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# THE CANADIAN FORWARD

IN THE SPIRIT OF THE PROLETARIAT

THE REVOLUTION MUST FIRST ARISE

OFFICIAL ORGAN OF THE SOCIAL DEMOCRATIC PARTY

LABOR PRODUCES ALL WEALTH UNTO LABOR IT SHOULD BELONG

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TORONTO

CANADA

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## KARL MARX CENTENARY EDITION MAY DAY GREETINGS FROM MANY LANDS

### A VINDICATION OF KARL MARX.

(By F. J. Flatman, Hamilton, Ont.)

Robert Emmet, facing his judge on September 19th, 1803, said: "Let no man write my epitaph; for, as no man who knows my motives dare now vindicate them, let not prejudice or ignorance asperse them. Let them rest in security and peace; my memory be left in oblivion, and my tomb remain unscrubbed until other times and other men can do justice to my character. When my country takes her place amongst the nations of the earth, then, and not till then, let my epitaph be written."

Here, then, just one century after the birth of Karl Marx, when the international proletariat in its growing strength and organization, its ever-spreading influence and power, is reaping the harvest of the seed sown by his sacrificial life, with the Russian Bolsheviks having given his concept of International Socialism its place amid the world's forms of society, I will attempt to vindicate his motives. Karl Marx was born at Treves on the 5th day of May, 1818, his father was a Jewish lawyer in the German civil service. He was educated at the Universities of Bonn and Berlin, and became a contributor to the "Rhenish Gazette" of Cologne, of which he became editor in 1842.

This paper being suppressed one year later by the Prussian Government, young Marx journeyed to Paris, where he became associated with Arnold Reige of the "Deutsche Franzosische Jahrbucher," in which was published his famous articles upon the "Hegelian Philosophy of Right," and "The Jewish Question."

In 1844 he was expelled from France and removed to Brussels, where in 1847 he wrote his "Misere de la Philosophie," replying to Proudhons' "Philosophie de la Misere." In 1836 there had been founded at Paris an organization, the object of which was the dissemination of communism. This organization in 1847, then called the "Communist League," requested Karl Marx to collaborate with Frederick Engels and draw up for them a new programme. The result of this collaboration was destined to become

the most historic document of working class history, and had Marx never placed ink to paper in any shape or in any form except in this the "Communist Manifesto," he would have justified the name conferred upon him by H. M. Hyndman, viz., "The Father of Scientific Socialism." In this Communist Manifesto he traced the history of the Class Struggle from its earliest form of chattel slavery through serfdom, villenage, to the earliest

Social value of the work performed, there could be but one class of useful workers and but one interest, the interest of the working class.

To understand and appreciate to the full the services rendered to the world's working class by Marx one has but to visualize the position of the Socialist movement previous to his arrival.

The Socialism that was proposed by such men as Owen, Fourier, Rousseau, etc., was of a Utopian order

lished where a few choice spirits could gather together and demonstrate its advantages.

These schemes we know were usually the schemes of some middle class philanthropists anxious for the regeneration of society, and therefore lacked that vitality that can only come from a conscious movement of the oppressed.

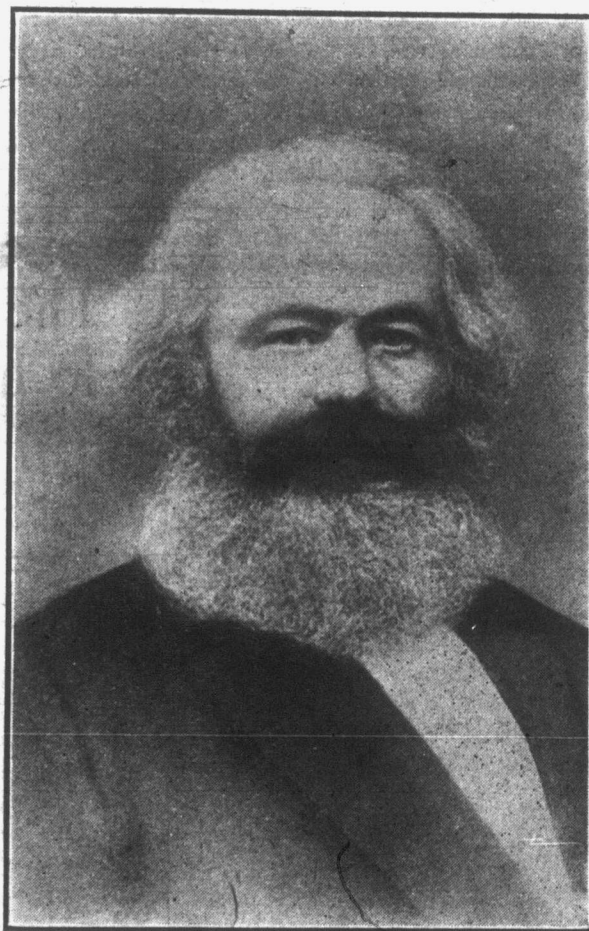
But Marx changed all this by devoting his entire life to the gathering and compilation of data which he finally gave to the world in his three volumes (two of which he left in M.S.S.) of his "Das Capital," a fitting monument to a harassed life, sacred to the cause of the working class. It will perhaps help my readers to appreciate the magnitude of the task he had set himself in writing this magnificent work, to know that in the course of compiling the first volume only, which he lived to see published, he had actually examined and quoted 417 standard works written in eleven different languages.

He passed away in exile at London, on March 14, 1883, leaving us a splendid legacy, for to his exhaustive research we owe that clear grasp of historic tendencies and economic forces that fills the Socialist of today with so much confidence and hope, for these unconscious forces are seen to be making for that point towards which he consciously strives. Socialism as the legacy of Karl Marx, ceased to be a Utopian dream out of all relation to the facts of life, and became a logical consummation of the tendencies which he revealed. In paying this tribute to him we are not guilty of hero-worship. Rather let us accept that legacy of the ages, clarified by him, and let us realize that our duty is to go forward with our work of preaching the gospel of Economic discontent, of educating, agitating and organizing the working class to the end that they realize their position on the economic field, then power on the political field, use that position and power to become masters of the whole material means of wealth production and enjoy unmolested the product of their toil. Then, comrades, we will write Karl Marx's epitaph.

Workers of  
the World  
Unite.

You have no-  
thing to lose  
but chains.

You have a  
World to  
Gain.



KARL MARX

development of modern wage slavery, and clearly, definitely and concisely demonstrated the fact that the exploitation of the workers was the common basis of all these systems. Here let me point out he did not invent this class struggle, he merely pointed out its existence. When Sir Isaac Newton discovered the force of gravity he did not invent it, it was there before his time. He merely discovered it. In like manner Marx and his exponents of today simply wish to make the working class conscious of this class struggle only that they may put an end to it, for with a total reorganization of society, as suggested by Marx, where the remuneration would be determined by the

characteristic of the method of thought in vogue before the diffusion of evolutionary ideas. Little or no attention was paid to the action of economic forces in the shaping of the social life, or perception of the co-relation of historical events. Not until Karl Marx enunciated the "Marxian Philosophy" was Socialism conceived of as something to be obtained by a conscious guidance and a development of social tendencies.

Previously it has been conceived of as some kind of a ready-made system, all planned out in detail, a system that could be put into operation almost anywhere, regardless of existing conditions. Little experimental heavens were to be estab-