

# THE CANADIAN FORWARD

## To Our Contributors—

The columns of The Canadian Forward are open to contributions from all friends of the cause. Though we can by no means undertake to publish all we may receive, everything, by whomsoever written, will receive careful attention.

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I murder hate by flood or field,  
The Glory's name may screen us:  
In wars at home I'll spend my blood—  
Life giving wars of Venus.

—Robert Burns.



## STRONG LANGUAGE AT ORANGE CONVENTION.

Speaking at Hamilton on August 11, 1917, under the auspices of the above-named organization, Canon Walsh concluded his address with a scathing denunciation of Sir Wilfrid Laurier. He (Laurier) has often quoted the British workman who said, "If Germany wins this war nothing else matters." "Jesuit—I would not be surprised if it were a fact that he has been an ordained Roman Catholic priest all these years."

From our understanding of the interlocking function of Church and State, the venom of Canon Walsh's statement serves to intensify our belief, i.e., whether the State is Jesuitical or Episcopalian, the function is one and the same, and that the cloak of religion is a tool to ensnare the credulous into supporting a political regime that is based upon "Wage Slavery." The struggle between the Anti-Conscription Roman Catholics of Quebec and the Conscript Protestants of the other provinces is essentially a struggle between Protestant and Jesuit. The prosecution of the war brings into relief this feature, incidental to all great wars as a reflex from the struggle for political supremacy. The Masonic Order says "Conscription, yes, for the Roman Catholic Province of Quebec." The Jesuit says "Voluntary enlistment," knowing full well that Roman Catholics will not enlist and thus sacrifice their spiritual welfare (by excommunication). Certainly, the Germans must be licked—but it is more important to them that the biological progenitors of their creed, in the form of mental slaves and wage workers should be conserved. Conscription is dead. Sir Robert and Sir Wilfrid know this. The physical limits have been reached so far as man power is concerned, and the part Canada is to play in sending re-inforcements to the front. The struggle is now for political party supremacy. The Liberal convention confirms this by supporting the Laurier leadership, and hope to carry their party into office on a double deal. The radical rallying cry in Quebec will be "No Conscription," and in the patriot provinces "Conscription," with the Liberals safely in the saddle. Diplomatic expediency will introduce new issues that will leave with us the mem-

ory of conscription, as the last throw of a bunch of profiteering rascals—discredited by all honest citizens; shorn of the power to glut the stinking morasses of the battlefield with the steaming entrails of Canadian workmen, and an idle, voluptuous crew with huge profits coined in the hells of industry with the blood of men, women and children. The workers will still keep on paying the price for their folly by supporting the liberal profiteers, until, at long last, the only hope of social emancipation, "Socialism" shines into their darkened minds with all its effulgence. Then, and not till then will labor receive its just reward.

## HENDERSON RESIGNS

The Henderson resignation is likely to be followed by epoch-making events that may bring Europe nearer the revolution now in the making. Revolutions are not made, they are born. It is of no concern to us whether Mr. Henderson permitted a breach of confidence with his colleagues; what matters is that his action has resulted in unmasking the hypocritical pretension of the British Cabinet—to a desire for peace. We may look now for a feverish attempt to achieve a Bourgeois peace in order to placate the peace of the revolting mass that will overthrow the last remains of autocratic rule and military dictatorship.

## Haunted by Fear.

The capitalist Imperialists of some Allied countries have recorded themselves against the Stockholm Convention. Russia has not yet been heard from, and we should not be surprised at a hasty peace with the Austro-Germans now that Britain and her western allies have cut the painter with the aspirations of democracy in their growing demand for peace.

The fear that haunts them all is that organized labor of Europe will, after it has established a common meeting of the workers, lay down the law to the governments and say:

"Make peace now and immediately. Here are the terms."

Such an ultimatum, it is feared, would be accompanied by a threat of a general strike throughout Europe.

This would reduce governments to puppets in the hands of Europe's working masses. And the peace these masses would decide would be a peace, it is predicted, that would bring in its

wake a terrific clash between capital and labor and the final emancipation of labor appreciably nearer its glorious consummation.

## A Re-iteration.

We again state our position in order that there may be no misunderstanding (due to the malicious and lying statements of the capitalist press).

"We support the resolution of war passed at Stuttgart in 1907, and reaffirmed unanimously at the special peace congress held at Basle, 1913, which is as follows:

"Should war break out our duty is to intervene to bring it promptly to an end, and with all our energies to use the Political and Economical crisis to rouse the people from their slumbers and hasten the fall of Capitalist dominion. Let us rally under the Socialist banner and hasten the dawn of human brotherhood."

## THE POPE'S PEACE NOTE

At the moment of going to press we have presented to us what purports to be the peace note of Benedict. Notwithstanding all statements to the contrary, the Allies will give this proposal serious consideration if only on the ground that a bourgeois peace settlement would be preferable to a peace forced upon them by the revolting masses.

No doubt the Pope is actuated by humane considerations, and were it not for his deep-rooted antipathy to Socialism we would be prepared to accept his proposition on its face value, as it smacks very much of the popular peace proposals that are being bandied about by Socialist bodies and Radical peace societies, "No annexations or indemnities."

We are somewhat skeptical as to the motive that lies behind these facial precepts, knowing that the Benedictines are past masters in the art of diplomatic word juggling, which, at the time of endorsing a popular demand, are invariably designed for some ulterior purpose. The Historical association of his Order with temporal authority is a sufficient warning to all true democrats—to see that a long-suffering class are not betrayed and cheated into accepting a peace that will deprive the workers of their just reward in toil. A peace founded upon a unity of International Capitalists is not peace—but the prelude to a more bitter struggle between exploiter and exploited, that must go on until the "Hell of Poverty" is filled with the debris of a fallen system, that to-day stands as a bar to all human advancement.

## THREE VIRTUOUS SOULS

### And Their One Virtue.

"The Doherty Bill may rob the Globe, Star and Co., of their one virtue—the non-publication of liquor ads."—Toronto Telegram, Aug. 13, 1917.

The proprietors of the news sheets referred to should feel exceedingly proud of such a confession from their contemporary "The Telegram," lest they should overlook the compliment so gratuitously tendered, and with sincerest apologies for butting in—we beg to state that providence has preserved the Telegram from such an unkindly fate. No compliments are necessary. (The Telegram is above suspicion).

The ultimate price a Labor man pays for honors from above is contempt from below. Labor has no use for the man who "just for a ribbon to stick in his coat," can be used by its enemies. Soon "respectability" will be a term of reproach. The Red Flag will refuse to shelter with equal folds our martyred dead and our titled heads.

Give a Labor leader a handle to his name—and suspend him!

## THAT WORD "CAPITALISM"

### A Reply to "Voice From the Fog." (By W. A. Douglas.)

I have read with much more than ordinary care your criticism of my article in "The Square Deal," in which I objected the use of the indefinite word "Capitalism." I regret that your article throws no light on the subject, but seemingly mystifies it still further by a cloud of words.

When a man points out to me that this world is not a manufactured article, but the gift of the Creator to every man equally, and that, therefore, to allow one part of the people to charge the rest for the occupation of the face of the earth, and for access to its bounties, is an unjust privilege, that it violates the equities of brotherhood, that it splits humanity into two classes, so that one must do the whole of the work, while the other without doing any of the work can carry off the bulk of the wealth—when this is pointed out it is as clear as daylight; I have not the slightest difficulty in understanding it. When I am further told that the present method of taxation leaves a large margin of land value to be appropriated by speculation, and that this leads a number of people to gain fortune, not by honest production, but by the spoliation of industry, my moral instincts lead me at once to pronounce that this is unjust. It leads me to support enthusiastically the movement to remove all taxation from industry or the products of industry, and to take for taxes the value of the land.

But when I read that "Capital" is not a manufactured article, that it is an historically produced product of production, and by mere assumption enters into all forms of commodity values, and yet this assumed immaculate potency is absolute impotency in all its concrete embodiments apart from the magic touch of intelligently applied labor—when I read this, then I am most assuredly lost in a fog.

The solution of the all-important problem of a harmonious civilization is not to be worked out by discussing the meaning of the word capital or capitalism. The ideal civilization is that in which justice is triumphant, in which equity brings harmony to reign in the relationships of men. That justice and that equity can be realized, when once our legislation gives the proper interpretation to the double character of value. There is a value which belongs rightly to the community, and there is a value that sacredly belongs to the individual. As the city grows labor strives to produce the greatest amount of buildings, machinery and other commodities. This is multiplication. On the other hand adding to the value of the land as the increased population keeps adding and land is divided and subdivided. Between the increased value of the buildings which comes with their increased abundance, and the increased assessment of the land, which comes with its increased scarcity, there is just as essential a difference as there is between north and south, or an asset and a liability.

So long as the legislation ignores this essential distinction, speculation will carry off the capital as fast as labor can produce it. Let a man live by charging his fellows for the occupation of the land, then he is under no compulsion to do anything for the support of himself or anyone else. He is totally free from the burden of taxation. The burden falls wholly on the industrious classes.

But let the taxation be concentrated on the value of the land, so that no man can use the land to despoil his fellow man, then the impoverishing landowner will be converted into the beneficent fellow helper. That will be the reign of true brotherhood, each doing his best to supply abundance for the common weal.