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VANCOUVER, B. C., NOVEMBER 16, 1923

NO CHANGE ON THE WATERFRONT

AT this moment of wrting, in connection with the waterfront tie-up, there is no appreciable change to be recorded, as far as we can see, in the situation. At length, however, organized labor in Vancouver has taken a hand in the situation, and a committee appointed by the local Trades and Labor Council is stated to be now in session with the officials of the Shipping Federation.

The Shipping Federation has shown its bumpiness up to date in its one attitude, which is that it declines to recognize the International Longshoremen's Association, as such. At the same time it asks all and sundry to take note that its policy is non a non-union policy, because it proposes to give house room to a union of its own. Over the period of the strike to date the situation has come to the point where the question is shall the Open Shop policy prevail?—because all employers' unions serve only as a poor disguise for the initiating of the Open Shop policy.

The ranks of trade unionism have been torn by all kinds of policies hitherto. In view of the policy sought to be imposed by the Shipping Federation alongshore the Vancouver waterfront there is evident a healing tendency in the ranks of labor. This we take to be the answer of organized labor to the statement of The (Vancouver) Daily World the other day that since the strike was not at first endorsed by the Trades and Labor Council, that body, in attempting mediation, might well be considered to be impartial. That is surely a false hope.

We are glad to note that our contemporary—The B. C. Federationist—has at length seen fit to officially recognize the strike and to bestow its somewhat mediocre editorial blessing upon it. It is certain that a defeat for the longshoremen will reflect itself upon the unions all around.

HERE AND NOW.

CLARION readers, we are pleased to note by their comments, appear now to be commendably concerned over the register of Clarion finance and the degree in apathy is high or low—as they see it—as rated Here and Now.

ECONOMIC CAUSES OF WAR

By PETER T. LECKIE.

NOW READY

Preface by the author.

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Needless to say, such a state of mind has our unblushing approbation. We grant, of course, that if the matter of Apathy were subjected to an exhaustive analysis it would take us farther afield than Clarion finance. However, for the time, our energies must concentrate on that, and it would seem that we are on the upgrade—coming back.

Of course, as always, those whose names, real and unreal, appear on our financial roll of honour are those who maintain that incessant interest in the work on hand. By their attitude of mind we gather that the deadweight of apathy is due to be lifted, whereupon we shall all get back into stride.

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Incentive

THE more "divinely inspired" members of the working class, visioning "virtue as its own reward," are grievously concerned anent "incentive" under what they term "the Socialist system." They appear to consider it awful heresy that the factory manager and the ordinary ditcher, the genius and the dullard, the frugal and the spendthrift, should share equally in the meal ticket. And they opine, after the wisdom of the ancients, that society could not continue to exist under such errant and oppressive conditions.

"Oppressive conditions": the key to the whole objection. How true it runs to type. How brazenly it acclaims the price system that "views with alarm" every aspiration, every manifest, every movement that foreshadows social peace and prosperity and the equality of economic freedom. Mighty is the "happy dust" of tradition.

True enough, capitalist society could not continue to exist, since equality in the meal ticket implies the negative of capitalist society. And, of course, a society that denies the eternity of capitalist exploitation could not be otherwise than oppressive—to exploiters. For it would transform them into social wealth producers, i.e., into workers producing all things socially, and sharing all things socially, because owning all things socially. The wage slave is capable of great feats, both physical and mental, but none is greater than this: that he accepts his master's word that economic freedom would mean the ruin of the working class.

One is awed by the simple faith that finds incentive in job-hunting. For that is the only incentive of wage slaves. To find the job, that gets the price to buy the eats, that creates the energy to work at the job, that gets the price, etc. True, it is necessary in capitalist society. But it is also an illusion. Obviously, since job-hunting is not only increasing, but is increasingly difficult. And the necessity can only be overcome when its illusion of incentive has been destroyed.

The destruction of that illusion is the first step to freedom. For why? Because man, the worshipper of illusions, cannot forsake the illusions which experience has bequeathed to him. They can be abrogated only in the experience of new necessity. General experience has always preceded concrete experiment. Again, of necessity. Because, primitive pre-conceptions of the nature of things, and primitive misconceptions of the nature of things, have woven a web of appearance around human life and being that holds humanity by the heartstrings of desire and its satisfaction. And, in the development of those misconceptions, necessity has interwoven her inexorable law. It is on this fantastic groundwork of preconception, whereon rests the romantic idealism, that "all things work for good to them who love God." That is the specific god of time-development. And that, being faithful in small things,

are "chosen" for high place, a la Carnegie and John D., the "little wizard" and his contemporary Clynes. Not to mention in the same breath those wierd apologists of pragmatic virulence, Moore and Draper, Gompers and Herve, Noske and Branting—the "lion" of the "Socialism" that expects the capitalist class to legislate away its "right" of capitalist property. God rest them! For is it not seemly that their "god" should rest them for their redundancy? We remember Wolsley's plaint, "Had I served my God as faithfully as I served my king, He would not have left me in my need." Which, applied to hyphenated Socialism, means that it is the highest wisdom to regard the butterer of the bread. What is the use of history, anyway, if we cannot appropriate its lessons?

But to us "scum" who have no god, and whose faith is not in princes, what is incentive? We remember our diligence, for what? Poverty. We remember the master who urged us to greater endeavor—and rewarded us with unemployment. We remember the speeding master machines—that hasten us to deeper penury. We remember the toiling "hands" of industry, craftless artists of repetition, automatic with the machine, their movements regulated by the machine. We remember the number—and their hopelessness of attainment to anything but speed. We remember their age—that denies opportunity; their quality—that denies self-expression; their sex—that denies civilization. We remember the orgie of cheapening production—that cheapened subsistence to emptiness. We think of ambition—broken on the wheel of trade; of enthusiasm—dashed on the phalanxes of power; of enterprise—devoured by monopoly. We remember the war-god and his world for heroes—we see the peace-god, and his world for slaves. We remember the "empire of democracy"—and behold the empire of power. We remember the passion of glory—made peon to the triumph of Imperialism. We remember the witness of honor—made serf to the sanctity of law. And world-wide we are contemporary with "eternal justice"—in the concepts of the White Terror.

Does the slave class toil for itself? Does it reap the advantage of its energy? Does it harvest the fruits of its skill? Does it benefit by its inventions? Or profit by labor-saving devices? Can its ambitions succeed? its enterprises prosper? or its enthusiasms be fertile? Has it the culture of leisure? or leisure for culture? Can it enjoy the potential of social life? or develop its capacities? or inherit opportunity? If not, why not? If not, wherefore incentive? If so, wherefore failure? Is not failure, exploitation? Is not incentive the gain of exploitation? Does diligence not bring unemployment? Does frugality not reduce the standard of living? Does effort not deny its own advantages? Are leisure and

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