

country, a common assertion from press, pulpit and platform, is that no classes exist in that country, that every man is born "free and equal." The British workingman is told that he is a "free-born Briton." If that is the case, why does the Socialist call the modern wage worker a "wage-slave?" It is true that he is not sold on the auction block to the highest bidder, but he possesses every other attribute of a slave, and if not the property of one man, he is, for at least eight hours a day, the property of the capitalist class.

The modern wage-slave sells his labor-power, or life-energy to that capitalist who will give him the most for it, and that is generally no more than is required to maintain him and his family. He can only live by selling his labor-power, for the machinery of production is possessed by a small minority who dictate when he shall work, what he shall produce, and who dispose of his product as they see fit. The form of his slavery is somewhat different from chattel or feudal slavery, but it contains no less a degree of degradation and misery.

When the Socialist points out the way to end this slavery, the charge of "idealist" is thrown at him, with the implication that he is a dreamer of beautiful dreams, a visionary whose page is directed toward some far-off Utopia, and who does not take into account the practical matters of this practical world. Then in the same breath, we are called gross, selfish materialists, intent only on the satisfaction of carnal desires. In the first case, the charge does not fit the Marxian Socialist, and in the second, the word is incorrectly used from the standpoint of scientific terminology.

An idealist is one who believes in the power of ideas or reason independent of material conditions, and may properly be called impractical because he takes no consideration of economic and natural necessity. According to him, reason determines how men shall live, and men need only to desire a different system of society in order to obtain it.

Materialism is directly the opposite of idealism. Marxian Socialists, who are necessarily materialists, uphold the theory that men reason and act according to the way in which they live, according to the method of production and distribution that prevails at a given time, which is itself to an extent determined by differences in climate or by the amount or kind of natural wealth existing in a particular country. As methods change, the group who control the new and better methods of production come into power, because they are at that point the best equipped class to serve the needs of society.

Perhaps no word is more in need of the light of definition than the word "Socialist." A dozen different individuals, possessing different methods of viewing life and seeking different forms of society, through altogether different means, cannot all be Socialists. Yet anybody who has a kick to make at the present order of things, and who holds a pet scheme for running society, is called a Socialist. For purpose of distinction, the terms Christian Socialist, Utopian Socialist, Reform Socialist, Parliamentary Socialist, Marxian Socialist, etc., have come into use, yet the only possible point of similarity between any of these is the desire for a different form of society.

The schools of thought, the goals sought, and the methods of attaining that goal, are entirely dissimilar.

A reading of the Communist Manifesto is recommended for a detailed idea as to their differences. Suffice it here to say, that the Marxian Socialist is the only one who can properly be called a Socialist, for his method of analyzing history is the only sound method, and his goal, the co-operative commonwealth, is firmly in accord with the natural evolution of economic and social forces.

A. C.

The Root of the Censorship

(The Grain Growers' Guide.)

LETTERS are coming every day to The Guide, expressing indignation in regard to the invasion of private houses, colleges and libraries and the seizures of books, pamphlets and papers disapproved of, and condemned by, somebody at Ottawa, and also in regard to the sentencing of individuals to long terms of imprisonment for having such books, pamphlets or papers in their possession. Some of these raids and sentencings took place only a few weeks ago.

In the editorial under the headline, Violations of Freedom, in The Guide of last week, the demand was made for an explanation from Ottawa of these things. It now appears that they were done under a provision inserted in the Criminal Code of Canada in July last. It appears further that the effect of that addition to the Dominion statute books is to continue in the hands of the authorities at Ottawa powers which they had temporarily and for emergency purposes under certain war time orders-in-council.

Those orders-in-council, as has been announced by proclamation by the Dominion Government, expired at midnight on January 31, 1919. But they live apparently in the additions made in July last to the Criminal Code. Here are these additions:

97b (1) Any person who prints, publishes, edits, issues, circulates, sells or offers for sale or distribution any book, newspaper, periodical, pamphlet, picture, paper, circular, card, letter writing, print, publication or document of any kind in which is taught advocated, advised or defended, or who shall in any manner teach, advocate, or advise, or defend the use, without authority of law, of force, violence, terrorism or physical injury to person or property, or threats of such injury as a means of accomplishing any governmental, industrial or economic change, or otherwise, shall be guilty of an offence and liable to imprisonment for not less than one year, and not more than twenty years.

(2) Any person who circulates, or attempts to circulate or distribute any book, newspaper, periodical, pamphlet, picture, paper, circular, card, letter, writing, print publication or document of any kind, as described in this section by mailing the same or causing the same to be mailed or posted in any post office, letter box, or other mail receptacle in Canada, shall be guilty of an offence, and shall be liable to imprisonment for not less than one year and not more than twenty years.

(3) Any person who imports into Canada from any other country, or attempts to import by or through any means whatsoever, any book, newspaper, periodical, pamphlet, picture, paper, circular, card, letter, writing, print, publication or document of any kind as described in this section shall be guilty of an offence, and shall be liable to imprisonment for not less than one year and not more than twenty years.

The foregoing clauses were introduced in the House at Ottawa on June 27 last, by Mr. Meighen, who was then acting Minister of Justice. On July 1, Mr. Nickle, then member for Kingston, Ont., who has since resigned from Parliament, protested that there must be criminal intent before there can be a crime, and urged that the proposed additions to the Criminal Code be altered so as to make it possible for a person accused under certain of the specifications, such as in regard to circulation of, or sending for, such printed matter, to clear himself by showing that he had no knowledge of the character of the books, pamphlets, papers or other publications or documents in question. To this Mr. Meighen, speaking for the Government, would not agree. "I fear," he said, "that if the suggestion is accepted, it is going to defeat the law." And so the provisions, as proposed, were added without change to the Criminal Code.

The authorities at Ottawa, it would appear, thus continue to have the power they created by orders-in-council during the war, of banning books, pamphlets, papers and other publications which are judged "seditious," and of making domiciliary raids in search of such printed matter. The only preliminary

The Farmers' Forum

The Farmers' Understanding

GREAT consternation permeated the agrarian population of Alberta in the preparation of their annual gathering. The 18th January saw the centre of attraction pulsating with the representatives of the forces that are to waylay the atrocious monster, and save mankind from destruction. The opening day arrived when the saviours, 1,380 strong, congregated for deliberations. The outstanding feature of the W. F. A. Convention was the desire of the few stage-artists among the delegates to make themselves conspicuous in the oratorical arena.

Although 203 resolutions were before the Convention, not one could be said to have had any bearing on the basic cause of the power in the hands of those that at present enslave the human race. Not one whisper about the abolition of capitalism. Credit may be given for the standing vote for free speech and the freedom of the Press. Credit may also be given for the return of Wood as President, but for the class-consciousness of the great aggregate present credit cannot be given, as there is none due.

A real class-conscious element to make itself felt is still absent among farmers. The screen still hangs that obscures the transformation scene which provides a clear vision of the new world sought for among other workers. The farmer's stage is bedecked with sweet scented roses, the essence of which smells sweet to the nostrils of the slow moving, step-at-a-time group that point the farmers to the hose that will extinguish the fire after the house is burned.

Premier Stewart, of Alberta, made the startling admission at the Convention that our house was on fire and would end in ruin at a not far distant date. He warned us that Chinese and Japanese labor-power could be produced cheaper than Canadian labor-power, and said that the cheapest commodity always conquered the world's market. But long before Stewart's day Karl Marx warned us that capitalism would end in an international calamity. And in 1848 he made the pronouncement that the workers should unite the world over and burst the chains that bind them as slaves to a master. But Marx did not specify any single race or group of workers. By his reasoning, when capitalism matured, it would produce two distinct classes, the capitalist-class and the working-class. Present day society demonstrates the soundness of this reasoning, and the farmer must unite with all other workers, in order to squarely meet his problem.

The industrial wage-workers are rapidly entrenching themselves, and among them, the Socialists are forging the weapons that are strongest in the fight for the emancipation from enslavement of the workers as a whole. Economic classes are being held wherever possible; colleges are being instituted and some are now in use in large centres. These wage-slaves are teaching themselves History, Economics and the Sciences generally. A scientific educational program is the strongest weapon that can be in the hands of the workers for their own use.

Now, Mr. Farmer, you are being stuffed with sentimental dope and political and economic piffle by men who do not understand anything of the measure of those values you produce. You may be astonished at being told that before you can accomplish anything on your own behalf, you must follow along the same or similar lines for your own education as the wage-workers have followed in theirs. With all your organized ability to produce wealth in the form of farm produce, you are still lacking in a knowledge of the fundamentals of present-day society. Take a lesson from the wage-slave's educational program and study your position in society through his method.

GEO. PATON.

any procedure necessary apparently, is to convince a magistrate that there is ground for belief that there is such printed matter on the premises in question.