

WESTERN CLARION

A Journal of
CURRENT
EVENTS

Official Organ of
THE SOCIALIST PARTY OF CANADA

HISTORY
ECONOMICS
PHILOSOPHY

Number 821.

Twice a Month

VANCOUVER, B. C., JUNE 16th, 1920

FIVE CENTS

Manitoba Provincial Election

MANIFESTO No. 1.

SOCIALIST PARTY OF CANADA, LOCAL (WINNIPEG) No. 3

It is no uncommon thing to meet with the individual zealot in the Socialist movement who is obsessed with the idea that there is more than one Socialist Party in the field, either in Canada or elsewhere. Such individual is, as a rule, quite sure that it is his heaven-ordained mission to brush away such trifling differences as may exist between these various Socialist Parties and thus happily bring about such a condition of brotherly unity and solidarity as to weld their erstwhile puny and semi-futile efforts into an overwhelming and world-conquering force.

Occasionally evidence comes to us indicating that this thirst for unity has gone beyond the mere infection of an individual here and there. Now and again we hear of local organizations of Socialists demanding in thunder-tones that unity be the watchword and battle-cry. As in the case of the individual, these demands are made without rhyme or reason, for the very simple fact that neither poetic fancy nor the logic of science can force a condition of unity where the elements that make for such a condition are lacking.

The Socialist movement of the world is essentially a revolutionary movement of the working class. Its purpose is to overthrow the present capitalist control of industry and appropriation of its products and setting up in its place working class control and appropriation thereof.

The revolutionary action of the working class against the capitalist class presupposes a thorough and complete understanding of the capitalist system and its method of exploitation. In fact the revolutionary movement is unthinkable without this understanding. What is termed the Marxian analysis of capital and capitalist production, affords the basis of action and predetermines the revolutionary na-

ture of that action. It precludes the possibility of any other line of attack. Mathematics is said to be an exact science. The Marxian analysis of Capital is equally exact, because it is essentially a mathematical analysis of that particular phenomenon in the category of social organic types so far recorded in history.

Just as there can be no two or more schools of mathematics, there can be no two or more schools, or parties, of Socialism. The science of numbers is really nothing, but the facts relating to numbers. The results of addition, subtraction, multiplication and division can always be accurately arrived at and all conclusions proven beyond dispute. There is no ground, therefore, upon which contention can be predicated. There is no room for any difference of opinion. There is no room for compromise.

The science of economics is merely the accumulated facts relating to the production and distribution of wealth. We cannot separate this particular line of enquiry from that of mathematics, because the real facts of wealth production can only be expressed in mathematical terms. All up-to-date capitalist production is carried on with mathematical exactness. A complete and careful record of everything is kept, even down to the minutest fraction, and all of the facts of this form of production are well known to those who care to know.

As the facts of capitalist production point unmistakably to revolutionary action by the workers, the existence of more than one Socialist Party, or movement, becomes as unthinkable as the existence of more than one school, or party, of mathematics.

There is but one Socialist party, or movement, either here in Canada, or elsewhere. There may be one or a dozen calling themselves Socialists, but this does not prove them to be such. Different movements during recent times have either dubbed themselves Socialists, or been so dubbed by others, whose titles to such designation have rested merely upon

the occasional mouthing of some radicalism so intensely diluted as to throw a semi-dead Liberal into Conservative-jimjams.

To unify warring factions is to compromise their differences. If differences exist they must be warranted. For either side to a difference, or controversy, to seek unity—which in this case means compromise—is to make acknowledgment of one of two things, either weakness or deception. And neither is an attribute to boast about.

The Socialist Party of Canada has been in existence about 15 years. Its understanding of capitalism has not lessened with years. Its revolutionary purpose and spirit is even more pronounced than of yore. It has won some victories; it has met with some defeats; but it has neither won nor lost, because of having shifted its position or compromised its principles.

If there is any other movement, or party, in Canada calling itself Socialist and whose policy, or programme, or both, differ from those of the S. P. of C., if such a party, or movement, has the courage of its conviction and faith in its promises, it will nail its flag to the mast and defy the storm. Any alleged political craft, however, that is not properly ballasted with knowledge of the task in hand, and whose crew is thus without either compass, chart or rudder, will have troublous sailing in the days to come, when the social and industrial sea will be lashed to fury by the revolutionary storm.

The Socialist Party of Canada will continue to pursue the "even tenor of its way," confident of itself and confident of the future. That the party's position is sound and its conclusions correct has been amply proven in the past and will be reaffirmed in the future. Individuals may come and individuals may go, according to the dictates of their fancy or their reason, but the organization will still fly the flag of the Revolution. No compromise and no surrender.

The Function of Money

THE intricate system of exchange prevailing in modern society divests itself of its complexity, and gives us an opportunity to examine, and understand, its origin and development, as we move back along the trail of human progress.

Just exactly where, and when, primitive man found it advantageous to exchange some of the articles he possessed for others in the hands of his neighbors is impossible to say with any certainty of accuracy. The ages preceding the historical period afford scant opportunity for scientific investigation, and even long after the antics of humankind were first recorded, the history of the race, far from being one of unbroken continuity, is essentially fragmentary and largely a matter of conjecture.

How, and why, our savage forbears acquired the ideas that led to swapping one use-value for another remains, likewise, enshrouded by the mists of the ages, and can be unravelled only by reasoning deductively from the available material. Many theor-

ies concerning the why and the wherefore of man's early trading proclivities are disseminated from various quarters. Some would lead us to believe that exchange had its origin in the innate reasoning faculty of the "homo sapiens" who, confronted with a situation where a surplus of some things abounded, began to devise ways and means of disposing of that portion he could not consume for other products, possessed by adjoining peoples, which he considered indispensable to his further progress. Others advance the plausible theory that the primitive practice of giving presents, considered equal in desirability, led directly to the interchange of products. Still another deduction connects the origin of trade with the spoils emanating from the foraging expeditions of hunting and pastoral tribes who acquired a superfluous amount of some articles they needs must convert into things needful via exchange.

At any rate, though we see "through a glass darkly," while investigating the cradle of the race, and

attempting solutions of the various steps in social development, we can reasonably establish the premise that trade and commerce had not attained a very important position in human annals before the cattle raising tribes were separated from the remainder of the barbarians, and the use of various implements and weapons had firmly fastened a concept of property in the human brain.

The direct exchange of products undoubtedly preceded the circuitous form prevailing in modern capitalism. Today, in order that the operations of trade may be facilitated, some commodity, or some form of currency representing in some degree the commodity set aside for the purpose, acts as a measure of value and medium of exchange. In primitive times all operations were in kind. Goods were paid for by goods and not by money. It was convenience that necessitated the introduction of an agent between buyer and seller. In cases where

(Continued on page 8.)