

B. C. ELECTION LETTER.

BY J. D. HARRINGTON.

Editor's Note: In connection with the B. C. Provincial Election of 20th June "The Province" (Vancouver) carried a column wherein the "Political issues of the campaign" were discussed by the various candidates nominated. The following appeared on 19th June.

In conning over the reasons why I should be elected I made the lamentable discovery that in cogency, force and numbers they are far outweighed by reasons why I should not. It occurs to me that I might advance them.

I notice that meetings at which I speak are reported in the local press and all the speakers are duly mentioned, but concerning me, the reporters have eyes that see not and ears that hear not, or the city editors have instructions that wot not; my name never achieves print.

If elected I should be compelled to foregather under the same roof and associate for too long a period with the choicest gang of rascals ever assembled; taking their own charges and counter-charges as evidence, which, in my opinion are of greater validity and better substantiated than were those for which six members of the working-class were sent to jail in Winnipeg, the year of democracy, 1919. Which would be bad for me.

My election would have the calamitous effect of driving capital out of the country, so we should witness the sad spectacle of, say, the owners of the C.P.R. and the Premier mine packing their property over the hills and far away to some country where the mind of man is still in that stage which sees the supreme tragedy of life in the murder of cock robin, and considers the single-handed capture of a dozen Spanish galleons but a trivial affair.

My election would further suggest that such regions were getting scarce. What with Russia, Great Britain and France no longer safe for democracy, the poor capitalist knows not where to lay his plant.

This would be bad for business, and as business is at present just as bad as it can be, if we are not careful we are likely to be tearful.

My election would be a horrible example to all politicians as, so far, it has cost only two city pay station phone calls. The return of a politician so parsimonious would undoubtedly have a disastrous effect on those good spenders who, in spite of hard times and frugal reputations, are squandering good Canadian dollars with the same prodigality that a coal-oil Jonny would squander German marks.

This would be bad for business.

If I am elected it would indicate that the working class is approaching maturity, they being destined to take charge of the world: Because their great numerical strength will permit them and their great economic stress will compel them. Having no property—and accordingly no local vision—they are free to recognize that their principal troubles are due to an antiquated social system of production and exchange absolutely dependent upon credit stability and positively lacking in credit stability. And that graft, freight rates, elevators and railways are as dust in the balance.

That society moves according to laws, as constant as those which guide the cosmic populace through interstellar space. And that the world can be labor's and all that therein is.

All of which makes manifest to the intelligent voter that I am no more worthy of their suffrage than the beamish boy who slew the Jabberwock.

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"MATTER IN MOTION."

(Continued from page 5)

Today, the international domination of big capital is finding its political expression from the capitalist viewpoint in the League of Nations or World's Court.

Its anti-thesis, or proletarian viewpoint is centralizing under the banner of international Communism. Thus the highest product of evolution, mankind, and his motions can only be understood, when brought into relation with another form of matter, molded and fashioned by him in his struggle for existence: the machine.

Thus it is a form of matter in motion as also is the consciousness of mankind. Therefore can we say with all truth that it is not the working out of a divine plan nor the consciousness of man that determines his being, but his social being that determines his consciousness. This being so, it follows that as our ideas are determined by our surroundings, so must be our actions.

We are not free agents, nor are we simply clay possessed of a small modicum of divine mind. We have no free will, for our will, like our ideas is determined by conditions over which the individual has no control whatever. Units of a greater and continually growing social whole, we are subject to that social whole. Our consciousness is a social product and grows in conformity with the development of society.

Therefore, the last expression of class antagonisms can only vanish—the friction that now acts in so retarding a manner, to the more rapid growth of the power of man over nature will only be done away with—when the machine has brought into conflict the final and most complete form of this conflict—international capitalism and international communism—and the triumphal conquest of the latter.

The trail is blazed and the path determined wherein we shall tread. Likewise the growth of our consciousness. We are matter in motion.

J.C.

SHOULD WORKERS THINK.

(Continued from page 3)

of Syllogism, as Jevous remarks and as already indicated in our article, are exactly similar to the axioms of mathematical reasoning.

This same Jevous himself, (of "spots on the sun" caused industrial crises and "final futility of final utility" fame) devised an engraved scheme upon an ordinary school slate upon which logical problems could be done again and again by striking out with a slate pencil, the excluded conclusions. He next devised a logical system with slips of wood furnished with pins whereby they could be picked out and thus, as he writes the logical problems were solved by the hand rather than by the head. Finally, about 1869, he invented a genuine logical machine with keys like a piano and exhibited it at the London Royal Society.

The more machine-like our reasoning processes become, the less likely are we to reject—however much we might object to—any unpleasant conclusions arrived at. That Oriental, recently mentioned by the editor, who called the items on the credit and debit sides of his ledger, the "good and bad figures" might not like the latter any more than most of us do; but, if they were accurate, he would have to swallow the dose, however unpleasant the taste!

To conclude, as a weapon in the struggle for their Emancipation, the workers need a grasp of Logic: not in order, like the Medieval Schoolmen, to play themselves with it, but for use in deadly earnest. They must also become so familiar with the surface as to be able to treat it, in the spirit of the proverb, with a certain judicious measure of contempt.

To that end, two books, along the lines of those of Jevous', seem to be needed. One might be called "The Workers' Primer of Logic" and the other "The Workers' Logic."

And here too, we might well take a hint from Archbishop Whately who, when he aroused Britain with his Logic Revival, also deliberately used his book as a powerful propagandist instrument on behalf of the Church to which he belonged.

We Socialists would have to act similarly with

our logic text-books, for they must be replete with striking arguments and examples in support of Socialism, as well as calculated to bring all minds upon an internationally extended scale, up to a universally recognized high advanced standard of outlook and thought.

After all, it is the ignorance, follies, illogicalities and mental crudities that keep so many of us apart and create a great number of the strong prejudices entertained against "foreigners." And also, as Burns says, writing about those fruit and flower-like complexions which the advertisement asserts "one loves to touch" let us not forget that:

The charms o' the min', the langer they shine,
The mair admiration they draw, man;
While peaches and cherries, and roses and lillies,
They fade and they wither awa', man.

JURISPRUDENCE, ETC.

(Continued from page 2)

court of justice in cases of conflict. Is it now possible for the parties to agree not to do this? No; such an agreement would not receive the protection of the proletarian state, for the proletarian state accords due weight to the fact that the stronger can always force the weaker to engage not to appeal to the law.

These are the principles upon which our Code of Civil Law is built up, and which differentiate it so sharply from the civil law of bourgeois countries.

For us the Code of Civil Law was chiefly necessary for the reason that, the new economic policy is in reality nothing else than a carrying of our war on capitalism into the camp of economics, after we have succeeded in completely routing capitalism in the political arena.

The Code of Civil Law of the R.S.F.S.R. possesses a form rendering it at once and the same time an instrument for facilitating private initiative in commerce and industry, and an instrument serving the proletarian state in its work of combating capitalism; and, finally, it gives organized society the possibility of obtaining supremacy over capitalist economy, that is, of carrying out the material task of the proletarian revolution.

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