vancouver, December 2, 1922. He said that "the first purpose of the Association (the B. C. Medical Association is referred to) of course, is self-preservation." They are chiefly concerned with getting laws passed which will make their services the more in demand, and when they can put it across, they wish to enforce by law their nostrums. They have absolute power and could, if they would, remedy many of the serious abuses and wrongs of the world. Instead they are aiming to keep their numbers within certain limits so that they will all have more to do and make more money. Somehow, like the priests, they generally seem to be on the side of the governing powers. They cannot have been making any effort to stop the application of the third degree by police, on the contrary they in many cases have been the leading spirits in I. W. W. lynching parties along with the lawyers, grocers and the like. Jail abuses remain festering for generation after generation; every jail has a medical attendant who has the power to stop such things.

The power which their associations possess could, if wielded properly, namely, by the refusal of their services until conditions are remedied, work wonders, but instead we find them calling upon police and even militia to enforce vaccination, which means money for the manufacturers, or if made by a public board of health, more jobs for their confreres. It requires a little too much courage on their part to try to enforce measures that will mean expenditure by a large interest; the small man they will persecute unmercifully.

During the war they made no effort to stop the use of poison gas, and now, one will find them holding down fat jobs as "pathologists," etc., torturing dogs and cats and other wretched beasts in the government stations where experiments are being made to find out the best gas for the next war. It would have been quite within their power to put an end to many of the industrial diseases and poisoning that goes on yet, with only the unions to fight against it. And when it comes to the good manufacturing evil they are more silent than ever. Laymen like Upton Sinclair, with his "Jungle," Alfred McCann and his "Starving America," and other workers are doing what they can to open the eyes of the people to the fact that they are being poisoned on all sides.

Any medical man who is not a moron must know that the twelve hour day in the steel industry shortens men's lives, but do we find them refusing to enter the employ of the U. S. Steel Corporation unless it is done away with? They know that child labor as practiced in the cotton factories of the southern States is wrong, but do they make any effort to have laws passed forbidding it?

Of course the doctors have a complicated system of "ethics" that presents them from doing much of this needed work, but it is something like the rules of some of the U. S. Universities that Sinclair mentions in the "Goose Step." A professor must not engage in propaganda work for labor, but he can do all he likes for the capitalists. And so can the medical associations do all they like for themselves and the businesses that rest upon their support and push. They will actively help conduct all sorts of publicity campaigns, usually with the help of public or charity funds; call them Cancer Control or T. B. Eradication, it matters not what the slogan is, it all means increased business for themselves. They will manage to enforce vacination by law (helping the "security" of the capital invested in vaccine plants, and by the way, the vaccines used in B. C. are made at the Parke Davis Co.'s Laboratories at Walkerville, Ont.) but will they endeavor, with equal energy, to have enforced by law the maintenance of satisfactory sanitary conditions that will make smallpox, typhoid, etc., extinct? They will, but only if they get the job of enforcing the laws or can build up large departments in which they and their ilk can get jobs managing affairs. And unless this latter tendency is adequately recognized, a change over from the capitalistic state of society will not get rid of this difficulty. The medicos will still try to concoct schemes of public health (or health, properly speaking when the regulars have entire control of it) and make large numbers of soft jobs.

If one really wants to usher in a new age in which all things are to be altered for the better it is necessary for one to completely revise all one's beliefs and opinions and to keep them open to further revision from time to time or there will be no real progress.

Now the Physician, as a profession must eventually be doomed to extinction. The medical profession at present is only another of the surplus parasitic institutions that we pack along, and even pity those who have not this incubus with them. It ranks along with the Legal, Military and Clerical professions. One's ideals must look into the future when one has a populace that knows how to take care of itself and keep well. Instead of a medley of theories, facts and superstitions, for such are the popular notions about health matters, it is to be hoped that real knowledge, based upon the Laws and Principles of Nature will render any class, parasitic upon man's troubles, quite unnecessary.

All these beliefs etc, must be examined, always remembering that (in the world at present) publicity is given to a method of healing either because it makes sensational news or someone is making money out of it. Also a drug or other means of healing is in a very different category from an auto. The latter simply has to run or it won't sell. On the other hand a means of healing must have the appearance of working but no one can prove definitely that it did or did not do what was claimed for it. There are also many holes for evasion in cases of failure. Instructions were not obeyed, the patient came too late, etc. etc. etc., and always if the victim recovers it simply must have been due to the remedy. He would have died for sure if they hadn't operated, or perhaps it was a mouse serum or the extract of hogs testicles that "saved a life." (They rarely say a life, it usually runs into the hundred thousands, and often into the millions).

Simple hydrotherapy, which is the usage of ordinary cold water packs and compresses, doesn't pay anyone, therefore it is unadvertised, while Bayers Aspirin is a paying proposition (for the maker) and widely suggested for almost every ill. Appendicitis is a most profitable sickness, I doubt if any surgeons could make a "living" without it. But I know a doctor who runs an institution (the place where Debs went to recover after his release) where they never operate for it, and though they have treated many hundreds of cases they have never lost one. On the other hand, I have it from the Canada Lancet for March 1922, that in the New York Hospitals the case mortality rate after appendicitis operations is about 16 per cent. That same number has the back cover taken up by an ad. of the aforesaid Park Davis Co. about a new mercury compound, ostensibly for treating syphilis. Over half a century ago a Hr. Herman in Vienna demonstrated over a period of many years that this disease could be treated without drugs. No money in that!

Sinclair wrote the "Jungle" in 1906, but the same practices are going on, for during the war, Alfred McCann obtained 16 convictions against Swift & Co. for trafficking in putrid flesh." In 1909 newspaper reports about the government investigations finding that the 1907 Foot and Mouth disease outbreak in the States had originated from calves used in the production of vaccines. The H. K. Mulford Co. (the same firm that settled a great many claims out of court in Texas. Their diptheria antitoxin had killed many children) was selling these calves for veal, and somehow managed to quash the papers promptly, for nothing appeared in Chicago after May 17, 1909, when the first reports came out. This firm maintains a large staff of medical men.

The practice of Vivisection on an ever increasing scale is responsible for much of this tomfoolery, with its culmination in the absurdities of gland grafting, a profitable business, for which a large company has been organised near Chicago, I suppose to rejuvenate worn out pork packers. For vivisection of animals inevitably leads up to gruesome experiments upon the poor in the general wards and the returned soldiers. Just a little while ago at Toronto, they have been trying out their new diabetes "cure" upon the patients in a Military hospital. So flagrant a violation of the few rights a soldier is imagined to possess was this work that the Parkdale Branch of the G. W. V. A. took up the matter. They passed a resolution condemning experiments in the use of insulin (the new "cure," firms are now making the concoction) upon, "fish, rabbits, dogs and the patients in Christie street Hospital" which caused them to have convulsions and to "climb the walls of the experimental chamber of torture." Of course any member of the proletariat, salariat or millionaire classes will do; the latter are chiefly "worked on" for the extraction of money, the former, well they will do anything they like even to children. The Canada Lancet for March 1922 describes tuberculin test experiments upon little ones suffering from diptheria and scarlet fever in the Riverdale Isolation Hospital, Toronto.

A few societies are doing much, either by design or accident, to clear away some of the mists of superstitution and false reverence that surrounds

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THE ART OF HEALING vs. THE PRESENT ECONOMIC SYSTEM

(Continued from page 7)

the medical profession. I refer to the Anti-Vivisection Societies, Medical Liberty Leagues, etc. The former by attacking vivisection greatly reduces the bureaucracy forming tendencies of the medicos, and the financial profits from the practice would be also cut out. The latter organization is very much more outspoken against the money-making propensities of the doctors, vaccine manufacturers and the like, but has rather a weakness in that they tend to set up some of the other cults on a pedestal and thus breed another gang of parasites. By all means let them practice but don't make them think that they are always right and the others wrong. If this is done in a short time the chiros etc. will be turning round and persecuting in their turn later and newer "cults" that come along. Any cult will try to put up the bars of the clover field they are in to prevent others from coming in, and always the cry is that they are "protecting the public."

Vivisection is based upon the same line of reasoning that leads to the more terrible exploitation of children and some workers, and anyway I hold with Shaw that honorable men do not behave dishonorable even to dogs. There is widespread theft of pets to keep the maws of the Labs. supplied, a form of stealing that is of the very worst sort. Any dog used may have been the boon companion of a family of kiddies, and it is even known that in many places gangs of small boys are organized to steal them. A vet. had such a gang in Toronto, and was found out when one of his proteges robbed the Humane Society's collection box. He was only fined $40.00, owing to a doctor proclaiming his excellent character. Such men as Bernard Shaw, Edward Carpenter, George Lansbury and others are active in these movements. For it must be seen that nationalization of the medical profession will not do away with all these evils, as Shaw seems to assume. Russia is educating thousands of doctors, but along the old lines, teaching them the doctrines and superstitions that had their origin in capitalism, feudalism, and even permitting the shipment of Russia of enormous quantities of vaccines, when food and clothing were what were needed. But the Vaccine firms saw their opportunity, and got hold of the Red Cross and the American Relief Associations. And this is done after Abrams, of San Francisco has demonstrated without doubt that all vaccines are contaminated with bovine syphilis, and often T.B. and other taints as well.

In short, if the Art of Healing is allowed to keep its institutional nature, the article by Scott Nearing in the Call Weekly for March 11, 1923 on the Church will apply equally to it. The progress will not come from within the organization; innovations will be always fought instead of investigated and their promulgators persecuted. So we must do away with the organization and keep free.

We must look forward to a society like Edward Carpenter has imaged, a people that are healthy, happy and able to take care of themselves without any parasitic institutions to keep them well. Hospitals will only be needed for accidents and maternity and it is to be hoped manned by those who work in them, not to make a "living" but who consider it an honor to serve thus in their spare time. You will say this is impossible to be realized. It is, for the nation as a whole, but a start can be made in our own individual lives and in the lives of our families. Drug stores and other unnecessary things can be dispensed with, food "manufacturers" wares avoided, and in a thounsand and one ways patronage withdrawn from the octopus-like growths that enslave the peoples, and in so doing even make them believe that a boon has been granted to all by their "beneficent" actions. Only thus will we be able to come through civilization and bring into reality the ideals pictured by the poets, prophets and teachers of all time.

ADRIAN C. THRUPP.

Exploitation of the Farmer

THE average prairie farmer carries a debt of least $1,000 at 8 per cent. per quarter section. He has to purchase commodities such as groceries, coal, machinery or repairs to machinery, new buildings, to the amout of $500 yearly. The threshing bill amounts to about $180, the freight charges are either deducted at the elevator or he pays the R. R. company $155 per 1,000 bushels if he ships to Winnipeg. Insurance of various kinds will run around $80, other items $100, making a yearly expense of approximately $1,000 per quarter section

If the farmer raises 1,000 bushels per quarter section yearly, which is perhaps a high average yield, and he sells for $1 a bushel, it is easy to see where the farmer gets off at.

Now I figure that the farmer does not receive more than one-quarter of the value of his commodity when he exchanges it through the price system for the factory products and transportation which he has to buy from the owners of such industries, which have a high concentration of capital, against the low composition employed by the farmer, the remaining 75 per cent going to those parasites in the form of rent, interest, and profit, in the process of exchange.

This rent, interest and profit system is of no advantage to the farmer, it is only advantageous to the non-productive capitalist class, tothe farmers it means delivering up hundreds of thousands of bushels of wheat or other grain, hogs or cattle in vast numbers to the capitalist class, for which they receive no return.

This exploitation in a capitalist state is legalized robbery, for the benefit of the capitalist class who control that state. The rent, interest and profit which the farmer pays, easily amounts to the value of the farm in ten years.

Don't be fooled by the cry for a wheat board, how can it benefit us under a system of private ownership of the basic industries, whereby we would still be robbed of 75 per cent. of our production?

If you admit the rights of private property in the means of life, then if you are logical, you must allow to the owner of that property all the profits he can extract from the fact of such ownership, and you have no kick coming, if you get it in the neck, through the operation of the system.

To the owner of a cow belongs the calf. To the owner of a slave belongs the slave and everything the slave produces.

Don't be led astray by the cry of no tariff, or high tariff, advocated by the press and politicians at election times, it is only a struggle between sections of the capitalist clas. The cost of production may be high or low, the price of commodities will vary accordingly. During the war when wheat was two dolars a bushel, land and machinery went soaring. Land went to $80 an acre, double the pre-war price. If costs of production are high, then the price of commodities is high, we are not robbed by tariffs, but $5,000 to $10,000 worth of products, paid out in 10 years in rent, interest and profits, denies to the farmers a comfortable home, proper clothing for himself and his family, causes him eat as a producer of food, the poorer quality, not to mention the absence of pleasure coupled with the idiocy of rural life.

The present capitalist government is the executive committee of the exploiting class, their function is the holy trinity of rent, interest and profit. They stand opposed to the interest of the wealth producers.

Get acquainted with the literature of the Socialist Party of Canada. Read the "Western Clarion" and the 'Slave of the Farm," which will help to rid our minds of the private property delusions which prevent us from realizing our true position as a subject class. We have nothing to lose and everything to gain by the abolition of capitalist exploitation. Do you realize that under the present system of slavery, the workers who by the expenditure of their physical and mental energy on the natural resources of mother earth produce the wealth of the world (and there is no other method of producing wealth than by the application of human energy) are generally poor, while those who do not engage in useful labor have all the good things of life?

Think it over! It may prove as profitable and stimulating as dreaming of the big crop "NEXT YEAR." T. O.

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