

THE CANADIAN FORWARD

To Our Contributors—

The columns of The Canadian Forward are open to contributions from all friends of the cause. Though we can by no means undertake to publish all we may receive, everything, by whomsoever written, will receive careful attention.

No notice will be taken of anonymous communications.

All contributions intended for insertion, to be addressed to the address given below, and must be authenticated by the name and address of the writer, not necessarily for publication.

Subscriptions (post free)—

Single copies, 5 cents; three months, 25 cents; six months, 50 cents; in clubs of six, \$2.50; twelve months, \$1.00; in clubs of six, \$5.00; United States, Great Britain and other countries, \$1.50 a year.

Advertising Rates—

Advertising in this paper is charged for at one standard rate, viz.: 8 cents peragate line (\$1.12 an inch). For rates on contract and agency commission, application should be made to the Business Manager. Locals and Executives desirous of advertising meetings are given a special rate.

Correspondence—

All correspondence should be addressed to Business Manager, or I. BAINBRIDGE, Dominion Secretary, The Forward Press, 361 Spadina Avenue, Toronto, Canada.

Vol. 1, No. 17

TORONTO, CANADA

July 10, 1917



If laws are to be changed, then the people must do the changing.—Sir Wilfrid Laurier.



"CONSCRIPTION OF MAN-POWER" NOT CONTINGENT UPON "CONSCRIPTION OF WEALTH."

Conscription of Man-Power cannot logically be made contingent upon conscription of material resources. There can be no true analogy between human life and the inanimate products of its own creation.

To take the affirmative is to barter a man's soul for something of considerably less value than itself. "What shall it profit a man if he gain the world and lose his soul," (his life).

No Equivalent Exchange Between the Laborer and His Inanimate Products.

To assume that there is an equivalent exchange value between inanimate things and the life of the human specie, serves only as a demonstration of mental depravity, and enslavement to a tradition that has long been out of harmony with the qualities that make for intelligent human association. **The Capitalist State and Wage-Worker.**

What then is the relative position of the worker to the present State?

The State, as we know it, is the State of "Wage Slavery," in which the producer is subordinate to the non-producer. It is not his State, but his masters, consequently he has no moral or material obligation in its maintenance. It makes little difference who owns it—or rules it, so long as the workers upon whom it depends do not. So long as this continues the relative position of such workers must inevitably remain antagonistic to the present order of things.

Morals Reflected From the Ownership of Property.

There is much to be said for conscription of wealth, on the ground that all moral qualities rest in the last analysis upon an economic foundation. And accepting the thesis that to him who owns, rests the moral responsibility

of the preservation of that ownership, even then conscription of the material resources of the country are not compatible with the conscription of the laborer.

A Conscription Fallacy, Not Rent, Interest, Profit.

This is based upon a popular misconception as to what conscription of wealth is, and implies. The passage of such an act does not imply the conscription of Rent, Interest, and Profit, the cause of our present social unrest. No; this can probably better be carried on with the suggested measure than without, in so far as it would centralize profit in Government by the same body of profiteers who exert such a baneful influence at the present time, and we have not the slightest doubt that it could be done more efficiently, and at less cost than under present conditions.

Government Ownership Based Upon Class Interests.

It has yet to be proven that the employees of the Government in the Post Office, or under the Hydro Electric Commission receive the full social value of their labor power. True, they may be relatively better off than their brothers in private or corporate owned industries, but the fact remains that they are being exploited by the Government; and those who receive the greatest benefit are the people who use these utilities most in getting cheap service, not the general public.

The conscription of wealth is necessary to the capitalist state, and only presages the coming of "Social Democracy"; not the arrival—but the means to that end. In the last analysis the effects of wealth conscription will be gauged, only by the degree of control exerted by the workers upon the administration of those things coming under State control. The benefits that would accrue to labor with the conscription of wealth under the Borden-Laurier administration would be similar to the soup kitchen philanthropy practiced by so many charlatans and social humbugs.

Conscription for Slaves, Not Free Men.

It might be inferred from my reference to moral responsibility (re ownership and conscription as presaging

the coming Social Democracy) that it is a contradiction to my preliminary thesis "There can be no true analogy between human life and its inanimate products." This is not so, however, for with my economic foundation theory is implied a great deal more than conscription of wealth. It implies the social ownership of wealth, the abolition of rent, etc.

With this an accomplished fact conscription of man-power dies a natural death. The venue of this war, and its design in the master mind ceases to exist. Once you destroy the incentive to steal, or to preserve stolen property, the continuation of this struggle would be the depth of criminal folly.

And for possible future wars (admitting the possibility) conscription of man-power would not be necessary; the people would respond spontaneously; they would rise to defend their glorious heritage without coercion or threats. Many do voluntary fight today for interests not their own. Under Socialism all will have equal rights and obligations, consequently all would stand in defence of those material conditions which guarantee the liberty of all, and the slavery of none.

Usurpers.

The Government has no mandate from the people for either the conscription of man-power or wealth. They are guilty of gross perfidy. They are despots—not representatives. Democratic government is government by the people for the people. Now is the time to lay the foundation of a true democracy.

A REPLY TO MR. DOUGLAS

(Continued from page Two)

complete the full-dress suit of fulsome-ness. The other parades in technical terms sealed by the stamp of assumed authority and is very religiously inclined to "joint stock company ethics." Both are concepts of the grossest selfishness, cultivated to a fine art. Both are intangible, yet the immaculate potency of each is as vast as ignorance with the great majority of toilers, and the callous arrogance of the educated, because they are the privileged minority. Hence, the need to analyze every phase of our established institutions; but I don't see how that can be done even with the use of plain English without logic.

May I ask, is capital really a manufactured article, and does it wear out? It is not a manufactured article. "Capital" is an historically produced "product of production," and by mere assumption enters into all forms of commodity values, and yet, this assumed immaculate potency is absolute impotency in all its concrete embodiments apart from the magic touch of intelligently applied "labor power." This ghostly omnipresence has no existence apart from applied "labor power." We may look through the eye of popular political economy and see this historically produced "product of production" called "capital," in its immaculate function, incarnating discarding all concrete, yet unlike forms of exchange values, which are created by socialized labor based on social necessity. But the sum total of capital, much less the sum total of wealth that embodies the virtue of labor done, is indeed a small per cent. compared with even the sum total of capital and wealth assumed to exist, and the much doubted fact is, that all beyond the above-mentioned per cent. is deceit, fraud, and slavery, scientifically applied.

Owners of capital are not essential to the common weal. A socialized faith based on the necessities of social life is simple and understandable and could discharge every obligation to labor socially necessary. But this faith equity hoped for, for labor done, has nothing in common with Capitalism. Obviously the atonement as-

sumed in the private ownership of capital embodies all essentials to manufacture slaves. The ownership of wealth, that is, credit for labor done, would never get lost or wear out in the manifold and multiforms of exchange values, and would automatically adjust themselves if shorn of the privilege to assume a personality and dictate the mode of production.

In conclusion, I would ask what economy can be found in talking about the eternal values of land, which, apart from labor power, has no meaning. Capital applied in selling "fire water" to the Redmen for skins in the early colonial days, is no doubt, very active in Canadian finance to-day, but where are the pelts?—perished. Mr. Douglas knows that the history of finance proves the phoenix-like expansion of capital, that is, selfish desire plus authority with materially increased liabilities of the banks to the public. And there is no gain-saying the fact that the financial machine of this capitalistic system had reached the precipice of self-destruction in 1913, and then (oh hell) the vicarious sacrifice of useful life and labor, for the vicarious ownership of capital staggering in drunkenness with the success of its own audacity—to wake up. I hope the common-weal. Even now, all capitalist institutions are flourishing, while labor is being cheated and done to death. So let us call a halt. Let useful necessary labor speak—it will remove competition and conflict, over what ownership of the earth and capital (want) but do not need.

"Thus saith a voice from the fog."

THE STOLEN GOD.

By Gerald J. Lively, Islay, Alta.
They took him and clothed him in purple and gold,
Setting him high on a throne.
Deck't him with jewels, and gave him a sword
And called him a god of their own.
Then they wrapped him around with fable and myth,
With magic and mystery;
Gave him a cross that was jewels and gold—
They knew not the rough wooden tree.
They fashioned a god who would do as they bidd,
Set him on high to obey.
When they wished peace he was high prince of peace.
War—and their god echoed slay.
Then brought they the image to where I was bound,
Fettered—a slave—to the sod,
Bidding me worship the thing they had made,
My masters' most dutiful god.
But, oh, I grew sick of the purple and gold,
Sick of a symbol and name,
For though they have taken the sign of my woe
They left me with all of its shame.
And oh I grew tired of the cold god they brought,
Tired of the promise to save,
When I saw through the trapping of lies and old time
The form of a Crucified Slave.
The night of the Pit settled down on my soul
Blotting the light from the day,
For I saw they had murdered a promise of life,
And stolen a Saviour away.
But whispers came down from the Greater Outside,
Sang through the gratings and bars,
Filling my soul with the Doubt of the gods,
Hunger, and Hope, and the Stars.

PRUSSIANISM IN UNITED STATES.

Street meetings broken up. Speech suppressed. Man thrown into prison and refused bail. American Socialist, Appeal to Reason, and other advocates of the truth suppressed.
This is "D. Mockracy," as she is spoke in Uncle Sam's domain.