The observance of the first of May, as a holiday, goes a long way back in human history. When the Roman Empire dominated the world, and later, during the middle ages, in the different countries of Europe, the day has been variously regarded as symbol of hope, protest, enjoyment, and revolt. No volume could adequately record the happenings of the past without at least a chapter devoted to the ceremonies and activities associated with the first of May. Rural and urban workers have made use of the day to assemble their units in group formation, and also greater pressure on the projects at hand. Whether these involved meetings of desire or optimism for future harvests, mass declarations against assumed social injustice, community songs and plays around the Maypole, or militant campaigns for shorter hours or better conditions, May Day was regarded as the rallying point for collective action.

Emanating from this significant past, May Day still occupies a position of importance in working class annals. In every capitalist country it is considered the big day for assembling, discussing, marching, and protesting against the conditions inflicted by those in possession of political power. From all over the large cities of Europe and America we read reports of working class objection to the things that are. We are not quite naive enough to accept these noisy proclamations and belligerent outbursts at the appraisal of their sponsors. We cannot take them to be the expressions of genuine revolutionists who, understanding capitalism, wish to abolish it and institute a Socialist society in its stead. We know that all too often these hectic activities result from the leadership of political racketeers playing havoc with the dupes they have made.

But one thing we can see that there is a ground swell of resentment against social conditions, on the part of the world's workers, whether they are capable of comprehending the cause of their predicament or not. They feel the increased pressure of events, and are blindly attempting to resist it. The rulers of the present system can be depended upon to discourage working class education and prevent it making any appreciable headway. They manipulate their heavy artillery — the schools, churches, movies, papers, radios and politicians — to present the capitalist system in its wedding dress and Easter bonnet and all opposition as draped in gingham skirts or dungarees. A class that owns and controls the wealth of society, and lives in security and ease from such possession, is not likely to allow its coveted wealth to pass out of its hands without taking every precaution to prevent such an occurrence.

Even those disordered spontaneous expressions of antagonism toward the effects of the system, that are seen in celebrating May Day, the world over, are sufficient inducement for the Socialists to participate in its observance. Being internationally recognized, as the day for concentrating on the iniquities of a vicious system, it provides a medium for driving home the salient points of the class struggle, and the steps that must be taken to bring about the abolition of social conflict. Wherever an atmosphere is created favorable to the dissemination of Socialist doctrine, we cannot fail to take advantage of the opportunity.

May Day, in this respect, is somewhat similar to an election campaign. When politics is in the air, and the various parties are presenting their panaceas for the social ills, the minds of the workers are attuned to the process, and we can gain a hearing for contrasting our position with that of the field. Even though there is little or no chance of winning the election, the propaganda value of the campaign is well worth the time and energy entailed in scattering the seed. May Day provides a like, though shorter period, for telling the workers the real cause of the world's troubles.

Looking over the world, as we find it on this May Day, the situation cannot be regarded as one of optimism or satisfaction. Social conditions, in all lands, are becoming worse; wars are in progress between the rival capitalist powers in Spain and the Orient; a mad race for arma-
ments, that spells another world war in the future, is going on among the rulers of all countries; the establishment of dictatorships, and their ruthless domination of the workers of several nations, is a painful but stubborn fact. The real causes of these happenings must be made known through every channel it is possible to utilize.

While the present May Day finds us with a world of war and danger brought about through capitalist competition for markets, materials, trade routes, and the right to exploit their own and other slaves, the entire blame cannot be shoved on their offending shoulders.

Political organizations, of many hues and colors, claiming to represent the interests of those on the lower levels of society, play their usual vicious and important part in keeping the mental machinery of the workers shackled and hypnotised, as it is today. The theories of class collaboration; united fronts from the top down, and the bottom up; divide the wealth, without disturbing the status quo; old age pensions, with young men in the bread lines; twenty-five dollars a month, when they know that they cannot produce even five — these are only a partial list of the current nostrums offered to the workers of this continent by hysterical political careerists and lop-sided organizations looking for votes to place them in office.

May Day, with its various avenues of reaching the workers, can be used this and every year by the Marxian groups to correctly analyze the mode of production and exchange operating in modern society; to explain and promote the need for changing such a system into a more scientific and effective form for supplying the necessities of human kind; and to expose, in terms every worker can understand, the harmful reform outfits that occupy the social stage today confusing and retarding social progress.

J. A. McDonald

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The History of the Protocols

I have before me a Fascist pamphlet entitled "A Plot for the World's Conquest." It purports to be a compilation of extracts from a book known as "The Protocols of the Learned Elders of Zion," with comment on the same by the compiler. The compiler does not give his name, and there is nothing on the pamphlet to indicate where it was published. In the introduction we are told that all the trouble in the world—war, famine, pestilence, etc.—is due to "the power exercised by Jewry," and continues thus:

"But by whose authority can one make so terrible an accusation? The answer is by the authority of the leaders of Zionism themselves. These self-accusations or confessions are contained in a work entitled, 'The Protocols of the Learned Elders of Zion,' a copy of which was found in the British Museum as long ago as 1906. This book, which was in the Russian language, was translated into English by the former Russian correspondent of the London 'Morning Post' at the end of the great war, and has since been published all over the world. It contains twenty-four of the lectures which were delivered to the Elders of Zion at Basel, Switzerland, in the year 1897, by their President. There are various stories current as to how they were secured by the Russian publisher nearly forty years ago. One story is that they were stolen from one of the Elders of Zion by a woman, who took them to one of the Russian officials in St. Petersburg about the year 1897."

We are also informed that "the Jews have declared these Protocols to be a forgery," and, on the last page of the pamphlet, we are told that: "The main charge of forgery was based upon the evidence of a writer who contributed an article to a Jewish-American paper, who asserted that these Protocols were written by the head of the Russian Secret Police, named General Ratchkovsky." The compiler of the pamphlet, however, spurns this charge of forgery with contempt on the ground that: "No intelligent and unbiased person will believe that a Russian general like Ratchkovsky could predict the great war in such detail, with all the events that have followed, including the downfall of Russia itself." So we, who are intelligent and unbiased persons, will also disregard this charge of forgery. Here we have the brief history of the book known as "The Protocols of the Learned Elders of Zion." Let us examine it.

In the year 1897 the president of the Elders of Zion delivered a series of twenty-four lectures at Basel, in Switzerland, in which he outlined a dastardly plot for the conquest of the world by the Jews. Among other things, he predicted the Great War, which was to be sprung on an innocent world in the year 1914, and gave a detailed account of how it was to be brought about. Those lectures were evidently written down or typed. Now, here was what might be called an inflammatory manuscript. A manuscript that would be likely to cause great excitement and consternation if it ever fell into the hands of the Gentiles, especially Gentiles of an anti-Jewish turn of mind. This being the case, one would naturally think that the Elders would have kept it under lock and key, and guarded it well. In fact, it is strange that such a plot should have been entrusted to manuscript at all.
Anyhow, the Elders must have been careless, because in the same year in which the lectures were delivered — 1897 — a woman stole the manuscript from one of the Elders and took it to a Russian official in St. Petersburg. We may assume that this Russian official was a Gentile and in all probability he had no great love for the Jews. And what did he do about it? Well, now, what would you expect him to do about it? You could hardly expect him to mention it to anybody, so he just took the manuscript to a publisher. And what did the publisher do about it? Well, he never said a word about it either; he just published one copy in book form. I say he published one copy — because no other copy of the original issue has ever been reported from any part of the world. Of course, we might argue that when the Jew-inspired Bolsheviks came into power in Russia they destroyed all the other copies. But in view of the fact that the Bolsheviks did not come into power in Russia for twenty years after the book was published, that should have given ample time for a few copies of a book of such importance to find their way out of Russia into other countries. And even those copies of the book that remained in Russia should have been fairly well read and discussed, and should have caused the excitement and consternation I mentioned before. There was no such excitement and consternation; nobody ever heard of the book, so we must assume that only one copy of that original issue was ever published. And what did the publisher do with this one and only copy of a book containing a plot for the conquest of the world by the Jews, and telling how they were going to bring about the Great War seventeen years later?

Well, history is a little vague on this point. So we must assume that the publisher either took the book himself, or else he gave it to some unknown person, or else the unknown person stole it and carried it all the way from St. Petersburg to London and put it on a shelf in the British Museum, and there it lay covered with dust for nine long years. And the unknown person said nothing about the terrible plot the book contained, and the publisher said nothing, and the Russian official said nothing, and even the woman who stole the manuscript, and must, therefore, have known something about the plot, said nothing. And yet, there are people who will tell you that a woman can't keep a secret. And during all this time the Jews, who evidently had never missed their manuscript, were plotting away for the conquest of the world, and getting the stage all set for the horrible war they had decided to pull off in the year 1914.

The time went on, nine years went by, and then, one day in the year 1906, the book was found in the British Museum. Who found it? Another unknown person; but he must have been able to read Russian, otherwise he could not have found the book. No doubt he read the book and acquainted himself with all the facts concerning this Jewish plot with all its horrible details, including the scheme for bringing about the Great War and the Russian Revolution. What did he do about it? Well, he did nothing about it, and he said nothing about it. There was still eight years to go before the Jewish plans for the war would be complete; but the finder of the book must have decided that the time was too short, nothing could be done, so there was no use making a fuss about it. We are not told whether he left the book in the British Museum, or kept it in his own possession. Anyhow, the book dozed off into another long sleep — this time for twelve years.

The time went on, the year 1914 arrived, and hell broke loose. The Jews having completed their plans, the nations of the world were thrown at each other in a mad orgy of carnage and destruction. After more than four years of this kind of thing, when ten million men had been killed, many of them Jews, and twenty-five or thirty million crippled and disabled for life, the war came to an end. And then: "This book, which was in the Russian language, was translated into English by the former Russian correspondent of the London 'Morning Post' at the end of the Great War and has since been published all over the world." Where did the correspondent of the "Morning Post" get the book? Was he the unknown person who found it in the British Museum in the year 1906? If so, why did he wait till the end of the war to translate it into English?

Note carefully. This one and only copy of the original edition of a book published in the year 1897. A book that "predicted the Great War in such detail, with all that has followed, including the downfall of Russia itself."

A book that nobody ever saw or heard of before the END of the Great War, except one woman, a Russian official, a publisher, and a couple of unknown persons. This book was translated into English at the END of the Great War, and then this one and only original copy faded out of the picture and has never been seen or heard of since.

This is the interpretation of the strange history of the strange book known as "The Protocols of the Learned Elders of Zion," translated into plain English in the year 1938.

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**KAUTSKY IN AMSTERDAM**

The following item, taken from the Manchester Guardian of March 19th, will be of interest to our readers:

PRAGUE, Friday.—It is learned here that the Dutch Government is according asylum to the eminent theorist of Marxian doctrine, Dr. Karl Kautsky, and his wife. They flew to Amsterdam to-day from Prague. Dr. Kautsky, who is eighty-four years of age, had been living in Vienna and left for Prague some days ago. He is a Czechoslovak citizen.
OFFICIAL NOTICE

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The...

Western Socialist

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Ourselves and Others

WHEN "THE WESTERN SOCIALIST" first made its appearance in October, 1933, there was no scarcity of journals in Canada professing adherence to the objective of the S. F. P. of C.
The revolution was being demanded in a multitude of weekly and monthly periodicals; and because, in the average radical mind, the crying need of the day was for the combining of the existing journals of Socialism and the unification of the organizations publishing them, in order that greater effect could be given to their activities, some consternation was generated in radical circles by the coming of "The Western Socialist." Our action in bringing out another paper, we were told, would not tend to assist in bringing about the much-desired strength and unity in the movement.

But the launching of "The Western Socialist" was not decided upon without thought, or simply to let the world know that we, too, were in the political field. We recognized then, as we recognize now, the need for united effort for Socialism. Our decision was the answer to that need. We were not unaware of the existence of the journals which talked about Socialism. We were only too painfully aware of their existence. Indeed, their existence made the publication of "The Western Socialist" all the more necessary.

The fact is that, in spite of superficial similarities, "The Western Socialist" was published to serve a purpose essentially differing from that of the other journals in circulation. The latter in all cases were mainly emotional reactions to the effects of capitalism. Little or no effort was made to understand the existing system of society, or to get their supporters to understand it—there was no time, something had to be done right away. So every riot, every demonstration, every blind revolt against the evil conditions suffered by the workers, was looked upon as doing things and getting places, and was lauded and encouraged as militant and revolutionary action. In other words, these journals, rooted in the surrounding discontent, merely gave expression to it. They were basically reformist, despite their professed Socialist objective and revolutionary phraseology.

We were never blind to these things. We pointed them out, stating that a revolutionary movement would not be built out of such activities; that the workers must make a clean-cut choice between blind revolt and conscious action, reform and revolution, capitalism and Socialism;

that attempts to mix the extremes would end in confusion, bewilderment and failure. "The Western Socialist" was launched to keep the issues clear; to carry the message of Socialism undistorted to the members of the working class; to shatter the vain hope that their position could be bettered within the confines of capitalism.

At the outset we were firmly convinced that our presumed counterparts and their publishers, being devoid of serious Socialist understanding and convictions, would sooner or later succumb to their non-Socialist outlook. It has happened—even sooner than we had expected. So far as we know, of all the journals of 1933 professing the aims of "The Western Socialist," not a single one is left. "The Western Socialist" has the field to itself.

It is true, of course, that there still exist a number of C.C.F. papers, but the left wing journals of the C.C.F. have long been buried. The existing journals have never advocated anything more drastic than government ownership of some industries, and while this has sometimes been referred to as Socialism, these references did not fool the radicals of 1933. Are they fooled today? It is also true that the successor to the Communist Party's "Worker" is still in circulation, but it is repeatedly confessing the errors of its past and exposing and denounced "Trotskyists" and "Fascists" who still take the old policies seriously. The "Daily Clarion" has attached itself to the Laborite tail of the capitalist parties, and can now think of nothing more desirable than one big united front of workers and capitalists to preserve what we have today. Wherever we look, no journalistic trace can be found of the rip-snorting red revolutionaries of yesteryear. Needless to say, if "The Western Socialist" has contributed to their demise, we are not unhappy about it.

But where, it might be asked, does this all lead us to. Perhaps to a number of things, but to one thing in particular, i.e., that it gives added evidence of the real need for "The Western Socialist." Through the years our little paper has plodded on, without fireworks or spec- tacularisms, without emotionalism or circuses, without the applause or support of our "better people," content to do its share in the only cause worth while, driving home the cold brutal facts of the working class position in modern society. Its course has not been smooth. On the contrary, it has been exceedingly rough. Occasionally an issue has been skipped, and the originally printed sheet finally had to give way to a stencilled sheet—because of lack of funds. But it has kept going and its influence has been felt.

With this issue the family journal appears once again as a printed sheet. A special drive for funds over the past two months has made this possible. Whether it will remain in print, or whether it will retain its present size, depends upon its readers. We urge upon the workers—and this applies also to the radicals who have found themselves deserted, or thrust out by the movements they helped to build—to examine our position. The soundness of our views becomes more apparent with each succeeding year, and we are certain that a little serious study will result in their acceptance. Make "The Western Socialist" your own. Finance it, build it, increase its circulation by ordering bundles and distributing the copies among your fellow workers. Make the Socialist Party and its activities and views known throughout the country. In this way you will be doing your share towards bringing closer the emancipation of the working class.
The Real Issue

The S.P. of C. has for its aim the social ownership and control of the means of life, thereby transforming social energies into terms of social welfare. That objective is completely foreign to our present capitalist system, which is based upon the private ownership of the means of life and production solely for profit. The distinction is fundamental and mutually exclusive and must be clearly understood. When it is so understood, we shall no more be seduced by the covert subtleties of political ambition, or the specious pleas of treacherous or undiscerning pawns—whether Capital or Labor.

The past decade has witnessed a plethora of augmenting perplexities, and the political reflex of these problems, ominous as a winter sea, hurls debacles against our puny subterfuges for relief. Of necessity. For if we refuse to face the fact, we must face the alternative—disaster. We must abide the consequences of our actions; and if our actions are not beneficial to society, the confusions of society must increase. Since social distress and antagonisms are deepening, they bear eloquent witness to activities based on false premises. What are these premises?

It looks, at first glance, that one would have to be greatly gifted to put a definite decision to that query. But, like all questions, more intent scrutiny brings clearer concepts of meaning. The social question is no more difficult or mysterious than any other.

All political parties are the reflex of economic interests. As economic interests differ—and in capitalist society they must differ—the political differentials for relief from developed contradictions must likewise differ. Each party, therefore, advances its particular scheme of palliatives for the abatement of the struggles and miseries of our daily lives. Thus each party concentrates upon the antagonisms most detrimental to its particular interests, and bends its energies wholly to the abolition of the more glaring evils engendered by social development. The abolition of such evils, being socially developed, wear the mask of social interest, and are put forward for acceptance in the name of social welfare. And as different economic interests must be, or become, antagonistic to each other in capitalist society (and so to society in general), the reform of developed contradictions becomes the key question of politics. And, so considered, social confusion confronts us with a new query, viz.: What party? What reform?

Looking back over history (and recent history is all we need bother with), we see the “time-honored parties,” both Capital and Labor, coming forward at different times with ever-varying schemes and palliatives for the redress of “social” grievances, and all such palliatives fail—for the working class. Looking back, we also see that the ruling class has always controlled and always benefited from social development; and the working class has always remained in wage slavery, always engaged in dire conflict with poverty. Here is the reason why: “In 1875, Germany had practically no overseas investments. In 1914, she had amassed 25 billion marks. France, in the same period, acquired about 45 billion francs, Britain (same time) had increased from one billion sterling to 4 billion sterling.” (‘Tragic Fallacy,’ p. 340.) That is the ruling class. The working class is now more impoverished than ever. Hence, we repeat, that reforms are failures. The one reason for all this is capitalist society, a society based on private monopoly and control of the essential means of life and production for profit. While that basis endures, so shall the wanton horrors and atrocities of capitalist society continue—and increase.

Consequently, it is evident that the Socialist Party is the only party that merits the support of the workers. And the workers constitute some 80 per cent of society. An invincible majority when the true issue becomes clear. Socialism requires no laws or capitalist property—it changes that right into social ownership. It needs no quotas on production—for its only objective is social service. It calls for no checks on distribution—for mutual co-operation guarantees security to all. It abolishes war, because it requires no market for the sale of its exploitations. It puts an end to the mockery of politics—because it needs no camouflage for plundering. It abolishes the illusion of reform—for it abolishes the poverty which necessitates reform. In a word, it offers the bounty of social achievement, for the struggle of capitalist privation; it offers life and freedom, in exchange for destitution and destruction.

In these tragic days—verging on yet darker tragedies—it behooves the workers to ponder the significance of politics, if it would escape the looming horrors of tomorrow. The workers must be conscious of the fact that they are enslaved to property, and, therefore, have no common interest with Capital. Either at home or abroad—for Capital owns both. Either in Democracy or Fascism—for both are Capital. Either in colonies, territories, or frontiers—for Capital controls them all. Either in treaties or collaborations—for Capital exploits every term. The workers have one interest only—economic freedom, ownership of the means of life. On the answer they give to that depends the condition for tomorrow.

Be assured, the workers have no interest in “reforms” or “plans”; no hope in “currency” or “credit”; in “Leagues of Nations” or “spheres of influence.” Even current news proves that. For example, all the nations profess the strongest desire for peace, but more diligently prepare for war. Why? Because the interest of Capital does not coincide with social welfare. Again, twice has Russia called this issue of peace—and twice have it been rejected. Presumably by France, certainly by Britain, and apparently by America. Why? Evidently because
capitalist war is better than human welfare, profits are more sacred than humanity.

There is an aphorism that eternal vigilance is the price of liberty. We should never forget it. And let the working class never forget that its interests depend upon its own thought and not on the “help” of leaders; and that only the complete abolition of capitalist property right can assuage the desperate, increasing and permanent poverty. That is the cause—and the cure.

—R.

A Few Words on Technocracy

A reader (J.J., Cumberland, B.C.) asks what our attitude is towards Technocracy.

The Technocrats have made what they call an exhaustive scientific enquiry into the development of modern industry, and their findings have led them to the belief that the improvements in the productive machinery are rapidly bringing industry to the point where labor will no longer be required in production. The steady decline in purchasing power, resulting from the displacement of workers by machines, has rendered the “price system” incapable of satisfactorily distributing the proceeds of industry. In this condition is to be found the cause of the widespread poverty and insecurity of today, and unless society places its economic affairs into the hands of the Technocrats and allows them to reorganize the means of production and distribution along “scientific” lines, they predict early chaos or collapse for the price system.

It is true that modern industry is developing rapidly, but it is by no means developing as rapidly as the Technocrats believe. Their “exhaustive scientific enquiry” has not been sufficiently exhaustive or scientific to include any serious consideration of the actual changes occurring in industry generally, but has been confined almost exclusively to new inventions and experiments, which, they assume, are immediately adopted throughout the industrial world. It is a fact, however, that new inventions are adopted only gradually. The huge expense that is usually involved in the scrapping of existing equipment and the installation of new equipment acts as an effective check against the rapid adoption of new inventions. Cases are also on record of inventions being bought by interested capitalists and deliberately suppressed to prevent competitors from using them.

Keeping their eyes glued to new inventions and giving no thought to the factors checking their adoption, the Technocrats have been led to some fantastic beliefs. Among these was the one expressed in 1982, when the capitalist world was digging deeper into its worst depression and thousands of workers were being added almost daily to the ranks of the unemployed, that unemployment would continue to grow at a great rate, that by 1984 it would reach 25,000,000 (in the United States), and that even a return to pre-depression levels of production would not check its growth. Today we know that unemployment, instead of growing to spectacular heights, has actually declined since 1932 (in the United States as elsewhere), even though capitalism has not yet completely recovered from the depression. This fact in itself is sufficient to show that there is no immediate danger of the working class being entirely eliminated from industry. Indeed, it is our opinion that capitalism and Technocracy both will have been long forgotten by the time the machine does all the work.

The Technocrats appear to be quite oblivious to some very important facts regarding capitalist society. Poverty is not caused by unemployment and an “antiquated price system.” It would be more correct to say that unemployment is caused by poverty, and it is a fact that both existed long before the Technocrats came to the conclusion that the price system had become antiquated. Wealth, in capitalist society, is not produced to satisfy human requirements, as the Technocrats believe. It is produced to provide profit for the owners of the means of production. The workers, who produce this wealth, receive in the form of wages, only sufficient of it on the average to enable them to continue production. The rest all goes to the capitalists, who use it to renew and enlarge their means of production, keep themselves in luxury, and add to their bank balances. The steadily increasing productivity of the workers does not react to their benefit. It only adds to the wealth of the capitalists. But, because the markets in which the capitalists convert their goods into profits, are unable at times to absorb these goods as rapidly as the workers can produce them, the capitalists are obliged to stop or slow down production, and the world enters into a period of depression, the effects of which give rise to most of the illusions of Technocrats and others.

At bottom the poverty of the working class and practically all the other evils of capitalist society arise from the class ownership of the mills, mines, factories and other means of production. These evils can be ended only when the means of production have been taken away from the capitalists, placed in the hands of society and operated for the benefit of all. This requires political action, for the privileged and dominant position of the capitalists is protected for them by their control of political power. Hence the S.P. of C. calls upon the workers to organize politically in order that the transformation from capitalist society to Socialist society may be effected.

If the Technocrats would give a little serious study to the actual tendencies and relationships of capitalist society, they would have less cause to wonder why their foolish predictions are not being fulfilled.—Ed. Comm.
Has Science Rejected Materialism?

Back in the days of Spencer, Darwin, Huxley and other great scientific luminaries of a past generation, science proudly proclaimed itself, openly and unashamed, to be materialistic. But if you have been following the trend of philosophic speculation among scientists since the turn of the century you will have been struck by the apparent volte face of scholarly opinion and especially by the journalistic ballyhoo that accompanies it.

It now appears, if we are to accept the dicta of such savants as Jeans, Eddington, Whitehead and others of the first water, that modern thinkers have rejected materialism and swung over to idealism. A great pother has been raised over this scientific renunciation of the Devil and acceptance of spiritual salvation by the gentlemen of the clergy, who are always quick to proclaim a victory for themselves and make the slenderest concession appear to the public as a mighty buttress to their crumbling edifice of faith.

But what are we to say if this be true—that materialism has become a discredited and rejected fallacy, and that after all, idealism, the beloved child of the spook doctors, the erstwhile foe of the scientific spirit, has become the official torch to light the path of science?

Socialism is unquestionably a materialistic doctrine; it is scientific in theory and application. Can it be that we Socialists are proving ourselves unscientific when we stubbornly cling to materialism when the scientific great are flirting with idealism?

I think not!

We can not get very far in resolving this question until we decompose the ideas contained in idealism and materialism into their simple parts and discover what the words mean when used by: (1) People at large; (2) Scientists and philosophers; (3) Socialists; and then inquire if it is a fact that some scientists are relapsing into idealism, and if so, just what can be taken to be meant by it, and, even more important, why they get that way.

THE POPULAR VIEW

Now, as to (1). The people at large, whose minds are innocent of academic jargon, these terms are understood in a sense quite unrelated to their technical uses. With the people, materialism stands for preoccupation with the gross, sensual, carnal things, money getting, indulgence of the appetites and the sordid lusts of physical man. Idealism, on the other hand, means unselfishness, altruism, devotion to an ideal, delight in the more aesthetic pleasures, such as music, literature, the arts generally. Engels, with his customary trenchancy, puts it this way: "By the word materialism the philistine understands gluttony, drunkenness, lust of

the eye, lust of the flesh, arrogance, cupidity, avarice, miserliness, profit hunting and stock exchange swindling—in short all the filthy vices in which he himself indulges in private. By the word idealism he understands the belief in virtue, universal philanthropy and in a general way a better world, of which he boasts before others, but of which he himself at the utmost believes only so long as he is going through the depression of bankruptcy consequent upon his 'materialistic' excesses."

When Socialists say that their philosophy is materialistic they have no such conception as this in mind. Most of the misunderstanding that exists is due to the unfortunate double meaning of materialism—ethical materialism, to which Socialism is not related, and historical materialism, which is an entirely different thing. The ordinary man properly deprecates the former, but since he knows of no other kind he wrongly concludes that Socialism must be a sordid, immoral philosophy that denies the finer nature of man. And in this horribly mistaken view he is ably encouraged by the educated enemies of Socialism who either do, or should, know better.

THE SCIENTIFIC MEANING

(2) The scientists and philosophers apply these words in yet another sense. Materialism and idealism are products of philosophy and theology, and only in recent times have these specialized terms been absorbed and corrupted by the man in the street. Words have a habit of falling from their once high estate in the exclusive jargon of the learned to the vernacular of the crowd. When this occurs, strange things happen. The learned minority keep right on using them in the original sense, while the people twist them unconsciously, lose touch with the original sense and employ only their secondary meanings. Take "humanitarian," for instance. This word was coined by theologians to imply a doctrine that ascribed solely human qualities to Christ. In popular use it has degenerated to mean humane, which is a better word anyway because less pompous. To a lawyer an "infant" is a person under twenty-one years, to everyone else it is a young baby.

So, in the language of philosophy, idealism means a belief in the primacy of mind—that mind, spirit, "the idea" existed prior to, or can have an independent existence apart from, matter. Materialism implies that matter existed first and mind emerged from it—that mind is a function of matter, a particular phenomenon of matter, and can have no existence apart from a material medium. All religions are founded on idealism. A belief in the existence of an independent, incorporeal mind leads logically to belief in a super, universal mind, acting behind
all causation and influencing cosmic and personal destinies.

In the early period of scientific inquiry, the principle of universal causation was but dimly apprehended. Scientists were scarcely distinguishable from philosophers, and idealism was the prevailing doctrine of both. But the advances of natural science revealed even more clearly the uniformity of law operating in every field of existence. The biological sciences linked up man as a species of animal subject to the same universal laws as are all other living things. Mind was found to be no exception to the rule of law. Then the contention of physicists that all matter, including the stuff of life, was made up of infinitely tiny particles called atoms, which behaved in conformity to predictable law, clinched the argument for the materialists.

Until very recently atoms were thought to be hard little lumps, irreducible in size, but nonetheless of similar substance to the elements which they compose. They were thought to act in absolute obedience to certain laws of heat, mass, expansion, gravity and so on.

CHANGES IN SCIENTIFIC OPINION

But more recent experiments in radio-active elements by such great modern physicists as Jeans and Eddington have shown that atoms are not hard at all but consist of positive and negative electric charges; they cannot be described in any language we know; they are practically empty space; each single atom appears to act as a law unto itself; they can be disintegrated, built up, and totally annihilated; they radiate electronic energy as pellets, as waves (but not exactly as one or the other or both), and must be conceived as a gravitational field of force.

So—modern science has upset the dogmas that matter is ponderable; that it is indestructible; and that it acts in accordance with law. Science is no longer so cocksure of what matter is. So, of course, it is no longer sure of what mind is. At this point up pops the idealist to gloat over the embarrassment of science and in the confusion of shifting opinion to crow that materialism is dead.

All the commotion we have been reading about amounts to this: Science has discovered that the basis of matter is not hard and simple, but electric and complex; that the behaviour of any individual atom is unpredictable and acts with apparent caprice; that in the emission of energy, matter can be destroyed; and that in the old sense of the word laws of nature are not rigid and immutable, but the summation of the mathematics of probability.

But scientists do not, except when they forget to be scientists and dabble in metaphysical philosophy, for a moment try to account for any behaviour within their own field as of super-

natural origin. Such a procedure would ruin the scientific reputation of any investigator and make him an object of ridicule among his colleagues.

No, every scientist engaged in his own field is every inch a materialist. Although there has been a reformulating of physical laws, they are still physical laws, and while experiments with the atom have shown the units of matter to be of different stuff than once believed, and incomceivably more complex, they are still the substratum of matter. The position of science has been reoriented, the frontier of the unknown has widened, but nowhere has the penetrating eye of research discovered mind in vacuo or spirit divorced from its corporeal integument.

But because the older science has been wrenched from its moorings it has been confronted with new and unheard of problems over the ultimate relations of time, place and matter. The old concepts of science being inadequate to answer these questions, many scientists have taken recourse in metaphysical speculations as an answer to their new unknowns. As G. E. M. Joad says, “unable to carry the analysis of matter further without raising philosophical problems, physicists show a tendency to do their philosophising for themselves. Inadvisedly as one cannot but feel, for the philosophising of the physicists is noticeably inferior to their physics, and on this account they are the moment engaged in making all the mistakes which the philosophers made for themselves three hundred years ago, and have been engaged in detecting and correcting ever since.” (“Guide to Modern Thought,” p. 15.)

THE SOCIALIST POSITION

(3) Socialists are materialists because they hold that the economic conditions of life are the primary cause of the ideals, beliefs, customs, institutions of any given society. This does not mean that ideals have no effect in social development, but that the ideals themselves are produced and conditioned by the relations of production and the class antagonisms resulting therefrom. Nor does it mean that every individual is guided by sordid, selfish motives. The individual acts under a wide variety of motives, most of which are disguised or unknown even to himself. But it does mean that only those ideals, beliefs, institutions which rise and flourish are reflections of broad class interest and that they prevail through the conflict of class struggle.

In the beautiful language of Dietzgen we say: “By granting that society is dominated by material interests, we do not deny the power of the ideals of the heart, mind, science or art. For we have no more to deal with the absolute antithesis between idealism and materialism, but with their higher synthesis which has been found in the knowledge that the ideal depends on the material, that divine justice and liberty depend on the production and distribution of earthly goods.” —W. C. Currey.

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Moses Baritz

It is with the deepest regret that I have to write the obituary of one who was so well known among the old-timers of the Socialist movement. I first met Moses in 1914 in those stirring early days of the war, and remember so well his huge meetings on Winnipeg Market Square in the weeks preceding August 4th.

He died at the age of fifty-four in the Manchester Victoria Memorial Jewish Hospital, and the "Manchester Guardian," of March 31st, 1938, in a lengthy obituary, tells of his "vast store of knowledge of opera and particularly of Wagnerian music dramas. He was one of the first to give radio talks on music and gramophone lecture recitals." Again, they say: "He was for many years lecturer and musical adviser to the Columbia Graphophone Company, but he steadfastly refused to live in London, maintaining that the cultural facilities were better in Manchester."

Of him personally they say: "As a man he hid a very generous disposition under a certain brusqueness of manner."

Of particular interest to Socialists is the following quotation: "His interests were not only musical. He lectured in the United States, for instance, on economics as well as on music. He will be remembered as a leading figure in the lively debates of the Manchester County Forum before the war, and he was known on many platforms as a forceful advocate of Socialism. Research into the associations of Marx and Engels with Manchester was a particular hobby of his, and until recently he had been collecting material for a book on the subject."

His mother, who is still alive, and is now ninety-two years old, was interviewed by one of the newspapers, and claimed Moses was not a success because he "got this Socialism," while her other sons were becoming fairly successful business men.

As a debater, his like was never heard in Winnipeg, and his debate with Mr. Mobius, a clever German reformer who used to live here, is still remembered by all who were present.

His historical lectures on the French Revolution and like subjects were attended by students and faculty from our local colleges and his encyclopedic knowledge often was marvellous at. His memory was sponge-like in its absorbent qualities, and what he read he knew and could quote readily from, after one perusal.

He conducted classes for the Winnipeg Local one winter and left his mark in the memory of all who attended.

The I.W.W. was a potent force on this continent in those days and his opposition to that organization had an amusing sequel, as he was held by the authorities in Seattle during the war years as an I.W.W., and some respectable citizens of Winnipeg as well as others of us had to give lengthy evidence on his behalf before the U.S. consul before he was released.

He was widely travelled, having lectured in practically every city in Canada, most parts of the U.S.A. and also in Australia.

He had a biting and bitter tongue, was feared by his opponents, but highly respected for his vast fund of knowledge, his honest Socialist convictions and the lucidity of the presentation of his views.

When visiting London in the summer of 1934 he came down from Manchester to see me. His round figure more pronounced, his short-sighted eyes more short-sighted, but his voice not quite so loud. We lived the old days over, "do you remember" being repeated again and again, old battles re-fought, old bitternesses laughed at, old memories, old friends, old enemies all recalled. That day was to be repeated later in Manchester or Glasgow, but an attack of the illness that ultimately finished him made that meeting our last.

His hatred of Russian Communist trickery and double dealing made him keep valuable information about Engels and his life in Manchester from them, and I hope his material which he was collecting at that time and up to his death can yet be edited and published.

He was essentially a product of his city and his time — the youth of today turned out of schools machine-like and with ideas, clothes and mannerisms so much in common and so respectable could never produce a Baritz.

The Socialist movement is poorer by his loss. We pay honor to him, whose like we may never see again. — A.P.

THE C.C.F. IN SASKATCHEWAN

The C.C.F. has evidently decided that it is not going to be out-maneuvered by the Communist Party in the laudable work of uniting the anti-Socialist elements in society. For the forthcoming provincial election in Saskatchewan, "Social Creditors, Conservatives and the C.C.F. decided to join hands to nominate one "unity' candidate in the Wilkie riding." (Free Press," April 21st.) The same report states that S. N. Horner, an independent, already endorsed as Conservative candidate, has also been endorsed by the C.C.F., and will represent both parties in the Milestone constituency.

But the C.C.F. will have to get up early in the morning it is going to put one over on our wide-awake Communists, for the same report also states that, in Regina, "T. G. McManus, 36-year old provincial secretary of the Communist Party, was nominated... by the Labor-Progressive unity group, along with Rev. S. B. East, 66-year old Regina alderman, United Church clergyman."
Reformers and War

Time was, in the not so remote past, when every organized group, claiming to represent the interests of labor, opposed war. The reasons given for such an attitude were not always logical or scientific, but, even though the head was a bit screwy, the heart pumped a goodly supply of the milk of human kindness along with the normal allotment of the vermillion fluid. They were pacifists and, as such, surveyed the question from a moral standpoint. The horror and misery inseparable from war and murder could never be condoned nor promoted.

Of late, however, a change of heart has been apparent in some quarters. One of the largest and noisiest groups in the labor arena—the Communist Party—appears to have adopted a militant policy that harmonizes well with the requirements of growing capitalism. Having assumed a position as tail to the Democratic donkey, they naturally must follow the peculiar animal wherever he goes. At the last presidential election, the Communists worked for Roosevelt. True, they put up a candidate of their own, to mask the face of the Party, but the rest of its anatomy was baldly exposed. The line of strategy adopted was to defeat the Republican nominee by any means. The Communist Browder toured the country imploring the voters to defeat the Republican Landon by supporting the Democrat Roosevelt. The latter won.

Since the election the donkey has been able to switch his tail several times, but the tail has made no serious gesture towards switching the donkey. Last summer Dr. Roosevelt made a fighting speech in Chicago. It is quite natural that he should. The United States is not only a part, but a very important part, of world capitalism. Our bankers and industrialists have extensive interests in all parts of the globe. What is done in foreign countries, and by foreign rulers, is by no means just their own business. Where their acts or intentions run counter to the interests of other parts of the same globe there is sure to be a reaction expressing itself, in its initial stages, through the medium of mean words. While Roosevelt did not definitely put the finger on any particular aggressor, it was not hard to decipher the ones he meant.

The Communists lost no time in acclaiming the utterances of their President. His speech was advertised as a noble example of real Americanism. The Daily Worker, New Masses, and other organs of the Party dubbed all opponents of war as “isolationists” and “defeatists.” No true American would foster pacifism or neutrality when so much depended upon our warning words and threatening grimmaces.

During the “third period” the Communists were hollering for self determination in the black belt. They were so decidedly sold on Democratic procedure that they favored autonomy for the negroes in all sections where they were in the majority. But, now, when the Ludlow Amendment, giving to the American people the right to vote on war before it could be declared, was before Congress, the Communist press vied with Hearst in supplying adjectival expletives anent the iniquity of the measure. Of course we are not holding any brief for the Amendment in question, knowing it to be quite an important instrument in a realistic world, but we use the example to portray the inconsistencies of the inconsistent.

The reason for the new deal in Communist strategy is connected with the changing nature of Russian foreign policy. Having entered into partnership, both blatant and clandestine, with other capitalist nations to protect their mutual economic interests from the rapacious designs of envious neighbors, Russia cracks the whip over all sections of the Communist International, and orders a new war program in harmony with her needs. A few years ago this would have been but an empty gesture, as the allied groups were small and weak, but today the Communist parties of the world are relatively large, and extremely effective in psychologizing the masses for another “bigger and better” world war.

In the United States the Communist Party possesses three daily papers, written in English, besides a number of weekly and monthly journals, in various languages, which can all be depended upon to sit tight on the Party line. Their influence in trade unions, fraternal societies, leagues for this, that and the other, leaves them in a strong position for influencing working class thought and action in the direction of another shambles when the opportune time arrives.

Besides the Communists, we have the ostensibly pacificist C.C.F. supporting a boycott and embargo on Japanese goods, that can be regarded only as a hostile move against a competing nation. Talking peace while thumbing the chip on the shoulder, is a contradiction that could only be reconciled by the genius of a Communist dialectician.

To the Socialist all capitalist wars look a good deal alike. No matter who starts them, or what line up happens to be, they are all of similar nature. They naturally evolve out of a competitive system that forces some sections to make war on other entities to ensure their existence. The working class, having no country to fight for, no property to protect, no markets to monopolize, no trade routes to patrol, and no prosperity to perpetuate—have no good reason to support any capitalist wars for the doubtful glory of looking for work, or going on relief, when the war is over.
But, while the Socialists are unalterably opposed to all capitalist wars, we are not pacifists, neutrals, or isolationists. We are, on the contrary, actively engaged in an offensive campaign of our own. We have a continuous warfare to wage on working class ignorance and capitalist possession of political power. This is our fight, and it must go on until the capitalist system is scrapped and Socialism established.—J. A. McDonald.

Comrade Harman Passes

We regret to record the passing in Victoria, B.C., of Com. Fred Harman during the week of April 6th. A Yorkshireman, he had travelled about the world considerably, having been in South Africa and for a time in India, subsequently coming to Canada around the turn of the century.

In Winnipeg he made new contacts with life, and afterwards, coming to this coast, he was for many years an active and enthusiastic worker in the Socialist movement. He was a keen student of Dietzgen and had an uncanny ability to unravel the knotty points in that philosophy. Comrade Harman owned another priceless possession—cool, common sense—and was able, in consequence, to turn his varied experiences to apt and penetrating account in the further service of his class. Essentially of a social nature, he had a wide circle of associations and, on the whole, had not a bad life, judged by the “short and simple annals of the poor.”

Apparantly, coming and going in his usual health, a sudden heart attack brought all to a close, going out—as he himself would have expressed it—“as wind along the wave... willy nilly blowing.” But leaving with US, who knew him, the beauty of a cherished remembrance. To his relatives in Keighley, Yorkshire, we extend our sympathy.

THE TAXPAYERS

The “Free Press” of April 15th provides some information on those who pay income taxes in Canada.

Three hundred Canadians who had incomes exceeding $50,000 a year paid almost one-third the total income tax collected by the Dominion in the fiscal year ended March 31st, 1937, it was demonstrated recently in a chart distributed by the National Revenue Department.

Of total collections of $35,442,385, the sum of $11,636,693 came from 300 Canadians who had incomes exceeding $50,000, the average tax being $38,786.

On the other extreme of the chart, there were 98,423 Canadians with incomes under $2,000. This represented 45.34 per cent of the total taxpayers, yet they contributed only 2.95 per cent of the total tax.

The chart showed there were 1,431 in the $15,000-$20,000 group; 724 receiving between $20,000 and $25,000; 380 between $25,000 and $30,000; 261 between $30,000 and $35,000; 153 between $35,000 and $40,000; 105 between $40,000 and $45,000; 77 between $45,000 and $50,000; and 300 over $50,000.

Mr. D. G. McKenzie, former Provincial Agricultural Minister, speaking before the Manitoba Electrical Association, on April 6th, said that this province will be the safest place in the world to live in when world war breaks loose again. Further he says:

Civilization would likely be destroyed in the carnage, but Manitoba, with an abundance of natural resources, would be able to provide its people with the necessities—food, clothing and shelter. Mr. McKenzie said Manitoba’s enviable position was accompanied by certain obligations. It was the duty of the people of the province to observe the golden rule and promote the common good rather than sectional interests, by developing their resources for the good of the Canadian people as a whole.

—All our life we have heard of the much vaunted natural resources of Manitoba. We have waited eagerly for the day when they would be used to provide its people with the necessities of life, but we never knew till now that “civilization would likely be destroyed” before that desire could be fulfilled.

WORKERS’ SOCIALIST PARTY (U.S.A.)

Readers in the U.S.A. are invited to communicate with the Workers’ Socialist Party at any of the following addresses:

Local New York (and National Headquarters), 5 Sylvan Place, New York, N.Y. S. Felperin, Nat. Sec’y

Local Boston, 12 Hayward Place, Boston, Mass. E. Rab, Secretary.

Local Los Angeles, 330 W. Covina Blvd., Baldwin Park, Calif. H. Dyer, Secretary.

ACTIVITIES IN BOSTON

Readers in Boston should make a note of the following activities held in that city by our comrades of the Workers Socialist Party.

Sunday afternoons.—Open-air meeting, Boston Common, 3 to 6 p.m.

Sunday evenings.—Forum at headquarters (interesting and informative lectures), 5 p.m. sharp.

Tuesday evenings.—Marxian study class at 1163 Blue Hill Avenue, Room 11, Dorchester, Mass; text book, “Gotha Program”; 8 p.m.

Thursday evenings.—Marxian study class at headquarters; text book, “Anti-Dühring,” by Engels; 8 p.m.

Saturday evenings.—Youth group meeting; text book, “Communist Manifesto,” also current events, social and dancing. Otisfield Hall, Roxbury, Mass., near Grove Hall.

Headquarters: 12 Hayward Place, off 600 Washington Street, Boston. Library available.

Local Boston is prepared to furnish speakers for organizations in the vicinity of Boston desiring to hear the case for Socialism. Address communications to the secretary, Ella Rab, at the above address.
YOU SHOULD READ

The Socialist Standard
Published by the Socialist Party of Great Britain
75 cents per year
ORDER FROM THE LITERATURE SECRETARY,
104 MARKET AVE., WINNIPEG, MAN.

LITERATURE PRICE LIST
(Post Paid)
The Theoretical System of Marx (Boudin) $1.35
The Positive Outcome of Philosophy (Dietzgen) 2.10
Anti-Duhring (Engels) 2.10
Correspondence of Marx and Engels 3.00
Feuerbach (Engels) .65
Origin of the Family (Engels) .65
Socialism Utopian and Scientific (Engels) 2.65
The Revolutionary Act (Engels) .15
Cries in European History (Bang) .25
How the Gods Were Made (Kerscher) .75
The Last (Lafargue) .10
The Evolution of Property (Lafargue) .65
Social Studies (Lafargue) .65
Causes of Belief in God (Lafargue) .10
The Religion of Capital (Lafargue) .10
Thomas More's "Utopia" (Kautsky) .60
No Compromise (Liebknecht) .10
Marxism and Darwinism (Pankok) .10
Free Trade (Marx) .25
Letters to Kugelmann (Marx) 1.00
The Civil War in France (Marx) .65
The Eighteenth Brumaire (Marx) .65
Revolution and Counter Revolution (Marx) .65
Capital (Vol. 1, 2, 3) (Marx) .125
The Poverty of Philosophy (Marx) .125
Wage Labor and Capital (Marx) .15
Value, Price and Profit (Marx) .25
The Communist Manifesto .12
Socialism and Revolution (Unterrahm) .65
What Has Become of Russian Revolution (Yvon) .25

S. P. G. B. PAMPHLETS
Questions of the Day .10
Why Capitalism Will Not Collapse .05
Principles and Policy of Socialist Party .10
Socialism and Religion .10
Socialism .10
War and the Working Class .10

WESTERN SOCIALIST MAINTENANCE FUND
Our readers will, no doubt, be pleased over the return of the "W.S." to the field of printed papers. We wonder if they will be just as pleased at the prospect of having to pay for it. It takes cash to publish a printed paper, fellow workers, more cash than is listed below. Dig in and let's make certain that the paper stays in print this time.

March-April receipts—J. F. (Seattle, Wash.), $2.00; A. P. (Winnipeg), $5.00; R. McD. (Winnipeg), $1.00; F. J. McN. (Craigmyne, Alta.), $1.00; A. S. (Winnipeg), $1.75; Growers (Winnipeg), 50c; P. M. (Winnipeg), 50c; B. M. (Winnipeg), .50; A. A. McD. (San Francisco), $4.00; F. L. (Winnipeg), $1.00; C. R. (Winnipeg), $1.00; W. I. (Winnipeg), $2.00; J. O. (Boyle, Alta.), 50c; R. C. W. (Nanaimo, B. C.), $2.25; P. H. (Victoria, B. C.), 75c; A. E. M. (Winnipeg), 75c; J. M. (Moose Jaw), 50c; C. T. (Winnipeg), 80c; A. F. (Vancouver, B. C.), 75c; O. T. (Winnipeg), $1.00; T. McN. (Winnipeg), 75c; D. K. (Winnipeg), 75c; M. T. (Winnipeg), $1.00.
Grand Total, $95.80.

VANCOUVER LOCAL
Meetings are held regularly every week at 666 Homer Street. Interested readers are invited to visit the headquarters or enquire for further particulars from the secretary, J. H. Burrough, 4132 Parker Street, Vancouver, B.C.

WINNIPEG LOCAL
Beginning the first Sunday in May, the Winnipeg Local will start its regular outdoor meetings on the Market Square. The time is 8 p.m. Bring your friends.

The Socialist Party of Canada

OBJECT
The establishment of a system of society based upon the common ownership and democratic control of the means and instruments for producing and distributing wealth by and in the interest of society as a whole.

DECLARATION OF PRINCIPLES
The Socialist Party of Canada holds:
That society as at present constituted is based upon the ownership of the means of living (i.e., lands, factories, railways, etc.), by the capitalist or master class, and the consequent enslavement of the working class, by whose labor alone wealth is produced.
That in society, therefore, there is an antagonism of interests, manifesting itself as a class struggle, between those who possess but do not produce and those who produce but do not possess.
That this antagonism can be abolished only by the emancipation of the working class from the domination of the master class by the conversion into the common property of society of the means of production and distribution, and their democratic control by the whole people.
That as in the order of social evolution the working class is the last class to achieve its freedom, the emancipation of the working class will involve the emancipation of all mankind, without distinction of race or sex.
That this emancipation must be work of the working class itself.
That as the machinery of government, including the armed forces of the nation, exists only to conserve the monopoly of the capitalist class of the wealth taken from the workers, the working class must organize consciously and politically for the conquest of the powers of government, in order that this machinery, including these forces, may be converted from an instrument of oppression into the agent of emancipation and the overthrow of plutocratic privilege.
That as political parties are but the expression of class interests, and as the interest of the working class is diametrically opposed to the interests of all sections of the master class, the party seeking working class emancipation must be hostile to every other party.

The Socialist Party of Canada, therefore, enters the field of political action determined to wage war against all other political parties, whether alleged labor or avowedly capitalist, and calls upon all members of the working class of this country to support these principles to the end that a terminal may be brought to the system which deprives them of the fruits of their labor, and that poverty may give place to comfort, privilege to equality, and slavery to freedom.

Those agreeing with the above principles and desiring enrolment in the Party should apply for membership form to secretary of nearest branch or at head office.