

THAT SENSE-LESS ANIMAL.

(Continued from page 6)

and mean so much. Most often, we do not hear the consonants at all (not even all of them when a Scot or a German is speaking). It would be absurd to say that one could hear the tongue touch the palate for "l" or the teeth for "t" and the breath of an "h" at the distance of four or five hundred yards; yet we can hear what a man shouts a good deal farther than that. So can we make one another understand a sentence spoken with the mouth open, that is, without consonants at all. That shows how enormously numerous are the vowels. The "o," for example, has a different sound for every consonant it precedes or follows, whether in thought or in fact. We hear the sound without the consonant, and we know what the missing consonant is. The deaf man by using his eyes very well can see both the vowels and the consonants. His eyes, with a good brain behind them, perform the function of ears.

The paramount sense in man is sight. It will probably remain after the others are nearly gone. Far more people take pains to preserve and increase the power of sight than to supplement faulty ears, and until now the megasmell has not even been invented. The immense importance of the nose to the other animals is but dimly perceived by us. What the dog sees is practically deemed by him not evidence. He must test the impression of his eyes with his nose before he believes it. The fox follows his mate by scent and more easily at night than by day. He evades his enemies or the timidity of his prey, not so much by getting behind something that cannot be seen through as by going somewhere the scent will not lie or by going in a direction contrary to the wind. I think that once in an African forest I smelt a lion quite close to me. According to the smell that came to me I ought to have been quite certain about it. I have fired at a dimmer-secular appearance, believing it to be game. A dog that passes where a lion has been two days before will bristle and tremble, so that the man knows quite well what he is smelling. The dog may never have seen a lion, may know nothing of what sort of an animal it is, may be fresh from Europe and bred of a line equally ignorant of lions, yet the smell will have the same effect on him. We are not surprised that the roar of a lion would have that effect on a man with the same lack of experience; that one should suddenly climb a tree on the evidence of his nose is so unthinkable that we should be inclined to call it mad.

We are so jealous of the sharp sense that the animals have that we say they must have faculties extra to the five we know. By constant pure practice, their feeling for the outside world perhaps becomes instinctive. It may be that there is an unconscious awareness when the brain knows a thing without knowing whether it was eyes, ears, nose, mouth or touch that brought it in. We have a feeling that someone or something is near us that leads us to look well and see that it is so. Fanciful people believe that by looking hard at someone we can compel him to turn round and look at us, and that in a wood it is the frightened or suspicious eyes of wild things looking at us from their hiding places that gives us a feeling that we are not alone. It is probably some ordinary sense or other trying to speak to us, and only succeeding in getting into touch with our unconsciousness. Sometimes two people seem to have the same thought together, and it turns out that one has uttered it and the other, though in complete ignorance that he heard it, was at any rate in a position to have got a whisper of it through the ear.

The alleged extra sense that is most persisted in relates to the faculty of homing or the sense of direction. It has been over and over, in single instances, disproved. Borel showed that the bee only finds its way home from the area of its honey-gathering. If it lives on the edge of a thick town where there are no flowers it can be taken only a short distance

in that direction, and it fails to get home. The carrier pigeon does not fly straight home, but by a series of landmarks that are not necessarily in a straight line. In time it cuts off bends, finding the line from A to C straighter without taking in B.

But what of birds on migration, that fly upwards of a thousand miles across the sea without any landmark? Did they and their ancestors fly that route long ago when it was sprinkled with islands, or have following flocks constantly headed off those bending round the coast, till at last the straightest line was reached quite out of touch of all coast? In either case, what now looks like a pure sense of direction is mixed up with memory and logic. We, too, make straighter and straighter roads across any wilderness where travel is equally possible everywhere. Our civilised roads go round to take river crossings and to avoid difficult places, and, oh! how they wind to suit the jealousy of landed proprietors. So if we know, the short cut we cannot take it because we cannot fly, and our faculty for direction falls out of use. We no longer smell or feel the south, because we have the compass to tell us which is the north. We admire the untutored savage for knowing so much more than we without having to learn it. But we feel on the whole that we can get along without senses if we have wisdom. Other primitive virtues no longer of much use, such as running and leaping, we keep up by gymkhanas and olympiads. Why not have smelling contests at Wimbledon, hearing rodeos, seeing contests?—ah! there is Bisley.—The New Leader, (Lond).

THE ECONOMICS OF LABOR.

(Continued from page 2)

thirst in a desert, who would give all his possessions for a cup of water, as facts which tell against it. Let me point out that we are dealing with the production of commodities, commodities the production of which is practically unlimited and which are produced to sell on the market, to exchange for profit. The picture and the cup of water are both monopolies which are outside the sphere of our present enquiry.

It appears to me so obvious that the exchange of commodities must be the exchange of articles of equal value, and that value based upon their cost of production, that I would not weary you by labouring this point, but that such constant attempts are made to disprove this by dragging in monopolies of one kind or another, which have absolutely no bearing on the point at issue. Now it must be clear that if by any means the price of any commodity could be forced up beyond its normal value the result would be that labour and capital would be directed in increased measure to the production of that commodity until the increased supply reduced the price to the normal level. If, on the other hand, the price fell below the value of a commodity, production would shrink until the scarcity of supply forced up the price. Indeed we are constantly witnessing such fluctuations, which after all only tend to maintain the level, and, so far from disproving, actually prove, beyond the shadow of question, the absolute truth of the theory of the basis of value.

(Continued in next issue.)

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PLATFORM
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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 system is based upon capitalist ownership of the means of production, consequently, all the products of labor belong to the capitalist class. The capitalist is, therefore, master; the worker a slave.

So long as the capitalist class remains in possession of the reins of government all the powers of the State will be used to protect and defend its property rights in the means of wealth production and its control of the product of labor.

The capitalist system 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.

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