

cation is not readily vendable, much less profitable we are by no means overburdened with either.

So for the present we will close this long-winded

narrative, hoping to take up the later developments when we have and, who can doubt it, you too, recovered from our historical gorge.

corresponds to my thoughts and my ideals! I'll bet A. H. G. is 100 per cent. man. Great is psychoanalysis.

In closing: Marx labored to put the cause of the working class on a scientific foundation. But, we need no science if we are to rest our hopes of Socialism on a collapse of economic life; we need no science if we are to wait till desperate peoples rise to overthrow the system in violence; we need no science if our policy is to be one of drift, and our salvation, chaos. Marx, however, believed that the tendency of the actual social forces of the world was towards socialism. As he turned his attention to one part of the civilized world after another he seemed to see everywhere the same thing; he saw not an arena in which to play, himself devising world-saving schemes, but the spectacle rather of world States already, by their own impulse, changing themselves in a socialistic direction, as though by a natural process; the actual social conditions of the world were everywhere themselves inviting co-operation. The duty of the socialist was defined thereby—to link himself up with that predetermined world movement which was making for socialism and scientifically encourage it forward; to guide it thitherwards; to make a science of the bringing-in of the new order. So reasons another student of Marx than myself. Think it over! C.

By the Way

OUR New Zealand comrade's letter (A. H. G.) in the last issue did not fail to interest "C", if no one else, seeing that the latter's occasional "By the Way" meanderings on the problem of social change, for so these many issues of the Clarion, seem to have been the horrific inspiration of the night-mare character of A. H. G.'s dream, as his letter describes. It happens our comrade dreamt he took wing across the main for Canadian shores, his purpose to visit "C" in the haunts where that poor bewildered philosopher frequents and lays down the law about it and about it. He then hoped to receive from "C's" very own hands "A Work-class Philosophy, a Programme and Tactics," of "C's" invention, warranted to transmute all base metal of irrationality into purest gold of rational procedure in working class activity and to bring in, if adopted, the social revolution in empty years, at the outside. His dream-wish gratified and "C's" philosophy packeted and strapped upon his back, our comrade essayed the return "down-under," when lo to his dismay, try as he might and as often to keep his course for the Southern Cross, his winged flight whirled in circles through the central blue, ever and ever returning again whence he came. He dreamed, however, that after much cognition as to the why and wherefore of this trouble, he finally located it in the package containing "C's" philosophizing. It seemed to him in his dreaming that from among all "C's" hopefully reasoned pro's and con's there was missing the king-pin, as he called it, of all working class wisdom on the problem of ways and means of revolutionary change—the Class-struggle. For without this king-pin, needed to lock into a valid integral whole the otherwise inco-ordinate elements of "C's" Programme and Tactics, the package had proved an unstable and biasing burden; hence, whereat it seemed, the giddy flights in unprogressive circles. It was, as it were, with A. H. G., as it was of yore with old Omar, the Persian tent-maker, who assures us that he "when young did eagerly frequent, doctor and saint and heard great argument about it and about, but ever, more came out by the same door wherein I went."

But, is the Class-struggle missing from "C's" philosophizing? On apprehending that malign suggestion of the dream, the philosopher of rationality fell from his high professions to a creature of mere impulse, raged in his beard, poured curses on late and heavy indigestible bed-time snacks and threatened to radion indignant denials athwart the watery leagues. However, after five minutes of such concessions to the "ancient man" "C" remembered his role of sage, and with somewhat of an effort resuming it, finally decided to interpret our comrade's dream in the next issue. Which is to say, by psycho-analysing A. H. G. return him a "Roland for his Oliver" according to the, civilized ways that mask the cave man in the twentieth century.

The psychology sharks tell us that the great majority of our dreams represent in symbolic form the fulfilment of a "wish" that in actuality finds no realization. The "wish" may be one frustrated by unfavorable circumstances, or it may be a personally suppressed "wish," either because it is condemned by our ethical or our intellectual standards. Banished from our conscious minds, partly or totally, it takes refuge in the "unconscious" and lurking in the shadows of that darkling sphere of mental life, haunts us in those hours of sleep when controls are weak or lost, for, disguised in symbolical forms it evades the drowsy censor and becomes the active principle in our dreams. Something like that, of our dreams when we sleep. But what of our waking dreams? It is said that a much larger part

of our waking mental life than is generally supposed is made up of day-dreams. How few of us at any time, and perhaps none of us all the time, care to subject ourselves to the full rigour of the test! What is "out-there" in objective reality that corresponds with my inward thoughts? "The wish is father to the thought!" "We deceive ourselves and the truth is not in us!"—those items of ancient lore! Who does not pay tribute to their universality! Can we not scan the history of the past and find that which we want to find, to gratify our bias? And how often we do it! Nevertheless, it is the truth, the whole truth that shall make you free.

But to the particular dream, day dream or night dream, of our comrade and his "wish": He relates that in his dream he sought in vain in my philosophy for the Class-struggle. Evidently he was looking for a Class-struggle whose form and features were already familiar to him. But, I might ask, how and by what processes were they "familiarized" to him? In my philosophizing on the problem of change in the future I had in view, the chances of success for socialism. I asserted it as axiomatic that the factors and conditions existing within any social situation at the time of change determine the nature and forms of change; and, that the present and what it contains must be studied on its own merits. As a consequence of my own efforts in that respect, I therefore contended against the feasibility in practice of the doctrine of violent overturn of the present system in the advanced modern communities. Further, I advocated the superiority of the methods of political democracy over the method of violence, both from the point of view of feasibility and of other values. I pointed out that after the industrial revolution, beginning in the eighteenth century, the years since had witnessed the evolution of a new world. I pointed out that the socialist movement, in considering ways and means of change, must make terms with the conditions, many of them new, unprecedented and unforeseen, of this new world. I say needs must, if the Class-struggle is to be furthered or its protagonists spend their energies in ways that are possible.

But our New Zealand comrade, like many others, I opine, failed to recognise the Class-struggle in my philosophy, which looks to the future, because he has "familiarized" himself with the features and form of a Class-struggle that operated in communities belonging historically to the past, either in point of time, or in stage of growth in respect of economic, political and general social development of a cultural and other sort, both in the people and the environment. This is the trouble: our comrade was looking for the form and features of a Class-struggle belonging to feudal or semi-feudal agricultural civilizations. He was looking backward instead of forward; no wonder he circled continuously in his tracks. So much for one feature of the dear object of his "wish"—the "familiarized" Class-struggle! What of its other features? This new machine age of ours is a prosy age, and no doubt my class struggle is at home in it. But man is born to romance as the sparks fly upward; he loves to avange bitter wrongs, as well or perhaps better than to remove them; he loves the combat, especially in imagination; he adores the fearful and spectacular; he delights in conceiving of milleniums and easy, royal roads to them. It is natural for man to erect a compensatory dream-world—thus he escapes, thus flies for a space from prosaic and, often, horrid reality. But some of his time he must, and on occasion does, successfully front objective reality—how Lenin harped on that string—and bravely and uncom- promisingly asks himself: What is "out-there" that

THE PURPOSE OF SOCIOLOGY

I WOULD never have taken any interest in sociology if I had not conceived that it had this mission. Pure sociology gives mankind the means of self-orientation. It teaches man what he is and how he came to be so. With this information to start with he is in position to consider his future. With a clear comprehension of what constitutes achievement he is able to see what will constitute improvement. The purpose of applied sociology is to harmonize achievement with improvement. If all the achievement which constitutes civilization has really been wrought without producing any improvement in the condition of the human race, it is time that the reason for this was investigated. Applied sociology includes among its main purposes the investigation of this question. The difficulty lies in the fact that achievement is not socialized. The problem therefore is that of the socialization of achievement.

We are told that no scheme for the equalization of men can succeed; that at first it was physical strength that determined the inequalities; that this at length gave way to the power of cunning, and that still later it became intelligence in general that determined the place of individuals in society. This last, it is maintained, is now, in the long run, in the most civilized races and the most enlightened communities, the true reason why some occupy lower and others higher positions in the natural strata of society. This, it is said, is the natural state, and is as it should be. It is moreover affirmed that being natural there is no possibility of altering it. Of course all this falls to the ground on the least analysis. For example, starting from the standpoint of achievement, it would naturally be held that there would be great injustice in robbing those who by their superior wisdom had achieved the great results upon which civilization rests and distributing the natural rewards among inferior persons who had achieved nothing.

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