

in the industrial field and apart from that the individuals who make up the membership can be whatever they choose to be, Liberal, Conservative, Socialist, Labor Party, Baptist, Methodist, Roman Catholic, Presbyterians or Christians"

Word to hand from Comrade Charlie O'Brien is to the effect that no date is yet set for his trial. Charlie will never get any decorations for personal letter writing, and we are sorry we can say no more than this at the present time concerning his prospects in the courts of law.

Local Youngstown, Alberta, is our latest addition, and the secretary, Comrade Blair, has a goodly number of farmer comrades in that locality in line for cohesive educational work. Comrades in Alberta and Saskatchewan should communicate with the **Alberta and Saskatchewan Provincial Executive Committee**, J. F. Maguire, secretary, Box 785, Edmonton, Alberta, for information relative to Party affairs, and more particularly to matters relative to the formation of new locals and to individual membership. Comrade Maguire reports the intention of the A. and S. Ex. Com. to publish shortly two pamphlets.

"The Socialist" (S. L. P., Glasgow, Scot.), May 20th, 1920, reproduces, with acknowledgment, the article by our contributor A. C. (Mrs. Camfield), in the "Western Clarion," March 1st, 1920, entitled "The Use of the Vote."

Norman H. Tallentire, one-time secretary Local Calgary, sends a word of greeting to all old friends. He is at present located at 763-12th St., Oakland, Cal., and is acting as secretary there of the Social Science Club. Meetings are held on Saturday evenings and are addressed by him, and by Comrades Conlan, Griest, McDonald and others. They request the despatch of a bundle of 25 "Clarion" each issue, and they have sent per J. A. McD. 14 subscriptions, acknowledged elsewhere in this issue.

Comrade Leckie's series of articles is attracting wide attention. These articles are, without doubt, as able a presentation of fact and detail as can now be found on the subject he deals with. It has been suggested that a desirable ending to the series would be their publication in book form, and it may be possible to accomplish this. Comrade Leckie is able and well grounded, and his personal influence is felt largely in Ontario. Our readers may judge of the comprehensive nature of his treatise by the following outline of chapters yet to be written. (No. 7 appears in this issue.) No. 8, Japan; No. 9, United States; No. 10, China; No. 11, Egypt; No. 12, Morocco; No. 13, Persia; No. 14, India; No. 15, (concluding article), Imperialism vs. Socialism.

There was at one time an army of "Clarion" sub. hunters, volunteers, equipped with enthusiasm, personal courage, and an otherwise persuasive manner of address, who regularly from time to time conducted an expedition into the territories of ignorance and apathy and who were wont to return to the barricade with enough fodder to silence the demands of the hungry printer. Now, while our **Here and Now** paragraph in the past three or four issues has looked healthy enough, we have had to slice off a number of expired subscriptions greater than the number of new ones (including renewals received). We do not take kindly to a policy of perpetual wailing. But we are reaching a position where we must call upon that reserve army of volunteers for their renewed energies. Get lists of subscribers in the town or district in which you are located; we shall be glad to supply them on demand.

A letter has been received by Comrade Jack Shepherd, secretary, Local (Vancouver) No. 1, from the Soviet Russia Medical Relief Committee asking for help towards medical relief for the sick and suffering in Soviet Russia. By a letter of enquiry, Comrade Shepherd has learned from the representative of the Russian Socialist Federal Soviet Republic in New York, that while the committee is conducting its activities independently of the Russian Bureau in the U. S., it fully deserves the support of every true friend of the Russian Soviet Republic. Local No. 1 have arranged a special public meeting, to be held in the Empress Theatre on Sunday, 20th June. All moneys collected over expenses will be devoted to medical relief for Soviet Russia. Individual donations for this purpose may be sent to Jack Shepherd, Secretary Local (Vancouver) No. 1, 401 Pender St. E., Vancouver, B. C.

We regret that our contributor, H. M. Bartholomew has not been able to forward the ninth article of his series, entitled "Social Control," in time for this issue.

# A Philosophical Retrospect

(Concluded from last issue.)

On the other side of the fence we have those who appeal to brotherly love, those queer freaks who call themselves Christian Socialists, but who might just as sensibly call themselves Anarcho-socialists. The term Christian and Socialist mutually exclude one another. These misguided people would have us love our enemies. Only let brotherly love prevail, and all would be well, say they.

We believe in making our paradise on earth, and we believe in fighting for it. If anyone suffers from the delusion that all the joys of life can be got by the simple expedient of shutting their knees like a jack-knife, and howling out their woes to something that is supposed to exist at the outskirts of the boundless universe, they are either doomed to a wretched existence, or to a speedy awakening. Withal they are slackers to their own kind.

When we have brought about the unconditional surrender of the enemy and made him one of us by the baptismal service of work, so that he may henceforth be a useful member to society and its progress, then may we extend the hand of brotherly love.

Again, there are those calling themselves "progressives," and the petit bourgeois compromiser, who would like to see labor and capital come together and settle their disputes amicably. They prate of the "destruction of civilization" as though civilization were a china cup. This class of people cannot think in any other manner. Caught between the wheels of the capitalist juggernaut and the proletarian rock, they are being relentlessly crushed out of existence, and the faster the crushing process the better for all concerned. To hear this class speak of the destruction of civilization is to laugh. They do but mean their own destruction. Civilization cannot be destroyed, but the bourgeois conception of it can and will be when the working class come into power, when the only privilege that will be recognized will be that of a useful worker.

In the social organism each unit or cell is possessed of a brain, and is capable of conscious effort. He does not die as a social whole when his form of social organization undergoes a change. Neither does the skeleton or economic substructure. What does die is the political organization which he has built up in conformity with his method of gaining a livelihood. When such a superstructure begins to impede man's progress, from then on its days are numbered, and it is either doomed to crack from its own incubus, or through a conscious effort on the part of those on whom that incubus falls. The former method means chaos and destruction to the limit. The latter one, of conscious direction, while it no doubt means a few skirmishes will eliminate much unnecessary suffering and bloodshed, and it is towards this end that the Socialist works.

The technical instruments used in producing wealth will always be with us. They are subject to change and are continually being changed, thus altering the relationship of man to man.

As these things change a corresponding change in the ideas of man takes place, and the result is noticed in the philosophy and art of the different periods. With the passing of capitalism so will pass bourgeois philosophy, morality and superstition, whose highest expression is spiritualism and spiritism. To again quote Lafargue: "The capitalist class can never be dechristianized and delivered from the belief in God, until it shall be expropriated from its class dictatorship and from the wealth that it plunders daily from the wage-working laborers." (Page 50, "Philosophical Essays.")

Such bourgeois philosophers as Stirner, Schopenhauer, Nietzsche, Tolstoi, et al., will then be shown in their proper light as products of a system of contradictions.

Man, in his researches on the natural field has eliminated the need for the existence of a god in order to account for natural phenomena. By studying social production with a view to its mastery, we shall abolish the unknowable, and therefore the last hiding place for the existence of spooks. Primitive man in his ignorance of natural phenomena

built up his several gods. In primitive Christianity, the ignorance of the origin of the social ethic, and little understanding its workings, gave rise to the duality of the individual; his earthly body of clay with all its sinful desires, and the possession of a divine spirit which came into conflict with the desires of the flesh.

The material conditions around the Mediterranean during the heyday of the Roman Empire, afforded ample means for the expression of the social ethic. In Rome especially, was the plight of the masses pitiable. Their emancipation seemed hopeless, although Spartacus carried on a successful revolt for some considerable time. On such a fruitful soil Christianity thrived exceedingly, and just as the savage brought in his gods to explain natural phenomena, so did they bring in a god to explain the workings of such a mysterious impulse. Thus we had the moral ethic giving birth to God, who in turn became the author of the moral law.

The victory of the proletariat heralds man's freedom at last. Having once again conquered property and abolished private ownership by substituting social control, we can settle ourselves down secure in the knowledge that the absurdity of a crises arising because we have produced too much, is a nightmare of the past, with all its attendant miseries and sufferings. "If property brought justice to humanity it drove away brotherhood." (Lafargue). With its socialization, equality will once again be restored, and humanity will march onwards and upwards as a social unit, each working for the good of all. This looks very much like the dream of an idealist. To idealism as applied in this sense, I must plead guilty, but I understand whence those ideals arise. They are not "pure" conceptions, but have their basis deep in the economic conditions. I do not plead for the brotherly love of the meek, submissive variety of the lowly Nazarene. Before such an ideal state of affairs can be brought to pass, there is much fighting to be done to bring about a condition where such an ideal can flourish, and I believe in taking a part in that fight. We cannot all be Marxists, but at least we can do our utmost to express to our fellow workers under capitalist enslavement, our understanding of the conditions of their, and our thralldom.

JAS. CONLAN.

## SOCIALIST PARTY OF CANADA

Local (Winnipeg) No. 3

### CANDIDATES:

George Armstrong, R. J. Johns, W. A. Pritchard, R. B. Russell.

Campaign funds are needed. Collection Cards can be secured from, and donations made to:

ALEX. SHEPHERD,

P. O. Box 1762

Winnipeg, Manitoba.

### NOTICE.

Donations to the Manitoba Provincial Election Campaign Fund of Local (Winnipeg) No. 3, may be sent to E. MacLeod, Secretary, Dominion Executive Committee, 401 Pender Street East, Vancouver, B. C., from whom collection cards may also be obtained.

## Labor Defence Fund

Send all money and make all cheques payable to A. S. Wells, B. C. Federationist, Labor Temple, Vancouver, B. C.

Collection agency for Alberta: A. Broatch, 1203 Eighth Avenue East, Calgary, Alta.

Central Collection Agency: J. Law, Secretary, Defence Fund, Room 1, 530 Main Street, Winnipeg, Man.