

MOBILIZATION FOR THE CLASS STRUGGLE

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this principle what has become of the great changes predicted? Those who shouted the most about them are the most anxious to hold back. "Wait and see" is now the cry of those who were before crying "Carry on." It is obvious the basis of freedom has changed since those days. Great changes are in view but not in the way originally assumed.

As the standard of freedom falls from the hands of the capitalist class in order that they may hold aloft the true banner of their class interests, "Repression," the new standard, is unfurled for freedom, and as the eyes of the people look upward to see this flag that now challenges all the forces of repression they see that it is Red. The battle of Democracy is on, and it is this struggle that is ushering in the great change. Behind this Red Flag is being mustered the Iron Battalions of Industrial Democracy and their cry is now "Carry On." The great recruiting expert, General Economic Conditions, has not his equal in any period of history, and his mobilization orders are being carried out day and night. The battle ground is vast, but in every area the forces are preparing and the drilling is so unconscious to many that they do not realize that the Class War is on. No sound of cannon is heard, except in the skirmish on the Russian front, and occasional manoeuvres arising over the conditions prevailing amongst various units of this great army. Trained experts in the Class Struggle are watching all movements, and some of them are held captive in the dungeon of the enemy. The spies of the enemy are active in all quarters, but as all those forces are coming into being openly in the sight of their masters their services are useless. No sensational posters promise the impossible. The possible is the objective—the ownership and control of the means of life.

Has General Economic Conditions appealed to you? H. W.

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.

Slave of the Farm. Single copies, 10c; 25 copies, \$1.50.

Manifesto, S. P. of C., single copy, 10 cents; 25 copies, \$1.50.

Red Europe. (F. Anstey, M.P.). Single copies, 50c. Ten copies or more 30c each.

The Story of the Evolution of Life. (T. F. Palmer). Single copies, 10c.

Evolution of Man. (Prof. Bolsche). Single copies, 20c; 25 copies, \$3.75.

The Nature and Uses of Sabotage (Prof. T. Veblen). Single copies 5 cents, 25 copies \$1.

Ten Days that Shook the World. (John Reed). Per copy, \$2.00.

The Criminal Court Judge, and The Odd Trick (E. B. Bax). Single copies, 5 cents; per 25 copies, 75c.

Evolution of the Idea of God (Grant Allen), 55c per copy.

Ancient Society (Lewis H. Morgan).—\$2.65.

Origin of the Family, Private Property and the State (F. Engels)80c

Value, Price and Profit (Marx)—Single copies, 15c; 25 copies, \$3.25.

Feuerbach: The Roots of the Socialist Philosophy (Engels)30c

Make all moneys payable to E. MacLeod, 401 Pender Street East, Vancouver, B. C. Add discount on cheques.

Introduction to Sociology (Arthur M. Lewis), \$1.75.

W. A. Pritchard's Address to Jury, 25 cents per copy.

(All above post free).

Anent the "Clarion."

THERE has been some little criticism, lately, regarding the clarity of the matter appearing in these columns. Such criticism is quite in order. With an open mind on all subjects, we are perfectly satisfied to apply to all subjects the acid test of logical reason.

We do not shun, or ignore, criticism—especially such criticism. For if, as is alleged, the matter published in the CLARION, is beyond the comprehension of the worker, then to continue writing and issuing such, were the height of folly. We do not appear in print (as has been mildly suggested) for show purposes. We have an entirely different goal in view, and, as far as the light within us will permit, we steer for that goal, with an earnestness of desire, and a doggedness of purpose, which we would gladly see spread over a goodlier company—critics included. That goal is the education of the workers in the fundamentals of social organization.

One objector has stated that it would be easier and wiser to refer the student to the masters on sociology. I agree that it would be easier—and that is the course most of us follow. Whether it is wiser is a question of relationship—the decision of which does not rest with us. If the average worker does not care to put forth an effort to understand the "Clarion"—which is simple and general, what reason is there to suppose he will wrestle with the masters who are abstruse and particular? If his intelligence collapses before a definition of a straight line, how will he fare when he faces an equation of Marx?

Herein lies our main issue with the critics.

The CLARION is not an organ critical of this or that phase or epoch of society and its development. Its purpose is not even primarily to show the worker his class position in capitalist society.

Indeed the CLARION cannot do so. The aim of the CLARION is to educate the workers correctly, and as diffusely as possible, on the essentials of social organization; to point out the evolution of society from age to age; to demonstrate the causes productive of such vital changes, and reveal the laws through which those causes operate. The knowledge thus gained, becomes the key to the mysteries of capitalism — to unravel its complexities and discords; its inequalities of class and wealth. When the understanding of the worker is clear on that evolution, and his interpretation of those causes correct, he will, at the same time, clearly grasp the meaning and operation of contemporary society, and abundantly realize his slave status in its vaunted democracy. Then, but not till then.

The idea that the worker is a slave in modern society, is by no means a self-evident proposition. It is, on the contrary, the conclusion of a long and patient analysis, not merely of one society or epoch, but of all known forms and times. And the study of prior social forms was necessary, to give the clue to the secrets of social transition, just as only a clear comprehension of the present can indicate the trend of the future. It has been said—somewhat ineptly—that all the worker requires to know to attain his freedom is, that he is a slave, and that he is exploited at the point of production. Quite true. But, under present day circumstances, with capitalist dominancy in all fields of activity, in all channels and sources of information, the matter appears as a mere result of various efficient causes, and finally drifts off into the cloud mists of idealist reform.

The understanding of the fundamental is, therefore, of first importance. For, just as phenomena, in whatever branch of science, are correlated in unbroken sequences of causation, and utterly unintelligible in isolation, so the phenomena of the body politic can only be interpreted in terms of its essential fundament, and comprehended, alone, through the nexus of cause and effect.

Always has man followed the vagary of detail: always has he been baffled by its illusion. Primitive

man found many languages, and explained them by the phantasy of Babel. Primitive man observed the sun circling across the heavens, and gave us geocentric cosmogonies. By lake and plain, primitive man marked his dodging shadow, and conceived the principle of duality. He found himself adrift in the mysterious spirit land, and laid the bounds for the ghastly tragedies of religious sacrifice. Man watched the wandering stars, and said they were impelled by spirits. Man saw the falling body and accounted its fall to its weight. He stated the theory of air pressure by saying that nature abhors a vacuum. He alleged that the universe was static, and men have rotted in dungeons for doubting it. Wisacres in the British parliament argued that a railroad train was an impossibility, and endeavored to impede the irresistible march of social progress. And all of them were wrong. Wrong, not because they were fools and blind, but because they lacked knowledge on the fundamentals that are essential to establish a true conclusion.

It is because of this human peculiarity to chase shadows, to regard phenomena in isolation, that we are compelled to go over the course of social evolution, in our endeavor to educate the proletariat to social understanding. We must show that social conditions change, not because of idealistic inspiration, but because of the social dialectic of production, since it is impossible to convince society through the aftermath of developed detail. We must make the ground plan of the social fabric clear or the superstructure cannot stand. Surely the last five years have proven that beyond cavil. The powers of state, the sagas of tradition; immemorial custom, and class desire; idealist schooling,—even social sentiment, are all lined against us, all deny us a hearing, all thrust aside the material realities of determinism. Therefore must we wait and explain, wait till the mills of the machine age drive society to foredoomed revolution.

Not the CLARION and its scribes which will bring revolution, but the social forces capitalistically developed to their fullest expansion. Not the CLARION that can educate the proletariat as to its degradation, but the utter destruction of class sentiment, of inherited tradition and false philosophies, through the powerlessness of capital to render to society even its necessities. But the CLARION may soothe the sufferings of society in travail. Its message may be as oil on the stormy seas of transition, and the bread we are now casting on the waters may return to us again.

In conclusion, let us say, the columns of the CLARION are open to all who care to expound the philosophy of Socialism, to all who welcome the advent of social society. Their co-operation is invited. They will be received with open arms, and their exemplars will meet with an hospitality to be found in no other publication.

All speed to their pens; all power to their efforts. R.

RUSSIAN PRISONERS.

The daily press announced on the 26th July, that the 15 Russians held in Westminster under the charge of belonging to an illegal organization were to be deported to Vladivostok via the Pacific route on the 29th. The following telegram has been received in reply to ours:—

Ottawa, Ont., July 28.—E. MacLeod, Vancouver, B. C. Replying your wire Minister Justice Department has been negotiating to secure guarantee of safe conduct of deportees to Eastern Russian territory. As matter not yet arranged to our satisfaction deportation has been delayed until we are assured safe conduct arranged. W. D. SCOTT.

NOTICE.

The postal address of the Alberta Provincial Executive Committee has been changed from Box 785, to 10016—93rd Street. Address Comrade J. F. Maguire, Secretary.