HABITAT
Rationing of Freedom of Speech

Also in this issue:
Exploitation and the Market Place
Vatican Poverty?
NDP Shortcomings
Prophesies
African Turmoil
Science Huckster
William Blake
Christianity and Socialism
Marches and demonstrations have been held in front of the British Columbia legislative buildings to protest some huge price increases by the former Social Credit government involving some nationalized services. A profusion of bumper stickers have bloomed with simple rhymes such as, "Don't Blame Me, I'm NDP," and "Stick it. In Your Ear McGeer." McGeer is the cabinet minister who announced large increases in the Insurance Corporation of B.C. compulsory auto insurance premiums, allegedly to make the corporation's books balance. In this connection a new expression has evolved in recent years -- "rip-off." It applies to any and all cases of overcharging or price-gouging and implies that the "Something for nothing" process has taken place or that someone has appropriated wealth from another. "Rip-off" has been applied to mass media accounts that perpetuate the myth that the only existing exploitation is classless. For instance, if the owners of oil companies raise the price of their commodity beyond a "fair" level, then it is claimed that both classes are robbed equally, rich and poor. This political fantasy helps to preserve the equality of capitalist society. Naturally "rip-off" is used by thousands of B.C. workers to describe the 2 to 5 hundred per cent, increase in some cases, of the cost of auto insurance premiums. Indicative of the low real wages of many workers at any time, regardless of the label on the governing political party, is the fact that this increase in auto insurance solved the parking problem at the University of Victoria as many students were forced to sell their old clunkers or put them up on blocks. This has happened to many other workers, especially the young, whose accident rate reflected even higher premium increases.

The raising of daily nominal hospital payments by patients and a 100 per cent to 200 per cent, upping of ferry rates are the other notable examples of the theory that the Social government has been added to big corporations as exploiters of workers through monopolistic price-gouging.

In 1976 living standards of hundreds of thousands of workers have fallen due to having to spend more of their annual wages on those government controlled commodities. They are convinced that the former NDP government was the workers' friend because it charged low prices for these services. This notion bears little resemblance to reality. The fall in these workers' living standards is also a marginal increase in their basic poverty. Changes in degree of this basic factor of workers' existence are far less important than the condition itself. This condition is the vital factor that workers tend to ignore or accept as being inevitable. It usually allows for no surpluses or savings of consequence. As a letter-to-the editor writer put it:

"... The everyday car owner lives at about the limit of his or her income and consequently has to cut back on other purchases to pay for the insurance."

This inevitable condition of capitalism is one workers should investigate. It seems many "living beyond their means" and is a consequence of the wages system. Delving into the meaning of the word "employment" it will be found that a certain amount of physical and mental energies that the majority deliver to the bosses in the mills, mines, stores and factories, etc. is a commodity as is sugar, oil, or soap. It is produced for sale. On the average its value is expressed in money wages and these correspond roughly to the maintenance or wages of the worker, food, clothing, shelter, education etc. Being a necessary part of the profit system, the wages system functions in such a way that when the worker gets a certain value for his energies, the owners get a "surplus value" that is, they appropriate values the worker has produced above the value of his labor force. This is the source of all profit, and the method of the expansion of capital from Irkutsk to New York, is Peking or Havana.

This is the reason why the wages, salaries or fees income of the working class can never equal the desirable goodness that capitalism does not available. It is because the workers sell a commodity, whose value is determined by the living wage necessary for that commodity's reproduction. Therefore, the workers are exploited at the point of production. All that can happen at the market place, at times, is for the workers basic deprivation to be either alleviated or worsened, according to supply and demand or temporary manipulations of governments. The consumption shortfall is a built-in feature of the system. It should therefore be seen, that merely because some governments raise prices, or devalue currency which causes price increases it is nevertheless a fallacy to consider governments of
different inclination to be friends of the working class.

It ought to be obvious how superficial it is to blame the present government for a change in degree and praise the previous one for maintaining the poverty norm. The NDP ran capitalism while in office, and, as noted previously, capitalism is the root cause of deprivation. If the workers had a better income position than barely making ends meet under NDP capitalism, they would not have been bothered much by the increases brought by Social Credit. This is not to be interpreted that wages and conditions can be achieved that would enable a full life for the oppressed. The present condition of the majority is a pre-condition of this class divided system.

Bennett and Barrett deserve to be called the poverty twine, not their poverty of course, as they seem to suffer none, nor that of the owning class they represent, but because their's along with all other parties except the Socialist Party of Canada, represent the poverty of political knowledge among the workers as to the sources of this biggest problem that afflicts them.

Hopefully, this too brief analysis will illustrate why protesting price rises is useless. Conversely, it may show why conscious political action to elect governments for no purpose other than to convert the means of life from the monopoly of a few to the common property of mankind is relevant.

The tools, resources and the willingness by most people to work creatively and live, exist. These factors are not allowed to be used by society because of the present system. Free according to ability in the form of free voluntary work, and to each according to need, via free access by all to what has been produced will be the norm for the common ownership of society. It can replace the present system, but not by acting against superficialities, or system like exploitation in the market place.

William Blake and the Limitations of Capitalism

William Blake was a late eighteenth century English printer and poet who printed his own illustrated poems. He had tried to get them commercially published but they would not sell so he used his professional training as an engraver to print them himself. (Somewhat analogous of Palmer.) The reason his works didn't sell was because his ideas were opposed to those generally held at the beginning of the industrial revolution.

Blake stated that reason and logic was what bound people to a life of unfulfillment. He despised Newton, Locke and Voltaire because they set rules which were thought to be all encompassing and thus set boundaries for human experience. Newton was seen as the prophet of doubt because he said that only through experiment and reasoning could the world be properly known. In a way Blake was justified in his condemnation because a clear unified perception of the world is distorted by government ideas of logic. After all if something appears logical it is only because we have trained ourselves to expect to see it that way and if something illogical appears it is only because it has no place in our preconceived ideas of how things should be. This may be why society is so incomprehensible to many of today's wage slaves who cannot imagine anything other than a class divided society.

Blake saw the church as an oppressive institution because of the moral code it supported as eternal law.

Blake's own words: An Answer to the Parson states his opinion of the rule of religion.

Who of the sheep do not you learn peace? Because I don't want you to shear my fleece.

Moral control, of all sorts, was considered to be evil. It stopped people from exercising free will and being totally self-responsible. In Blake's own words:

You never know what is enough unless you know what is more than enough.

Moral control did not give people freedom to experience their full potential. Laws are only necessary where people are acting in a manner not beneficial to society and Blake should have seen that as long as people do not have equal access to the wealth of society that they will always behave in a way necessitating the imposition of restrictions by those who do have control of the wealth.

His only solution to the problem was for each individual to evolve individually and he emphasized the power of the imagination in freeing oneself from the mundane life. His belief that what was the Christian heaven was really hell and that he would prefer the sensual delights of a Christian hell points out that he felt everyone should be allowed free expression of their desires. Free expression especially of material desires cannot exist in a society where the vast majority of people are not allowed more than resources to be used by the capitalist class for producing wealth. People no matter how hard they try can never completely divorce themselves from society and until society changes people will not change. Society can only change when this majority, the working class, takes conscious action as a class to bring the present system of class ownership to an end.

G.H
Habitat and Socialism

In its publication "Background to Habitat," this U.N. Conference outlines a series of objectives, among which are these central themes:

1. To recommend national approaches to solutions to improve the quality of human settlements; solutions that have been tried and found to be more or less successful.

2. "...Provision of a minimum standard of housing ... and services to the most deprived segments of the population..."

3. Devise reasonable targets for the reduction of suffering and elimination of unnecessary misery, including starvation, among the least advantaged.

4. Reverse the trend to polluting the environment and dissipating finite resources.

The Socialist Party must question how these proposals stand in relation to the available material and man's productive potential to provide a full life. The question should be answered by examining each of the four themes.

Human Settlements

The concept of a humanitarian quality within urban conglomerates is debatable. The world's existing cities feature the greatest misery statistics, of the visible tip of the iceberg of existing cities feature the greatest misery statistics. The obstacle was not an accidental neglect, but merely a consequence of the industrial needs of today's social order. As Habitat's theme book notes, they were nonexistent in previous ages. Experiments aimed at small, pleasant towns have been found impractical because of excessive transportation expenses. The obstacle was not man's physical and mental inability to devise happy communities. The obstacle was monetary only. Habitat's suggestion, then, is not to abolish such inhuman concentrations, but merely to make them less miserable to those who are compelled to attempt survival within them.

Housing

The same gradation of an extremity pertains to Habitat's recommendations for shelter for the deprived. In many Third World countries, the aim is to elevate squatters from sticking, cardboard boxes to Kenya survivable ten-coum, concrete block shacks with minimal electric, water, and sewage facilities, are proposed. An expert in Ghana has suggested mud and thatch as the cheapest materials for housing the deprived of the country. Planners from South America have suggested that new shelters for the poor be clustered around factories, before squatters a.m.; the edge of cities are razed. This kind of progress would cut the expense of getting the workers to the jobs that keep the poor poor and ultra-rich rich.

In the cities of fully industrialized nations, most workers are under a mortgage* or pay more than one-third of their income for one title deed in the whole country. Greater Vancouver has 3,000 new houses that are going in the midst of a "housing problem." (Vancouver Sun, April 17/76). This situation should be conflict with Habitat's narrow concern about helping the most "deprived" for there are billions crowded into tumble-down living quarters who are more unfortunate than Vancouver workers.

In none of the background literature for its conference has the United Nations mentioned the existence, within all countries, of an upper class who live in quiet, spacious, luxurious splendor, while the most deprived are, at least, sufficient to provide a happy though indolent life for about ten per cent.

Human Suffering

The "Background" pamphlet clearly states Habitat cannot be asked to guarantee the happiness of every individual. The Conference merely concerns itself with the "reduction of suffering" and the "elimination of unnecessary misery" (Appendix added). Again, the polarized limitations of the Conference's aims are revealed. The suicide, alcoholism, poverty, mental illnesses and crime barometers, maintained by all countries, reflect the insecurity and deprivation of the masses. These miseries hardly brush the privileged part of the social scene.

Pollution and Limited Resources

According to some of the U.N. and other experts, the world production of goods and services could be increased many times over with virtually no pollution and no depletion of resources. Habitat is merely concerned with keeping pollution down to a survivable level, and concerned with cheaply available or profita® raw materials and energy. Clean water, concrete shacks, and jobs for the Third World's deprived can end dysentery, but will rarely step these people up to mortgages, ulcers and mental illnesses. Within Habitat's limitations they will remain deprived. The rich, for whom they produce, will become richer.
Habitat Aims and Full Potential

If all that the limitations of Habitat's framework of study can aim for is a society of minimal housing, only reduced misery and a survival level of pollution then this is a framework of study with limitations that socialists cannot accept. In limiting itself to so-called solutions that have been tried and found to be more or less successful Habitat restricts its perspective to the present world social order. Within this limitation it is inevitable that Habitat abides only with effects. Such restrictions will not permit it to delve into the root causes of world social problems. If the mere simplicity of it were not enough, the past frustrating futility of Habitat type reforms should be ample evidence that a social order primarily motivated toward production for sale and profit cannot simultaneously be motivated to satisfy human need. If worthwhile food, clothing and shelter for mankind are to be mankind's prime concern, and it should be, but the productive machinery that could accomplish this aim is hobbled because those in need cannot afford to buy, then production for sale is a barrier to human happiness. If prudent use of non-renewable resources is desirable, as it should be, and crippling and wounding is something to be avoided, as it should be, but competition for trade routes, raw materials and markets, resulting in high waste of non-renewable resources and frequent killing, crippling and maiming, then competition for markets is a barrier to normal human aspirations. A search should therefore be made to find a social order embracing human aspirations and devoid of the present atrocity.

The Socialist Solution

It is unfortunate that there exists an example of the desired social order. The Socialist Party of Canada does have a theory for such a society. For its theory to be sound it must harmonize healthy human aspirations with available potential. The Socialist Party of Canada reasons that in future society if the machinery of production and distribution is to serve all mankind, this machinery must become owned by those it will serve -- all mankind. In such a society for productivity to be free from the fetters of the "for sale" limitations the results of this productivity must be freely available without price. The potential is virtually unlimited in terms of science's ability to explore new sources of energy and materials.

Those who think a search for a better society is needed and want to do something about it should find out more about the Socialist Party of Canada.

Habitat Forum

A great number of participants have great hopes for the needs of mankind through the Habitat Forum. Most of those needs must be satisfied by a considerable amount of human energy. To gauge the much likelihood Habitat can aid in the realization of these hopes could be gauged in its dispensation of something of which the cost is minuscule or nothing.

Rationing of Freedom of Speech

The Socialist Party of Canada was scheduled, on the Habitat program, to have an address at 5 PM June 4. When a delegation of four arrived at 9:30 AM they took a little time to penetrate a small wall of secretaries in the Administrative Center, secretaries who did not seem to know much about administration although they seemed to have little else to occupy their time. Once through the secretarial wall the sequence of events proceed.

Administrator directs to meeting hall - Hunger 5 Room 12.

Socialists, after considerable search, find room. Many people complained to the S.P.C. Delegates that they could not find it at all. Room found to be entirely unsatisfactory, little more than an annex to the Women's Washroom. For anyone who disbelieves in equality for women be assured the atmosphere, and aroma, is indistinguishable from a room in close proximity to a Men's Washroom.

A long walk back and through the secretarial wall again to complain to the administrator. Other rooms, with less aroma, but otherwise as wretched and equally hard to find are offered. Possibility of speaking outside explored. Phone local 75 to see if arrangements for microphones can be made. Phone busy. "Call yourself. Permission to set up literature stand granted - just make sure you can find a table and set it up."

Finally local 75 is reached. "Have to see if outdoor platform is available. Phone back. Several phone calls. Platform available but carpenters working on it for Saturday speech. (Carpenters
The capitalist press has recently reported the Vatican's financial "difficulties." In fact, wherever the occasion arises, Pope Paul VI, like his predecessors, complains of the "lack of resources and of income" and does his utmost to prove to his believers the Vatican's vocation of poverty. Always preaching that "the church must be poor," not only poor but must also seem to be poor, the Pope has often sworn that the income which the Vatican gets from believers is quite insufficient, that it is not enough to satisfy the necessary and legitimate needs of every day life. But the facts quoted by the capitalist press show that the Vatican not only does not suffer from a lack of funds and income, but also that it has converted itself into a world-wide super-consortium which has extended its tentacles into all parts of the world and which draws immense profits from: the sale of postage stamps, commemorative coins and souveniers in the corridors of the Vatican to the production of arms and munitions; from simple gifts to financial transactions with foreign currencies, gold and shares in the biggest banks in the world.

Alongside its covert activities, the Vatican has made itself feel more and more in the capitalistic class, and particularly in higher levels of this class of exploiters and parasites. The wealth of the Vatican, according to the English magazine, THE ECONOMIST, amounts to 22 billion marks (a little over 8 billion dollars). The American magazine, TIME, estimates that the wealth of the Vatican reaches 20 to 25 billion dollars. The American economist, Nuno Lo Bello, (author of the...
The Vatican's tentacles extend, sometimes openly, sometimes secretely, into the heart of every sector of the economy. With investments in the sale of property, plastics industry, electronics, steel, cement, textiles, chemicals, etc. The electricity industry provides a good example. When, in 1960, the Italian government decided to nationalize electricity, it was discovered that, under cover of a special credit bank, the Vatican had invested in nearly every sector of the economy. With investment in the sale of property, the plastics industry, electronics, steel, cement, textiles, chemicals, etc. The electricity industry provides a good example. When, in 1960, the Italian government decided to nationalize electricity, it was discovered that, under cover of a special credit bank, the Vatican had invested in nearly every sector of the economy.

The United States is already the Vatican financier's preferred country. According to a report given in the capitalist press, the Vatican has bought shares in Chase Manhattan, General Foods, Colgate, Proctor and Gamble, Exxon, Delhier, Westinghouse, etc. Most of the Vatican's business is carried out by the Chase Manhattan Bank, First National City Bank, and the Continental Illinois Bank. The Vatican has investments in the United States totaling 2 billion dollars. Evidently the American capitalism inspires confidence in God and his representatives on earth. — What is good for General Motors is good for the Vatican, as the Romans say.

On the right of St. Peters Place in Rome stands the headquarters of the Bank of the Holy Spirit, which manages the funds of the Catholic Church, which is one of the most powerful financial powers in the world. This financial power, a part of whose wealth is drawn from speculation on ignorance and superstition, is a stubborn and ferocious enemy of the emancipation of mankind, by Shu, translated from SOCIALISME MONDIAL No. 5.

From 'Down Under'

Prophesy: Socialist and Capitalist

Socialists when advocating socialism are very peculiar to give exacting details of life within socialist society. Replies are made along broad general lines. Vis: Production of wealth will be for human use alone and not at all for exchange or money. Socialism will mean the end of the class system in particular and of money in general; an economic and social system where each one contributes according to his abilities and receives according to his needs. In an economic system the Socialists call Socialism. Beyond this Socialists cannot go. Many attempts have been made to look into the ideal future and all such attempts have Utopian limitations, i.e. the future is depicted as operating within the prevailing social, economic and productive framework.

Socialist replies as outlined above are usually rejected with a snort of contempt. This is understandable. All too often the questioner lacks the slightest understanding of how functions the prevailing economic and social system within which s/he lives and works. Neither is s/he clearly aware of the contradictions within contradictions and how these act and react upon each other and upon society in general and upon the questioners themselves. Obviously a lack of understanding of the origins and development of current social affairs makes it impossible to view socialism scientifically. Evidence of this prevailing confusion is to be seen most vividly during wartime elections — general and local, and to lesser extent in ordinary 'peace' times.

Massive support, is given by the working class to the prevailing ideas of the ruling class because, as yet, while they remain its puzzled victims, they don't understand the workings of capitalism. Socialists cannot, as yet, predict satisfactorily against the antagonistic interests of an alerted ruling class propaganda. Even less satisfactory is the prediction capability of the ruling class prophets even when limiting themselves to the
future trends within their own system and encouraged in their research by the self-interest of massive supporting capital and not involving vast changes in social outlook.

One example of this failure is of recent times when we learn "In Rome, 1971, the United Nations Food and Agriculture Organisation (F.A.O.) predicted that demand for beef, veal, mutton and lamb in 1980 would substantially exceed the supplies available:"

(A) Between 1970-80 world meat output could be expected to rise by 33% whereas demand would rise by 38%.

(B) Consumption of meat per person was expected to rise by about 10%.

(C) By the year 1980 F.A.O. predicted an annual short fall of 2,136,000 tonnes of meat.

Their Gov. advisers and other experts advised, taken, by workers and dairy farmers, to go beef. Between 1971 and 1975 Australian cattle numbers rose from 24.3 million to about 33 million.

Was this prophecy correct? No it was not. For now "The Beef Boom Turns into a Trap for Cattlemen" reads the headlines. Another news item now gives the advice, "decisively and at once, to slaughter and to bury 1,500,000 cattle in order to get the Australian beef industry on its feet."*"**

How did this predicted prosperity for the beef industry suddenly turn to dust and ashes? "It (this prophecy) led to an exhilarating boom in beef trading for fattening or for slaughter. Many city businessmen took part, particularly in purchasing exotic breeds of cattle that offered what appeared to be good profits - "Good profits" of course means "greater than the prevailing normal."

And soon, over capitalisation working fully, effectively and with maximum efficiency leads to over production, in its narrowest sense, i.e. an overproduction from the viewpoint of "good," average, and lesser rates of profit. There is no evidence of overproduction from the viewpoint of the needs of the human race where 3 out of every 5 are suffering from malnutrition and other forms of deprivation.

An earlier spectacular failure, in prophecy, more than 120 years ago is related by J.D. Chambers in his insipid volume entitled "The Workshop of the World - British Economic History from 1850 to 1880". Chap. 3 reads that Porter, a British farming prophet had written in 1851, "There can be no doubt that for a much longer period than 20 years the soil of these islands (G.B.) will continue to yield the greatest proportion of the food of the inhabitants."

However, unexpected technological developments such as British shipping and American railways had shortened the period of grace for the British grain farmer and he had no choice but to accept the implications of the Free Trade argument. Foreign imports (of grain) kept down the price and a lower yield was furnished by a lower return.

5 bad harvests between 1852-62 had yielded an average 24 bushels to the acre and an average price of $3.11 per quarter. The 5 bad years of the 1870's yielded 19 bushels per acre at an average price of $2.50." (approximately).

Another interesting and down to earth note on nature and physics is also found in Chap. 3. A typical example of the farmer's method was the work of James Small who discovered the optimum curve of the mould-board of the plough by allowing the turning furrow to scour the mould-board to the position (shape?) of minimum friction so as to settle the lines of the plough breast to our own, and presumably for all, taste.

A second note of interest is to be read in the introduction of Chamber's book "When Britain (1851) was the undisputed workshop of the world, the 'great industry' on which it was actually based employed only 1.7 million out of a total British population of 21 million."

Many are the cases of vagueness in this particular presentation of British Economic History. But one example will have to suffice for this article. In the history of the 'great industries' the key to commercial advance was the introduction of technical innovation for the purpose of capturing progressively wider sections of the market by reduction of price relatively to quality." (Chap. 2). This statement is in enough. But neither at this point nor elsewhere does Chambers explain how progressively heavier investments of constant capital are productive of cheaper commodities. How does this happen? It seems he really doesn't know.

In reality, these investments, in technological research and revolutions in all areas of production, commerce, transportation and communications are for the purpose of raising up the productivity of labor so that ever diminishing quantities of labor time is absorbed by each individual commodity and can thus be profitably sold at its value at falling prices.

J.D. Chambers is professor of Economic History at the University of Nottingham (G.B.) and his book is recommended by the Home University Library to students who are seeking "the fruits of avid learning in all the important branches of present day knowledge."

C. Peter Furey S.P. of Australia

* Melbourne Age 15th May 1976
** Melbourne Herald 15th May 1976
National (Capitalist) Liberation or Working Class Emancipation

The African Turmoil

Divisions Within Divisions—Angola

TIME of Nov. 17/75 reported that after 500 years of rule, over the Angolan territory, the last commissioner, lowered the last Portuguese flag but he could not find amongst the contenders, a group powerful enough to hold it against the others. A civil war had been expanding involving three armed groups, each representing a faction of the native capitalist class wanting exclusive right to live off the Angolan workers. But no exploitable people or area is immune from the clutches of the large capitalist powers.

The competitive, deprived environment of capitalism is like a school for training greedily behavior and in this connection the natural division forces of the system as it applied to Angola, made it easier for outside powers to angle in. Various global national divisions were transplanted in Angola — Russia supported one faction, Zaire, South Africa, (with China and the US on the same side) and France initially supported one or the other of the two factions.

The richness of raw material goodies that were up for grabs in Angola was impressive. Oil, diamonds, gold, manganese, phosphates, sulphur and agricultural products, present and potential. Also involved were vital oil shipping routes between Asia and Europe.

Russia, suffering a 1975 trade deficit of $2.8 billion, further disguised its material-profit interest in Angola by calling in Cuban troops and arms. Being a vassal of Moscow imperialism, Cuba pledged its loyalty to the Kremlin’s business interests in Angola, in order to repay them for their enormous aid to his (Castro’s) regime, $1 billion in military assistance and $4.4 billion in economic loans. (Victoria Times, Dec. 28/75.) Keeping business sheets balanced, the minority rulers of Cuba have, apparently, been upholding their obligations with the money men of Moscow, via the blood of Cuban worker-soldiers.

Majority Rule

Rulers (owners of capital) usually insist on political deception, combined with control of the state as the basis of their supremacy, and cause the exploitation process to look as classless and consensual as their control of the media makes it possible. One of these means is the franchise for the whole population or the appearance of majority control. In another smearing African state, Rhodesia the white population, capitalist and worker, in their assigned places, occupy an obviously better material position than do the native workers and peasant-farmers. This has aptly many black workers, one of whom said to the whites to “share the country more evenly.” (Times April 12th.)

As if the distribution of wealth was shared to start with. Apparently the African workers of Rhodesia can see only as far as capitalist “equality” has taught them. The conservative slogan, disparaged by Marx over a hundred years ago, of “a fair day’s wages for a fair day’s work.”

Thousands of young Africans have left Rhodesia to join national guerrilla forces operating out of Mozambique, to be used as cannon fodder in the interests of some ruling group’s profit. Black capitalist Mozambique is supplied with tons of military conquest by China. The United Nations world capitalism’s choreboy, has condemned Ian Smith’s white dominated Rhodesian regime and Vorster’s counterpart in South Africa. This makes the U.N. appear “revolutionary,” misinterpreted as national liberation. But nationalism is merely a cloak for the domination of one ruling capitalist group or another. The U.N. is really saying - “Shun up boys, racism is not good for business.” Catch up with the rest of world capitalism and keep exploitation concealed behind nominal racial and electoral equality and use “we are all in this together” propaganda of nationalism.

The Kettle vs. The Pot

Capitalist dictatorships of the Left or the Right leave no choice for the workers and the idea that one or the other represents freedom is as hazy as warning people not to get too close to the edge of the earth. Under what can be called a rightist regime in Rhodesia, 250,000 blacks are in concentration camps and torturing is routine (Amnesty International, Time, April 12/75.) On the other hand, the new left-wing African dictatorship that the Rhodesian independence guerrillas are operating from, sponsors a string of vile forced labor and “political re-education camps.” (Victoria Times, Feb. 26/76.)

Camps for escapes are used to mop up Mozambique refugees, the forced labor, starvation and torture is really impartial with blacks and Portuguese whites, being included among the prisoners. In this regard, they would probably meet the U.N. in Russian’s and Fidel Castro’s standards of liberal justice, Mozambique is apparently bankrolled by both Russia and China, both are countries that have had and still use forced labor camps and their “free” workers do not have the legal right to strike, while the persecuted Jewish minority in Russia, reveals hypocrisy unlimited.

One-party dictatorships evolve from primitive acculturative conditions. They prevail in industrially backward situations in relation to capitalistically advanced areas. The new native and old foreign bosses apparently theorize that inter-state control is best for the profit picture in these early stages. Civil rights and “open oppositions” between ruling factions can never later when more sophisticated exploitation conditions are required. Eroding native Rhodesian working
class political ignorance, in favoring Russian-Cuban military aid for an "independent" country, one of these workers said: "We don't know what Communism is, but a Communist (Russian) led Zimbabwe could not be any worse than what we have now. Already in Angola where the MPLA government's foreign affairs man Dos Santos announced: 'We welcome investments from the East and from the West,' some leftists are gathering that their political leaders have sold out to the Soviet Union and allowed the Cubans to become 'new colonizers' in Africa.

The new local administrators of the profit program are being turned on their blindly trusting followers when political office forces them to execute the interests of their ruling masters. Again in Angola, the giant diamond company "Diamang", owned by Portugese, US, South African, Belgian and British capital wanted the MPLA government to take over one of its operational contract partners (which helps to show where the impetus for nationalization comes from). Reason: a sharp drop in production. Solution: ask their obedient government servant to discipline their patriotic workers. To quote Labor Challenge, March 15/76.

The MPLA, which has broken strikes and introduced the speedup, has already launched such a campaign to discipline workers.

The latest information from Angola indicates that the leaders of Cuba intend to dip a finger into the African pie. Castro will convert the MPLA into a political party instrument for social control, in the interest of all sections of capital, including the international investors of both the leftist and the rightist countries.

The selling job, to the workers, for this scheme was the slickly nationalistic comment by Prime Minister Lope do Nascimento, who said:

"These relations have been cemented by the blood with which the sons of the Cuban and Angolan people have fertilized the soil of Angola. Cubans are advising Angolan administrators in propaganda techniques, crowd control and training the President's security corps. None of these activities has the slightest connection to socialism, that is the emancipation of the world's workers from wage slavery, the establishment of common, not state, ownership, and democratic control of the means of production and distribution, by and in the interest of society."

International Capital Knows No Boundaries

The establishment of capitalism in Africa building profits for native and international exploiters and multiplying human misery, as the norm of the system everywhere. In 1966 there were 1,662,800 African refugees who had been expelled or been booted out of various African countries trying to survive in others. Wars of violence, intimidation are often the method that capital groups are driven to use to decide which of us is going to have which area of resources, industries or markets, and this contributes to world-wide, world-wide capitalism has split the Rhodians (Zimbabwe) independence movement up warring factions of intrigues and murders between the leaders, one of whose campaigns under the name of Christianity.

Another example: the Moscow backed Uganda dictatorship has been weary with the Kenyan case party state over Ugandan claims to Kenyan territory. Kenya retaliated by demanding cash for its shipments to Uganda, whereby Uganda's dictator Idi Amin reacted by blockading oil deliveries to Uganda. The International Monetary Fund came long to bail out the capitalists of leftist Uganda and keep its industries profitably activated.

The deadly B.S. of national liberation 'for us workers' was recently pointed out in relation to Indonesia. A Vancouver Sun editorial vilified described the incident of Australian dock workers refusing to load ships aiding the Dutch imperialist government of what 30 years ago was known as Java. They were sympathetic to the Indonesian workers who were fighting for their new mastery with Japanese weapons at that time. After 10 years the independent workers of Indonesia are still wage-slaves and Indonesia is an imperialist power that has invaded and taken over East Timor. And how did today's Australian dock workers react? They refused to load ships aiding the Indonesian government, the former liberation movement that their fathers championed 30 years before.

But capitalism is like that. Change its name to liberty, or liberation, or turn it upside down, its nature cannot be changed. For the world, the answer is to replace it with Socialism.

Erratum

Fulcrum Vol. 9, No. 2

Article: "Hard Working Capitalists," was followed by a Post Script about aid to Guatemalan earthquake victims. P.S. was meant to follow a reproduction of a letter to the editor.

Article: "Two Types of Conservatives With A Revolutionary Line." Quote used from the League for a Revolutionary Line' organ of the "League of the League for a Revolutionary Line" which should have been used for this Trotskyist organization and which were in the original quote, the name "Sindonesian Liberation Army" was used. The SIA is or was a U.S. urban guerrilla type group, not known to exist in Canada, with no periodical and certainly not one called "Labor Challenge."
Look this up in your Funk and Wagnalls

"Science" Hucksterism

Ever wonder about the backup of press statements and T.V. interviews about science? The 1976 Funk and Wagnalls Yearbook presents an interesting account, written by Rae Goodell, on how a new breed of "visible scientists" who are more and more in the public view. From their contact with science writers, IVLCRLB5 staff are well aware that science researchers have to waste much of their time on write-ups directed at, often unscientific, money dispensers. But these "visible scientists" go beyond their supervisor, directly to the media. Many such as biologist, Paul Ehrlich, are eagerly courted by the media. Ehrlich is a neo-Malthusian (population explosion). In 1970 he received over two dozen requests a day for personal appearances although he charged $2,000 per lecture and was booked a year in advance. But some of the less known will go to considerable lengths to get into the spotlight. The science operators are known to drop into a press room when reporters are wondering "what to write at the end of a science conference" and say a reporter, "What's his name?" wanted an interview. In such a way a scientist fabricates for himself an instant press conference. Or another "science operator" may call up a friendly editor and interest him in a forthcoming out-of-town lecture. Unable to afford to send a reporter, the editor decides to employ a wire service and consequently the speech is assured nationwide wire service.

Socialists might add to No. 1. that the topics be relevant to the needs of administrating, and justification of capitalism. For the capitalist class will not long permit their press to be used, nor will they grant finances to scientists for specializing in showing how the capitalist system is no bloody good.

The limitations of scientists have long been apparent to socialists. On the rare opportunities, at public discussions, some scientists make every effort to block socialist thought. Their subservience to the source of their finances is all too apparent. Some, in silent sympathy, will let the ideas get some showing but they do not reveal in public what they will agree with socialists in private. Socialists should not be bitter about this. The situation is a little more than a paraphrasing of the popular warter's ditty:

The working class can kiss a war. I've got a research grant at I.m.

A very large section of the scientific community was very vocal in their criticism of the Vietnam war during the Nixon administration. This was not revolutionary or even radical. It was in fact, in line with the views of a large section of the capitalist class at the time and present government policy. Nevertheless, scientific budgets were dramatically slashed and scientists have since been actionably muted. It takes little imagination to visualize the scientific and social ostracism and subrepresentation imposed upon anyone within the scientific community who used available information to contradict the potential of socialist society with the privations of the present world order.

It should be clear, that scientists too, are wage slaves. The sooner they and the rest of the working class recognize this the better. Meanwhile the "visible scientists" will be the case the capitalist class want to be visible — the ones that can divert, confuse or promote use of the working class, the ones that can, in any way, excuse the capitalistic mode of production.

Wurms do well to be sceptical of their words.

Larry Tidmer
Reflection on B.C. Election

The Socilist Credit election victory was wrought by a second Marcus their second funds bought unpocketed under the ban of white and green. Appeared an amazing thing called a recycling machine. It was observed by a few how magical the process ran and ran out a plastic finished product from its greedy mess. But the works of all is the glance prepackaged stories. That issue from the ashes of recycled Liberals and Tories.

When they emerge from the process all passed from political sins of the past. They pledge their own brand fidelity. So in the market.

The machine's principle conversion operations are deemed highly essential. At high pressure its sizable desire produces cleaner so bombastic. That the things it can do are truly fantastic. As with the greatest of ease it can turn black into white and make political opportunists and charlatans appear as shining white knights.

Mingling building manoeuvres in a 'freedom' disguise. And mixing a tangle of truths with buckets of lies. That maintain of promises they've held up to our view and haven't delivered. Of course they've recycled that too. 

'Promised', they'll say, why we never said it. We've offered no promises, only contingency credits because the fine print.

For we said we would honor it only if the economic situation permits in this campaign financial solvency. As with a near hysterical 'bankruptcy' cry they stampeded the herd.

New taxes for prudence in the alleged spectre. But the tax on our credibility is the heavy burden that haunts.

Of course there were scandals like Bonnet's complicity in the Telegram theft. And a few other things. That haven't been fully recycled yet but these are trifling transgressions compared to their former regime. And the attempt to recycle.

THAT garbage packaged even more marvel mun

But all these so-called 'issues' are bogus, or mainly irrelevant to the present day's needs.

For the real issue of SLAVERY the slaves of Privilege have a concern not to talk. But rather under the phoney banner of 'freedom' they'll try to forge tighter our social

Ideological brokers trafficking in bankrupt intellectual and nourishing the myth of 'Community'.

Because implying human class interests is as likely a sin.

As the wolf describing as mutual the interests of itself and the last.

Another farcical feature of the propaganda dance was the mockery of the future regarding the alleged Welfare classes. Perhaps a smokescreen for truths they've heard someone reveling.

That Capital only begets Capital by the economic process of stealing.

So on another election blitz.

they're once more closing the bus

Wherein many workers again swallowed the political bun.

As how imaginary robbers they were sent panting in hot pursuit.

While the real beneficiaries were laughing as they sat counting the loot.

Social reforms don't abolish the social foundings that subject the majority to class subjugation and so to rid society of exploitation.

A mandate for Socialism is today.

And this the Social Democrats largely fail to beat.

A Socialist Party, unlike the N.D.P. only needs votes on a Socialist dance. Refusing to compromise with expediency, or with reform votes to ban.

Because the establishment of Socialism can not possibly take place until the electoral majority understands and supports the Socialist cause.

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**CHRISTIANITY and SOCIALISM**

*Introduction*

**THERE ARE** among religious people many good and sincere citizens who could be very useful to society, who are prepared to sacrifice everything for their principles. The Salvation and Church Army workers, Nuns, who renounce marriage and motherhood, and dedicate their lives to helping the poor, the aged or the infirm. There are also hundreds of thousands of workers for churches, Christian associations, and do good societies, who hope to leave this world a better place than they find it, and who are seriously interested in peace and the betterment of the human race, and the alleviation of suffering.

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Christians often claim that their religion is a comfort in times of trouble, but in political crises (which are not continuous), and also in wars, they are in a hopeless philosophical position, like a ship without a captain in a stormy sea.

Because of this they easily become the victims of wily politicians and ruthless statesmen, and instead of helping to work for a better social world order, find themselves unintentionally supporting corrupt regimes and dedicating their lives to maintaining these systems. Their naive blindness to the real nature of religion prevents them from seeing clearly the material tasks of this life.

"The greatest curse of humanity is ignorance. The only remedy is knowledge. Religion, being based on fixed authority, is naturally opposed to knowledge. Science needs investigation and criticism. Religion is opposed to both these." Robert Blatchford.

Socialists who take a realistic view of man's problems, will look on the miracles of the Bible as a pathological condition. They will not be moved by the fear of the unknown or by the desire to prevent the entry of ideas into the human mind.

It is difficult to understand how any normally educated person can take it seriously, and to think it is religious principles, not science, that is necessary for human progress. Science needs investigation and criticism. Religion is based on belief. The many references to the Bible as being a source of knowledge, and to the ideas of religion as an obstruction to social progress. It is difficult to understand how any normally educated person can take it seriously, and to think it is religious principles, not science, that is necessary for human progress.

Religion portrays itself as a system of absurd beliefs, that is inconsistent with the facts of nature and the laws of science. Religion is based on belief. The many references to the Bible as being a source of knowledge, and to the ideas of religion as an obstruction to social progress. It is difficult to understand how any normally educated person can take it seriously, and to think it is religious principles, not science, that is necessary for human progress.

Religion is superstition running away from truth and afraid of being overtaken. This is because religion is based on belief. The many references to belief in the Bible, the resurrection of the dead, the virgin birth, and all the other stories that are the equivalent of Andersen's fairy tales, as true. Christians might do well to follow the advice of the Bible (1. Cor. 13.11) "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put aside childish things." So long as they are tied to the Bible, they can never put aside childish beliefs which prevent them from understanding socialism.

It is quite obvious that if Christians are guided by the Bible and the priests, they cannot be expected to see through the much more skilful propaganda of the politicians, television, radio and newspapers, on life's more important matters.

One must oppose religion because it stands in the way of socialism and the understanding that the latter necessitates. A man under the influence of drugs and alcohol cannot be expected to make a good socialist. One cannot hope to change the world. One must oppose religion because it stands in the way of socialism and the understanding that the latter necessitates. A man under the influence of drugs and alcohol cannot be expected to make a good socialist. One cannot hope to change the world.

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Religion developed by primitive man to explain natural phenomenon such as storms, earthquakes, volcanoes etc. To the savage mind when the avalanche tell the rocks were angry, when the volcano belched forth destruction, the mountain was furious; when the ground rushled and cracked then the earth was determined upon destruction.

Savage man saw everything in his own image. When his mental development had advanced a stage further it was the mountain spirit and the river spirit and the earth spirit that was angry, and he commenced to devise means to propitiate angry spirits.

It was here that priesthood stepped in, the vague beginning of what has eventually to become the Church that has harassed mankind across the ages, supported tyranny, and reaped much profit in the process. Priesthood became the imaginary bulwark of man against the forces of nature and society, and religion became the imaginary bulwark of life against himself when life was too burdensome.

In the early civilisations of Babylon and Egypt the priesthood was wealthy and powerful; chattel slavery and poor freemen toiled for its benefit. How powerful it has been clearly shown by the treasures and manuscripts found in the tombs of rulers. By holding out the threat of eternal damnation on the unfaithful the Egyptian priesthood accumulated vast wealth and property and stood behind the whips of the slave driver.

Each new religion starting with the will of the oppressed has ended with the power of a new oppressor. Privileged classes learned early the value of religion and used it ruthlessly to support their domination.

All religion is based on faith and faith is an illogical belief in the occurrence of the impossible. It is belief without evidence in what is told by a preacher without knowledge about things without parallel. Christian faith consists in believing when it is beyond the power of reason; it is believing in the supernatural when life is too burdensome.

"Man makes religion, religion does not make man. Religion is indeed man's self-consciousness and self-awareness as long as he has not found his feet in the universe. But man is not an abstract being, squating outside the world. Man is the world of men, the State, and society. This State, this society, produces religion which is an inverted form of man. Religion is the general theory of this world, its encyclopaedic compendium, its logic in popular form, its spiritual point d'honneur, its enthusiasm, its moral sanction, its solemn complacent, its general basis of consolation and justification. It is the fantastic realism of the human being inasmuch as the human being possesses no true reality. The struggle against religion is therefore indirectly a struggle against that world whose spiritual aroma is religion.

"Religious suffering is at the same time an expression of real suffering and a protest against real suffering. By taking life in the sigh of the oppressed creature the sentiment of a heartless world, and the soul of soulless conditions. It is the opium of the people.

"The abolition of religion, as the illusory happiness of men, is a demand for their real happiness. The call to abandon those illusions about their condition is a call to abandon a condition which requires illusions."

The immediate task is to unmask Christianity in its secular form, now that it has been unmasked in its sacred form. Thus the criticism of history transforms itself into the criticism of man, and the criticism of sociology into the criticism of politics." Karl Marx

Christianity

CHRISTIANITY IS the teachings of a man who every existence we cannot be sure. Christ: he ever did exist, was undeceived, and believed all the numerous superstitions and prejudices of his day. He never wrote a word and was probably illiterate. He is alleged to have been born of a virgin mother and to have died to save the world from its sins; to have risen from the dead is promised to return, and in this he has let us down.

Many Christians today reject these myths, or his serious reservations about them. It is hard to say how they can throw all this overboard and still come to the remainder, or indeed call themselves Christians.

Whether or not Christ really came to purge us of our sins and to bring peace on earth, history makes it quite clear that he has achieved neither.

What harm does Christianity do? Firstly if its philosophy is erroneous this is quite sufficient harm in itself and much more so if its doctrines are perpetuated as if infallible. Secondly, by claiming the Christian God is the only god — the maker of the universe, the creator of man and all that is in the world, generations of people have moulded our lives by this doctrine. Because of this they have spilled the blood of millions of unbelievers as well as fellow Christians, and helped to keep them under rulers in power.

Christianity has aspired to eliminate all other religions and claims to be the sole path of salvation to all mankind. In its traditional form it has been savagely intolerant. Its relative tolerance today is due to those thousands of brave men who dared to question its doctrines and at a time when the denial of was the reward for such criticism.

Whatever be the future of Christianity — we can not forget its past. Its central figure today may be pictured as gentle Jesus meek and mild, the church has had a long history of ruthless and violence which belies this.

In the Middle Ages freethinkers, philosophers, scientists, social reformers and critics were tortured to death by the most barbarous means — including being burnt alive. Thousands languished in jails without trial and starved to death in rats-infested dungeons — all because they could not accept the fundamentals of Christianity as portrayed in the Bible. Scholars, writers, philosophers were put to death by the church if they dared to suggest that the doctrines of the church were in any way untrue or illogical.

Christianity in teaching people to rely on Christ has prevented them from relying on themselves. In stead of helping to change the world, to build a wise and better social order, they have resigned themselves to rewards in heavan One has only to open
Christianity was intended to reform the world, and as an aim, being planned it, nothing is more improbable than that it should have failed; omniscience would infallibly have foreseen the insecurity of a scheme which experience demonstrates, to this age, to have been utterly unsuccessful.

Shelley.

"Karl Marx wrote — "The social principles of Christianity have had eighteen centuries in which to develop, and have no need to undergo further development. The social principles of Christianity justified the slavery of classical days; they glorified medieval serfdom; and they are able when needs must to be disapproved by the dominant, though with a somewhat creased air. The social principles of Christianity proclaim the need for the existence of a ruling class and a subjugated class, being content to express the general hope that the former will deal philanthropically with the latter. The social principles of Christianity explain why the atrocities perpetrated by the oppressor on the oppressed are either just punishments for original and other sins, or else the wills which the Lord in His wisdom provides for the redeemed. The social principles of Christianity preach conversion, self-control, abstinence, submission, humility. In a word, all the qualities of the rabble, and the protestant which will not allow itself to be swayed by the rabbler needs courage, self-confidence, the concept of personal dignity and independence, even more than it needs daily bread. The social principles of Christianity are divine, whereas the proletariat is revolution.""

Library Resources Vol. 2, pp. 443-445

Tinkering with Capitalism

What the NDP Government "Should Have Done"

In the January issue of Priorities, feminist and left-wing NDP activist, Shara Yandle explained why the NDP lost the last provincial election.

Yandle was on the NDP provincial executive and described the deterioration of relations between the government and the NDP rank and file.

The undemocratic existence of a leadership at the top and an undemocratic "rank and file" at the bottom, she followed, was her first indication of the anti-worker nature of the NDP.

If the NDP ever was in the interests of the workers, its goal would have been emancipation of the workers from wage-slavery. Complimentary to this, the NDP would have prevented the control of the party by the whole membership, the opposite of party division between leaders and politically blind followers. Likewise, the party and the electorate would have had conscious political control of all government programs for the conversion of the means of production and distribution from class ownership to social ownership and democratic control. Instead of this, the B.C. NDP government acted on the ideology of the CCF-NDP that keeps the workers' supporting capitalism. It is quite evident, the government was under the conscious control of the capitalist classes, as any other government would be, whether he be left, center or right. Both in this country and in others, workers have been dominated by the type governments whom they thought were going to run capitalism in the interests of those that the system has to exploit, like simultaneously riding a horse in opposite directions.

This inconsistency, which characterizes all the actions persisted in Yandle's analysis of the NDP electoral emphasis on how the Barrett government "stonewalled" organizations of working people, like unions. What else could it do when it was given a mandate to serve capital?
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The Companion Parties of Socialism hold:

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2. That in society, therefore, there is an antagonism of interests, manifesting itself as a class struggle between the who possess but do not produce, and those who produce but do not possess.

3. That this antagonism can be abolished only by the emancipation of the working class from the domination of the master class by the conversion into the common property of society of the means of production or distribution, and their democratic control by the same people.

4. That as in the order of social evolution the working class is the last class to achieve its freedom, the emancipation of the working class will involve the emancipation of mankind, without distinction of race or sex.

5. That this emancipation must be the work of the working class itself.

6. That as the machinery of government, including the means of the nation, exists only to conserve the interests of the capitalist class of the wealth taken from the people, the working class must organize consciously and politically for the conquest of the powers of government, in which this machinery, including these forces, may be converted from an instrument of oppression into the agency of emancipation and overthrow of plutocratic privileges.

7. That as political parties are but the expression of diverse interests, and as the interest of the working class diametrically opposed to the interests of all sections of the master class, the party seeking working class emancipation must be hostile to every other party.

8. THE COMPANION PARTIES OF SOCIALISM, therefore, enter the field of political action determined to wage against all other political parties, whether alleged to be avowedly capitalist, and call upon all members of the working class of these countries to support these principles to the end that a termination may be brought to the reign of despotism which deprives them of the fruits of their labor, and to poverty may give place to comfort, privilege to equality, and slavery to freedom.

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