

"Thou shalt not steal," was the pronouncement of the propertied class, who imposed themselves upon the rest of society as a ruling class, and religion took up the cry against stealing, which was placed in the category of divine proscription.

But hunger and love are not suppressed by man-made morals. Those who glory in the fact that monogamy is the only sexual association sanctioned by the state surely shut their eyes to conditions that exist beneath the surface. The favorite charge hurled at socialism is that of "immorality"—yet if the mask of monogamy as it exists today is torn aside, we see among the rich, unrestrained adultery, and among the working-class the distinctly capitalistic contribution to human progress—prostitution controlled by the trust or syndicate. Because Socialists would sanction and make possible voluntary sexual association, where capitalism erects a barrier against it in the form of economic considerations, Socialism is branded as immoral. Socialists know that the marriage institution under capitalism is merely a property relationship—a means of acquiring more wealth and of bequeathing it to the children of the possessor—who thereby acquire the privileges and power that go with wealth. The essence of all morality is proscription, but the motive that inspires it is not always the same. Under primitive communism, sexual relations could not take place between the members of the same gens, which was composed of blood relations. The proscription was undoubtedly founded on the recognition that inbreeding lowered the vitality of the new generation, and as strength was indispensable in primitive society, the limitation was really beneficial to the group.

It is more than likely that the early morality or code of conduct of primitive society will in a great measure be restored when private ownership has given way to social ownership. Then once again will the needs of each member be the interests of the whole, for no group will be economically more important than another. The social tools which private greed and quest for gain have brought to perfection call for co-operative effort and mutual dependence. The wealth of the whole, being produced and controlled by the whole, shall benefit the whole. Economic influences will no longer play a part in the individual's sexual relations. The morality of the future will again be based on the welfare of the whole.

A. C.

Literature Price List

- Communist Manifesto. Single copies, 10c; 25 copies, \$2.00.
- Wage-Labor and Capital. Single copies, 10c; 25 copies, \$2.00.
- The Present Economic System. (Prof. W. A. Bonger). Single copies, 10c; 25 copies, \$1.50.
- Capitalist Production. (First Nine and 32nd Chapters, "Capital," Vol. I. Marx). Paper, single copies, 50c; cloth, single copies, \$1.00; cloth, 10 copies, 75c each.
- Socialism, Utopian and Scientific. Single copies, 15c; 25 copies, \$3.25.
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A Philosophical Retrospect.

WITHIN the capitalistic system the inequalities are of so glaring a character that even the veriest dabbler can observe them. Dull as are many workers, this glaring inequity is being brought to his notice more plainly as the system develops. But while it is easy to say "it isn't fair; it's not right or just," it takes a little study and mental exertion on the worker's part to know that he is the one who helps produce the surplus wealth, evidences of which we see on every hand.

Due to the works of Marx and Engels on the one hand, and men like Dietzgen, Labriola and Lafargue on the other, we are able to call Socialism a science.

Marx in his works on Capitalist production, laid bare the honey-pot from which the parasitic drone of society sucks his honey. By pointing out how surplus values are extracted from the workers, he laid bare the secret of capitalist "accumulation," and "thrift." For such a breach of etiquette Marx was ostracized, and was on the verge of starvation more than once.

The joint production of Marx and Engels, i.e. "The Communist Manifesto," written in 1848, contains the key to the socialist's method of explaining social phenomena and the ideas that permeate any given stage in the development of society.

The proposition set forth therein is: "That in every historical epoch, the prevailing mode of economic production and exchange, and the social organization necessarily following from it, form the basis from which is built up and from which alone can be explained the political and intellectual history of the epoch."

This is the lense through which the socialist views past and present social phenomena, and as long as we adhere to it, we need have very little fear of being led astray. At the same time, in order for us to use it correctly, we have to analyze the methods of production and exchange of the essentials for human existence.

No more do we look upon the great man as the Moses to lead us out of the land of Egypt. Herein we differ from our bourgeois metaphysicians, who are always looking for the Man, witness the attempts of the American bourgeoisie in their efforts to elect as president "Hoover, the man who knows how."

Our method of dealing with the history of mankind causes us to divide them in ethnological and political periods. Engels' "Origin of Family and State," Morgan's "Ancient Society," and Jenks' "History of Politics," will give anyone who cares to take the trouble of reading them a far different insight and understanding than will the history books used in schools. From the stage of primitive communism down to the present method of capitalist production, we are able to show the property basis of the different political states. Chattel slavery, feudal serfdom and capitalism are the names by which these political societies are known.

The Roman Empire is the classic example of a system based upon chattel slavery. Following upon its decay, and between our present period and theirs. Europe and the domination of the Roman Catholic Church typifies feudalism. The evolution of England since the days of Cromwell displays to our view all the stages of the development of capitalism and its attendant superstitions, from the Protestant faith to spiritualism. By analyzing these different systems we can see the contradictions which lead and are leading to their destruction.

Marx, by analyzing capitalism, has shown us that the inherent contradictions contained within it must bring about its fall. Private ownership of the machinery of production and distribution, once necessary for progress, have now become a fetter upon production and now retard progress. The bourgeoisie, once a revolutionary class, have now become reactionary.

Joseph Dietzgen, in his "Positive Outcome of Philosophy," says: "Progress is moral, and morality is progressive" (page 154). Hence our ideas as to the

right and wrong of certain social phenomena, which have their origin in the class ownership of the machinery of production.

Social production on the one hand, and private ownership by a small and ever diminishing few, of the things produced, on the other, are bound to lead to a state of affairs whereby our moral impulses are outraged.

When the state, which is controlled by the owners of the wealth of society, acts in such a manner as to imprison individuals because of their activities among those of their class, such actions are to be fully expected. We can hardly expect them to bestow bouquets upon those who are detrimental to their interests. If the powers that be think that by eliminating an individual here and there, they can stop the surging tide of discontent they do but express their bourgeois ideology, which still lauds the individual and individual enterprise. By virtue of this hero-worship, its opposite expression is bound to be given vent, and the individual is blamed for all the ills of society.

(To be concluded in next issue).

ORIGINALITY.

Frequently the writer has the painful experience of meeting superficial "thinkers" who deem it their bounden duty to question the originality of some articles appearing in the "Western Clarion."

These carping critics usually have anything but a profound knowledge of the subjects on which they are wont to dilate, yet they assure us that the articles are plagiarisms, evidently forgetting the ancient dictum "There is nothing new under the sun."

Although the subjects are admittedly not new, their mode of treatment not infrequently gives the reader a more or less original presentation which usually proves most helpful to further study.

View-points are important factors; the authors of these much criticised articles supply us with most acceptable perspectives.

Moreover, they are not generally written with an exhaustive intent; they customarily take the form of "digests," leaving the reader to amplify and verify the author's arguments.

A word of advice to the critical—study! When you consider yourselves competent, pray grant us the boon of perusing the product of your original thinking—your original thought. J. S. L.

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