Socialist Fulcrum

Vol. 11 No. 4
1978

UNEMPLOYMENT

THE QUIVERINGS OF AUSTRALIAN ACADEMICS ON MARX
MONEY
A WORLD WITHOUT MONEY: COMMUNISM
PRIVATE PROPERTY, POLICE AND PROLETARIANS

Reply To -- International Communist Current
Money

When men invented money they little suspected they were creating a new social power; the one universal power, to which the whole of society must bow.

Money or the lack of it has governed our lives, tempered our decisions, made us grasping and greedy, has filled us with envy, and has made potential scoundrels of us all.

Money! What crimes have been committed in your name? Arson, robbery, counterfeiting, murder, forgery, extortion and blackmail and what is worse, a sentence of a lifetime of labor for the benefit of someone else.

Mankind has prostituted itself for its possession, and has lied and cheated in the process.

We extol the wealthy and recognize the power that money has given them, while the poor remain wretched and unsung. Yet "blessed are the poor", the church proudly says, whether in "spirit" or not, but takes great pains to maintain its power, prestige and wealth.

Money dehumanizes its users. Go to any supermarket with its plethora of attractively displayed goods to induce you to buy more than you need, and spend more than you can afford; the cash register totals your purchases, you hand over the cash, the cashier hands you the change and deftly packages the goods, the street door automatically opens and you are out. You can spend all day if you wish, wandering around the aisles amongst the goods displayed for sale, but when you get to the cash desk speed seems to be of the essence. Few words if any are spoken. The cashier might just as well be the one pound of margarine you have just purchased. The social relationship is completely impersonal. You are alienated, and dehumanized.

Through the alien intermediary, money, man sees his will and his relationship with others as a cash transaction. "Is it a good buy?", is in the mind of the purchaser "Can I get him without him knowing", is in the mind of the seller. With supermarkets, it's large colorful boxes with small contents, odd ounces or new metric kilograms, that only a calculator could unfaithfully; there are imaginary inflated list prices and lower selling prices, to induce a purchase. Inflation causes further headaches.

Money is a cancer in the soul of man. He has made a god of it and a cult of it, and in the process is ruining his own personal life. It is true money satisfies a need, but man sees goods and services as so many cash items. "How much will it cost?" is a thought which is ever present with him, and with good cause he is wary and mistrustful when making a purchase. If the purchase involves all his life savings, like the down payment on a house he intends to purchase, it is understandable that he can become so worried and tense that he could have a nervous breakdown, and sometimes does. People have become alienated in his social relationships, for all the qualities in the social production of goods: buildings, houses, machines, computers, clothes and food, etc., on which man has labored, are attributed to money. "Money built it, or money made it", yet money was only the cash payment.

Money is the universal equivalent. It is the commodity that circulates all other commodities, and it is bought and sold on the open market. A worker is also a commodity, similar to the sausages, salt and margarine, etc. He buys from the supermarket and his price comes in the form of wages, but unlike other commodities he produces more than he receives back in the form of wages, but unlike other commodities they are often destroyed to keep the price up in order to maintain a higher rate of profit. No profit, no business. Capitalism is the cause of war, and when there is a large army of unemployed, the possibilities of war are much stronger. When there is a large army of unemployed and a worker becomes unproductive, the possibilities of war are stronger. During a war, the fact that there is a shortage of labor and therefore a demand for it, sends up the price of man the commodity, which governments try to offset by passing laws in parliament, and by appealing to patriotism. A worker is subject to the same laws of supply and demand as any other commodity. He is ticketed, docked and has a social security number. He is treated as a statistic by those who govern us. What greater insult and alienation than this, but workers in the main are not aware of this.

Since money purchases anything and everything, it has become omnipotent. The lack of it can drive men to suicide and people starve without it in a world of abundance. Money is the intermediary between human life and sustenance. Without it we are lost, with it we face a harsh cold world.

Gold yellow, glittering, precious god! No gods, I am no idle votarist; roots, you dear heavens! Thus much of this will make black white, foul fair, Wrong right, base noble, old young, coward valiant.

Shakespeare

Socialists will be delighted when the need for society to have money is gone, for we will know that man's best 'friend' is no longer the amount he has in his pocket, but he will know what true friendship is when he lives in a classless society based on co-operation, where people will no longer be treated as an object to be manipulated by those who own and control the means by which we live.

Sid Catt

INFORMATION CENTRES

Socialist Party of Canada
P.O. Box 4280, Stn. A.
Victoria, B.C. V8W 3X8

Socialist Party of Canada
P.O. Box 115
Winnipeg, Man. R3C 2G1

Parti Socialiste du Canada
C.P. 244, Pointe-aux-
Trembles, Quebec

Socialist Party of Canada
P.O. Box 1031, Stn. A.
Vancouver, B.C. V6C 2P1
The following article is a translation of extracts which originally appeared in our French language organ "Socialist Monde" (Issue No. 9). We publish it because not only does it give a clear enough picture of future society but it also shows what we have always held, that the spread of socialist ideas does not depend exclusively on our own efforts since capitalism itself generates the idea of socialism.

The pamphlet was published by a group with the curious name of "Les amis de 4 millions de jeunes travailleurs" (the friends of 4 million young workers) which seems no longer to exist, at least not under this name. As far as we know, those who produced this pamphlet developed their ideas quite independently of us, even though the phrase "a world without money" in some sense we have used for years.

Two further points can be made. First, by "communism" they mean, what we mean by "socialism", i.e. that the common Leninist dichotomy which they call "socialism" with money, wages, the State, etc. (real state capitalism) as a society existing between capitalism and communism, For us the words "socialism" and "communism" are abstract notions and they interchangeably. Although we consider almost exclusively use "socialism" to describe future society, we don't mean to this being also defined as "communism." Later, all that was the Marx-Engels! Second, we have very serious differences with them over how to achieve socialism-communism since they regard it as the future utopia that expect the change over to be irresistible - which, in fact we can go so far as to say that that sort of society, if established, would not lead to the sort of society they desire and so obviously dialectical.

A World Without Money:

Communism

Communism is the negation of capitalism; a movement produced by the development and very success of the capitalist mode of production which will end by overthrowing it and giving birth to a new kind of society. In place of a world based on the wages system and commodities must come into being a world where human activity will never again take the form of wage labour and where the products of such activity will no longer be objects of commerce.

Communism does not overthrow capital in order to restore commodities to their original state. Commodity exchange is a link and a progress, but it is a link between antagonistic parts. It will disappear without there being a return to barter, that primitive form of exchange. Mankind will no longer be divided into opposed groups or into enterprises. It will organize itself to plan and use its common heritage and to share out duties and enjoyments. The logic of sharing will replace the logic of exchange.

Money will disappear. It is not a neutral instrument of measurement. It is the commodity in which all other commodities are reflected.

Gold, silver and diamonds will no longer have any value apart from that arising from their own utility. Gold can be reserved, in accordance with Lenin's wish, for the construction of public buildings.

Marx and Engels

Marx and Engels set themselves the task of understanding the development of capitalist society. They did not concern themselves much with description of the future world such as had monopolised the efforts of the utopian socialists. But criticism of capitalism cannot be completely separated from a commitment to communism. The historical role of money, and the state, can only be really understood from the viewpoint of their disappearance.

That Marx and Engels did not talk more about communist society was due, without doubt paradoxically, in the fact that this society being less near than it is today was more difficult in envisage but also to the fact that it was more present in the minds of the revolutionaries of their day. When they spoke of the abolition the wages system in the Communist Manifesto they were understood by those they were writing to.

Today it is more difficult to envisage a world freed from the State and commodities because they have become omnipresent. But having become omnipresent they have lost their historical necessity.

Marx and Engels perhaps grasped less well than a former the nature of communism as the liberation and harmonisation of the emotions. Further however does not get away from the wages system since among other things he still wants electors to be paid even in accordance with the health of the community rather than the illnesses of their patrons.

Marx and Engels however were sufficiently precise to avoid responsibility for the bureaucratic and financial aspects of the "communist" countries being attributed to them. According to Marx with the coming of communism, industry straightaway disappears and the producers cease to exchange their products. Engels speaks of the disappearance of commodity production when millions of men. And doesn't imagine anything else when men of
error of youth, as a whole, because the sentiments of the worker have not acquired the habits of doing. Our reference is the Critique of the Gotha Programme and Anti-Dühring.

The end of property

What is property? This is not a simple question to answer. Witness the polemic between Marx and Proudhon.

The latter had proposed that "property is theft". Proudhon well understood that property does not originate in nature. It is the product of a society where the reign of relationships of power, violence and the appropriation of the labour of others. Only, if it is said that property is theft while theft is only defined with reference to property, then this is to round in circles.

The problem becomes more complicated when one goes from property to the abolition of property. Should all property, whatever its meaning of production or personal possessions, be abolished? Should it be done selectively? Should there be a radical break with all property and anything that resembles it?

Communism chooses the last proposition. It is not a question of transferring property titles but of the simple disappearance of property. Revolutionary property is no one's. There will be no exceptions to this rule. Buildings, pins, plots of land will no longer belong to anyone, or if you like, they will belong to everybody. The very idea of property will rapidly be considered absurd.

Will everything then equally belong to everybody? Will the first comer be able to put me out of my house, take my clothes or bread from out of my mouth? It is simply that I will no longer be the owner of my house, my clothes or my looks. Certainly not: on the contrary, each person's material and emotional security will be strengthened. It is simply that it will not be the right of property that will be invoked as a protection but directly the interest of the person concerned.

Everybody will have to be able to satisfy their hunger and be housed and clothed at their convenience. Everybody will have to be able to live in peace.

From scarcity to abundance

The right and the sentiment of property will die out in communist society because scarcity will disappear. People will no longer have to cling to an object, the fear of not being able to live if any more if they let go of it for a single instant.

By what magic do you intend to bring out this fabulous era of abundance? The bourgeoisie will ask ironically. There's no magic about it. We will be able to make abundance appear because it is already here under our feet. It is not a question of creating it but simply of liberating it. It is precisely capital, through submitting man and nature to its yoke for many centuries, that has made abundance a possibility. It is not that communism is suddenly going to produce abundance but that capitalism artificially maintains scarcity.

In communist society goods will be freely available and free of charge. The organization of society to its very foundations will be without money.

How can we prevent wealth being grasped by some at the expense of others? Won't our society, after a moment of euphoria while people help themselves to existing resources, risk sliding into chaos and inequality before sinking into disorder and terror?

In developed communist society the productive forces will be sufficient to meet needs. The frantic and neurotic desire to consume and hoard will disappear. It will be absurd to want to accumulate things, there will no longer be money to be pocketed nor wage-earners to be hired. Why accumulate tins of beans or false teeth which you won't use?

In this new world people will not have to constantly pay and keep accounts in order to feed themselves, travel about or amuse themselves. They will rapidly lose the habit. From this will spring a feeling which will not cease with the present moment.


tttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttttt
UNEMPLOYMENT

Promises, Promises, Always Promises

Before it came to power in three provinces the CCF-NDP claimed to have a solution to unemployment, branding the "old" parties as being insensitive to the needs of workers, but there was no appreciable change in unemployment levels beyond the normal after they formed governments. In 1929 a British Labor Government got its chance to deal with the problem, and tried, in co-operation with the railway union's leader, Sir Oswald Mosley, and a committee of economists (including J. M. Keynes), while theabor cabinet was in favour of cutting wages and governmental expenditure. Unemployment continued to rise over two and a half million. After promising to never allow mass unemployment to happen again, Canadian governments now have dusted off old promises to do something about it.

Inflation

In the past few years the major parties have given similar promises of jobs for all. They were all against inflation. They spoke with a single voice because they had all swallowed the illusions of J. M. Keynes, that governments can "sow" a recovery. The idea being to give people more money to spend. Money wages rose, but prices rose faster. As the Bank of Canada said, in voicing federal government policy in an annual report, it has "directed an expansionary monetary policy...to help stimulate a demand for goods and services thereby generating more jobs."

This issue had previously come up during the Hungry Thirties when Alberta's William Aberhart first publicised the pricing press currency. Creation of Money theory of Major Douglas which helped to elect the first Social Credit government in 1935. The early CCF underlined the same holistic solutions in its Regina Manifesto.

Keynes made the government issue of excess paper currency (consecutively to gold) a popular and common policy. This not only failed to stop unemployment but made prices rise. During the big depression of the thirties there was no major government devolution of currency and prices did not rise. Price, 'along with wages... Today's depression has spawned the expression "stagflation."

Rising prices appropriate with wages and all mass parties have said they will, or have, or tried to control them. Those in office have been despondent about this as well as other problems. Example, during the years 1964 to 1970, federal government loans increased the amount of currency in circulation by 3.8 times the increase in the Gross National Product for those years. Currency devaluation is still causing prices to rise. Governments blamed inflation on "high wages and other factors. The Trudeau government has been raising prices with a naval hand, and pretending its control theme and keeping wages down with its soft hand. The other parties have been silent about the cause of inflation.

"CAUSES" OF UNEMPLOYMENT

There are various explanations for unemployment, some of which are used by governments at times. One is that the problem is caused by "inflation. The present federal government has blamed inflationary wages (reducing the competitiveness of Canadian exports) for lowering unemployement. It has urged workers to "bend their belts" to stop struggling for increased wages in relation to them and keeping wages down with its soft hand. The other parties have been silent about the cause of inflation.

UNEMPLOYMENT

The Statement is addressed to all people who have to work for a living, The Majority In Society.

It is addressed to those who are unemployed or who fear they will be. To those whose "safe" jobs are no longer safe. It concerns those who are warned that if they find another job it will be at lower pay than the last one. It involves those who are leaving school or university and finding that the prospects at first held out are no longer there. It includes those who trusted Liberal, Social Credit, or Conservative government proposals not to let unemployment happen, and to those who support left wing organizations which in reality promise nothing basically different than the rightists. It is pertinent to those who wonder what causes unemployment and what is the solution. And to those who will consider what the Socialist Party Canada has to say about it.

Some Facts About Unemployment

In the two hundred years of capitalism there has always been unemployment. In the 1830's, Charles Dickens sat in the Press Gallery of the British House of Commons and wrote: "This interminable wrangle over the plight of the unemployed seems to have no solution and no end." On the North American continent there have been 26 major and minor business booms and depressions since 1920. The first World War boom persisted until the end of 1920 and a depression with severe unemployment lasted two years. "Prosperity" lasted until 1929 which signaled the beginning of the worst unemployment in history. In Canada, it was computed at 9% per cent or 826,000 out of a labor force of 9,499,000. Since the second World War unemployment has at times been very low and at other times moderately high. In 1961 joblessness reached 541,000 or 8.1 per cent and in 1966 it was 356,000. In early 1974 it hovered around the one million mark or 8.9% per cent of the labor force. The real number of jobless is always more than official government figures represent. For instance, an accountant for Sept. 1, 1978 which includes those who have given up searching for jobs, those in government training, students gone back to school, part time workers needing full time jobs and the unemployed on Indian reserves. brings the total to 1,390,000 or 17.1 per cent.

It is to these people the Socialist Fulcrum is addressed.
State Ownership
Class Ownership

WHAT IS TO BE DONE?

Capitalism breeds unemployment, while promised solutions are only fog for votes for the left and right wing parties that run the system. It also helps to keep wages down and serves as an 'industrial reserve army' for periods of expanded production.

No depression lasts indefinitely, and at some time unemployment will fall, but only to rise again, in the next depression, and the next, unless the working class decide to take their fate into their hands.

Unlike the other parties in this country, the Socialist Party of Canada cannot offer any panaceas which will rid capitalism of unemployment, crises, depressions, and all its other evils. The Socialist Party of Canada has reiterated this since its formation in 1931. The only way out is to rid the world of capitalism and replace it with a socialist system of society.

This does not mean nationalization (state capitalism) which solves no working class problem. It involves the changeover to the common ownership and democratic control of the means of production by the whole of society, with production directed, and strictly for use, no production for sale and profit, no price system, no wages system, no exploitation, no riches and poverty, no employment of one class by another, hence no unemployment.

There is no other way.

Now Available

A compilation of articles from a special issue of the Socialist Standard plus articles from other issues of that journal of the Socialist Party of Great Britain, dealing with the history and nature of the Russian Revolution and Lenin’s falsifying of Marx. Reprinted in pamphlet form by the SPC.

A legal statement on the reverse side of each receipt for purchase of our books is that the proceeds will go to: "The Workers' International fail in the struggle for freedom, to save the world from capitalist, imperialist domination."

"There hasn't been time to get back," she said. "I've been going to market, to the (special luxury) stores, to the embassy every day."

And the possibility of a pregnancy brought Dr. Effie Arabadji, her gynecologist, flying into Moscow to attend to her suspicions, for a week. (Times, Sept. 25th/78). That's the honeymoon of a capitalist, whether in a ''communist" country or a capitalist one.

PARTY PUBLICATIONS

QUESTIONS OF THE DAY (SPGB)

HISTORICAL MATERIALISM

REFLECTIONS ON RELIGION

SOCIALIST PARTY AND WAR

RUSSIAN REVOLUTION

WORLD OF ABUNDANCE

A HANDBOOK OF SCIENTIFIC SOCIALISM

PERSPECTIVE FOR WORLD SOCIALISM

THE WESTERN SOCIALIST

A valuable asset to any socialist library.

52 pages $1.00

SORRY

The following articles were crowdossed of this issue due to lack of space.

Praise The Lord and Pass The Graham Wafers

Letters To The Editor

Letter From Jamaica

They will be considered for the next issue.

INCREASED PRICE FOR FULCRUM BEGINNING 1979

Per issue $0.75

Per Subscription $3.00

The following articles were crowdossed of this issue due to lack of space.

Praise The Lord and Pass The Graham Wafers

Letters To The Editor

Letter From Jamaica

They will be considered for the next issue.

INCREASED PRICE FOR FULCRUM BEGINNING 1979

Per issue $0.75

Per Subscription $3.00
The Quiverings Of Australian Academics On Marx

A special A.B.C. Radio series 1973 broadcast lectures on "Marxism - its Theory Practice and Development." This series was later put out in book form under the title of "Marx and Beyond." Ten leading Australian scholars took part and one prompter. All ten were professionally or vagueness and ambiguous. They didn't appear to be concealing anything at all. They simply didn't know anything of the basics of the subject which they were all so learnedly discussing.

The prompter (Malcolm Long) tells of the disillusionment felt by Marxists at the falling to pieces of the 3 Internationals. The 1st breaking up during 1871, the 2nd in 1914, and the 3rd quietly dying in 1943. The Socialist Party of Great Britain, (S.P. of G.B.), and Companion Parties, were aware enough of Marxian analysis of economics and history to realize the uselessness and menace to the class conscious Socialist movement of these reforms dominated "Internationalsl. Marx himself disbanded the 1st of these. And the S.P. of G.B. repeatedly gave out warnings to the working class as to the uselessness of these 2 latter self styled "Internationals."

So to which "Marxists" was prompter Malcolm Long referring when he speaks of their disillusionment?

During his research into Marxian literature and history over this period 1871 - 1943, Long, with excellent refinement failed to notice the "Socialist Standard" regular monthly publication extending in an unbroken line from 1904. Herein was, and still is, to be found Marxism unadulterated both theoretical and practical in the day by day affairs of the class struggle right down to the current September 1978 issue. But more of this further on.

One of these leading scholars, (Humphrey McQueen), severely warns potential students of Marx: "The thing you must never do in reading "Capital" is to start at the beginning. (Herein is contained) the notion of surplus value (i.e., that the center of the whole of "Capital" the whole of the three volumes is) Quite false. The first 50 pages of "Capital" deals with initially expands upon the Labor Theory of Value. Surplus Value and its production doesn't begin until Part 3 of "Capital" He goes on emphasizing the procedure he himself has followed by telling his radio listeners and book readers: "So not very wise to begin "Capital" from the 1st chapter of Volume One - in which Marx gives, in 20-40 pages, the theoretical statement of surplus Value." Adam totally false, Humphreys suggests as a lead up, to read all and everything except from where an understanding of Marxian economics can be gained. Thus can be seen: the why and how of Humphreys own hopeless muddle. Also this sets the pattern for the remaining 9 leading intellectuals who took part in this series for the benefit of our enlightenment.

One of these, Dr. Kamenda, loosely raises the objection that Marx... left out of account the organizational question, the question of machines and so on...("and so on? what the hell is this supposed to mean?) By the "organizational question" we assume this learned worthy scholar means: professional qualifications, i.e., architect, engineer, etc., all of whom are on salary or wages basis. To begin with this form of labor is neither metaphysical nor divine in origin. But of course not having studied the geneses of Marx's 1st volume he wouldn't know how simply and easily Marx had already answered this query so profound to our "Marxian experts." Marx tells us: "Skilled labor counts only as simple labor intensified, or rather, as multiplied simple labor, a given quantity of skilled labor being considered equal to a greater quantity of simple labor" Chapter I, Vol. I "Capital." New QUESTIONS OF THE DAY from The Socialist Party of Great Britain, with additional chapters on - Women and Class, The Chinese Revolution - Inflation and Unemployment. $1.25. And it is directed simply along lines of profit taking by extracting to the utmost limit the surplus labor from the laborers under its direction. When the profit margin falls below a certain percentage of the total capital invested then these professional talents become redundant and follow down the road all earlier displaced labor resulting from their organizational abilities.

As to the "question of machines", in part, answer and shenry considered in and by itself, shortens the working day, whereas its capitalist use intensifies the working day; since machinery, by itself, lightens labor, whereas its capitalist use intensifies labor; by itself, is a victory of man over the forces of nature, but, in its capitalist use, it subordinates man to the forces of nature, by itself, it increases the wealth of the producer: but, in its capitalist use, it impoverishes him. "Machinery and Large Scale Industry - Part 4 of Capital Vol. I. But of course not having read and understood Chapter I of the same Vol. then he wouldn't understand the above reference to the "question of machines."

Much more could be written: exposing the many sloppy, naive and thoroughly conventional references to "Marx and Beyond." But time and journal space limits our answer to just a few more basics and for this we must apply ourselves to Chapter I in spite of the professional advice to refrain Marx... in the preface to the 1st German Edition acknowledges: "Every beginning is difficult holds in all sciences To understand the First chapter, especially the section that contains the analysis, (not surplus Value), of commodities, will, therefore, present the greatest difficulty. I pre-suppose of course, a reader who is willing to learn something new and therefore to think for himself." Now we know why this study, is beyond the abilities of our "intellectual superiors" and why, they fear us going in and finding out for ourselves just how shallow are their abilities and how dangerous are their dire warnings to us to stay away from partaking of the Fruit from the Tree of Knowledge. The may prove to be not only equal, we may even he superior to these Godlike creatures.
which come rolling down to us from the universities trailing clouds of dust and confusion.

The Socialist Standard and Marx.

One final and chief apparent paradox of Marx never understood, (to date), by our experts is the matter of the value of commodities. These exchange on the basis of values exchanging with equal values. Briefly this leads to an apparent economic stonewall, around or over which no way can be found or forced. Marx clearly and simply expresses it thus: "To explain, therefore, the general nature of profits, you must start from the theorem that, on an average, commodities are sold at their real values, (including labor power), and that profits are derived from selling them at their values which is in proportion to the quantity of labor realized in them. If you cannot explain profit upon this supposition, you cannot explain it at all. This seems paradox and contrary to every day observation. It is also a paradox that the earth moves round the sun, and that water consists of two highly inflammable gasses. Scientific truth is always paradox if judged by every day experience, which catches only the delusive appearance of things." "Value, Price, and Profit" Chapter VI. Marx's own emphasis.

The "Socialist Standard" July 1978 publication re-echoes the same basic question, so ignored as it didn't exist or merely of minor significance by our University advisors. Herein we read: "If all commodities exchange according to their values, then what is the source of the surplus product, the surplus value?" From another page of the same issue we read: "But this labor, power itself is a commodity and it is sold, overall, at its value at what it takes to produce, and reproduce the worker in terms of food, clothing, housing, recreation and so on, of course. Marx's answer to this question is that surplus value is produced by the working class in the ordinary course of their working activity in that the value newly produced by the worker is invariably more than the values he receives in the form of wages. But how could this happen if all commodities are exchanged at their values? Marx's answer to this was that what the worker actually sells to the capitalist is not labor but the ability to labor. Labor power is what it costs the worker on average to maintain him and his dependents, not sufficient to maintain them from one generation to the next, but clearly this is a smaller value than is produced by the working class. The difference between the value newly produced by the working class and the wages received by them is the source of surplus value." pages 134-135. (Dr. Kamenbush mechanically states this but it is apparent he doesn't understand his own statement because he follows this up with: "But what he (the worker), is paid for is his labor, and that alone-the capitalist pays the worker only what is needed to keep the worker alive" whereas the S.S. and Marx's definition of wages is vastly wider than the money merely sufficient to keep alive the individual worker.)

However several correct definitions do emerge from this speedy University publication. (Marx and Beyond) (1) Rosa Press in discussing alienation says: "Alienation is when man is out of touch, or estranged, or divided off from, what is properly his, and in particular from what he has himself created. Further, there is the idea that what man has created comes to have, to a certain power over him. In other words the creation dominates the creator and, as a consequence of this, man is himself diminished, he becomes less than fully human." (2) Pro Communist sympathizer, Dr. Ian Turner hesitantly: "Postulates the emergence in the Soviet Union of something that you could call "State Capitalism". "Well we of the S.S. of G.B. and Companion Parties have always called the Soviet system "State Capitalism" and this for 60 years.

For a Marxist however it was hardly worth the reading effort if only these two tiny grains were to be winnowed from such a barnful of chaff.

PERSPECTIVE FOR WORLD SOCIALISM

$1.00 per copy - 36 Short Articles, including Left Vs Right; Incentive, In The Meantime; Race: Smashing Capitalism; Religion; Charity; Feminism; Human Nature; World Without Money.

REFLECTIONS ON RELIGION

A New Messiah; Religion In Britain, Everyday Religion; Materialist Approach; Vatican Poverty; Evolution in Religion.

ANARCHISM AND SOCIALISM

by Plechanoff

Seven xeroxed copies presently available at $3.00 each.
Private Property, Police And Proletarians

"The law in its majestic equality, forbids the rich as well as the poor to hang in the streets or under bridges (Aristotle French)

All Police Forces are employed by their capitalist masters to protect property (state or private) and enforce the laws of the nation concerned. They are of course, supplemented by Militia, Naval and Air Forces in boom, but we are here concerned with the Police, or more to the point, members of the working class dressed in blue uniforms, generally hostile to other members of their class who may be out on strike, being evicted from their homes or perhaps disregarding the 'sanctity' of private property, instead by the ruling class for the perpetuation of capitalism.

En Police very often too, assume the guise of Court Bailiffs; those strong arm men who have no scruples in evicting proletarians from their homes, confiscating goods and property of known bankrupts, etc. But in the eyes of the Humbugmasters, the Police are a 'fine body of men' when it comes to protecting their Banks, Warehouses, country mansions, etc.

However, when it comes to protecting some parasitic feature of Proletarian property, such as an old house in a slum clearance area, the 'honestness' of private property, along with the persecution of the man in strike, takes a new upswing into the atmosphere! A muskets illustration of our point, what follows is a summary of the FACTS of a case which hit the headlines in Britain in 1975 by this writer who was an 'on the spot eye witness' period.

The Seige of Portland Grove

Portland Grove, Fullwood, Manchester, once a street of Victorian terrace houses typical of the industrial north of England was finally demolished in Dec. 1975. But its demise at the hands of the demolition gangs of Manchester Corporation had been temporarily halted by the lone stand of the occupant of No. 15 who had refused to accept the Council's offer of £3,500 for his home which was exactly half its real exchange value. As a result of this citizen's refusal the market price of his house in line with the so called ethics of capitalism, he was then subjected to a campaign of terrorist harassment by the Corporation. On 4th Sept. '75, some Bailiffs attacked his front door with a heavy battering ram, but were repelled by the occupant's revolver with a delay of engine off which, the heavy battering ram, left behind by the Bailiffs, was then used as a barricade inside his front door by the 'battering defender', now halting the headlines as "Battering Bill".

The Corporation now raised their offer cold £500, which was still unacceptable, despite the rapidly deteriorating conditions with his battered door and rats running rampant all over the place from the razing derelict shell of houses on either side.

On 5th October another large scale attack was launched with a bulldozer as a minister new factor to reinforce the Council's cut price buying methods according to the capitalist ethic, that might is right, in their Best of all possible Worlds'. Before the bulldozer was brought into action, two members of the Fire Brigade broke down their own door to make way for the "bulldozer method" of cut price house buying, proposed by Manchester Corporation. Arising from all sides, his road rebelled and held up in his hallucination of an oncoming bulldozer, what must be the traumatic effects on any human being by this capitalist brutality? Two hundred years ago, Burns had castigated Man's inhumanity, so man as yet rampant today as ever.

Socialism can put an end to misery, the sanitation of Britain's slums, loneliness and overcrowding, the burning of homes and rats running rampant all over the place from the razing derelict shell of houses on either side.

And finally, as Anarchy France wisely discerned, the same strong arm of the law which protects the rights of a capitalist Bank, can destroy the road of a proletariat home with equal "brute force". In fact, the cliches of "British Justice" are a remarkable "scientific" instrument,较量ing with Magenta. Equality - the interest of the ruling class! A note we may research.

Yours for Socialism,
G.R. Ruskin.
Manchester, England
International Communist Current

The British branch of the International Communist Current published a critique of the SPC's Companion Party in that country in No. 7 of its journal World Revolution which was reprinted in No. 1 and 2 issue of Socialist Fulcrum. The SPC is now obliged to reply to an attack on it by ICC's Canadian section in its periodical Internationale No. 4

INTERNATIONAL COMMUNIST CURRENT 18 AND 19TH CENTURY ROMANTICISTS

The ICC is very concerned about the problems of the world's workers, and while it agrees with some of the ideas of the Socialist Party of Canada such as Rubin, Clancy, etc., being examples of state capitalism, national liberation movements being anti-socialist, and the entire developing and industrialized earth being capitalist, it does not advocate Socialism as the answer.

By Socialism is meant common ownership and democratic control by the interest of all the world's people of the means for producing and distributing wealth. A frontierless, classless, wageless, moneyless planet of voluntary production according to ability and free access by all to everything that people need.

The ICC's immediate goal is not Socialism. Instead, it aims to capture or destroy the state at the head of an unformed violent working class and set up workers' councils (the dictatorship of the proletariat) to educate the working class to Socialism.

To affirm that ICC's "transition period" will be a form of capitalism is only necessary to consult its pamphlet whichICC's opposite effect is to create the means for producing and distributing wealth, and free access by all to everything that people need.

The ICC's immediate goal is not Socialism. Instead, it aims to capture or destroy the state at the head of an unformed violent working class and set up workers' councils (the dictatorship of the proletariat) to educate the working class to Socialism.

To affirm that ICC's "transition period" will be a form of capitalism is only necessary to consult its pamphlet which ICC opposes Marx and reabby (see Socialist Fulcrum No. 7 & 7/78) the Canadian section tries to do the same by misrepresenting but not quoting Marx's 1880 Introduction to the Program of the French Worker's Party by saying:

Unfortunately, for the SPC's argument, this program was a minimum program used by the French Workers' Party in elections to win reforms for the proletariat within the capitalist system. It demanded the eight hour day, progressive income tax, equal pay for equal work, and the general arming of the people. The workers' movement of the time also had a maximum program which called for the revolution, and of necessary violent overthrow of the bourgeois state. It is for this reason that the maximum program called for the arming of the working class. If ballots were enough, there would be no need for bullets. ICC then quotes some violence from the German ideology of Marx's younger days, ICC has attempted to twist the 1880 statement of the mature Marx for majority emancipation based on majority consciousness into ICC's opposite effect of retaining capitalism via reformism through the masses ignorantly following a few leaders. It is this way of thinking that ICC has attempted to quote SPC literature back up this weird concoction.

UNIONISM

ICC erroneously urges workers to withdraw from trade unions, which are everywhere the arm of the bourgeois state. They quote a Fulcrum No. 7/78 to the effect that "...no matter how extensive their efforts, the conditions of the working class tend to steadily grow worse." Yes, unions are partly advantageous to employers in stimulating negotiations for an arm of labor power and conditions and union executives blit union effectiveness by buying their pockets or attracting unions in the direction of capitalistic political activity. But the ICC opposes Marx and reabby (see Socialist Fulcrum No. 7 & 7/78) the Canadian section tries to do the same by misrepresenting but not quoting Marx's 1880 Introduction to the Program of the French Worker's Party by saying:

Unfortunately, for the SPC's argument, this program was a minimum program used by the French Workers' Party in elections to win reforms for the proletariat within the capitalist system. It demanded the eight hour day, progressive income tax, equal pay for equal work, and the general arming of the people. The workers' movement of the time also had a maximum program which called for the revolution, and of necessary violent overthrow of the bourgeois state. It is for this reason that the maximum program called for the arming of the working class. If ballots were enough, there would be no need for bullets. ICC then quotes some violence from the German ideology of Marx's younger days, ICC has attempted to twist the 1880 statement of the mature Marx for majority emancipation based on majority consciousness into ICC's opposite effect of retaining capitalism via reformism through the masses ignorantly following a few leaders. It is this way of thinking that ICC has attempted to quote SPC literature back up this weird concoction.
For an alleged critique of "The Socialist Party of Canada," it would have been expected that ICC would have reserved its comments for the existing organization. The old SPC expired in 1931 when the last issue of its Western Clarion came out. The original party of that name was largely non-Socialist, being made up of many members who would not qualify, knowledge-wise, for membership in the present organization, and thus, probably, why the ICC finds the old party attractive. Perhaps a half of its speaking and writing minority had a sound understanding of the nature of capitalist society. If its make up had been truly Socialist, it likely would not have been burdened on the rocks of Bolshevism. A part of the desperate pressure for unionism that characterized the earlier years in western Canada.

Marxists from the old partly reformist party, contributed to the membership of the present revolutionary Party when it was organized in 1933, especially the Vancouver Local. It adopted the Object and Declaration of Principles of the Socialist Party of Great Britain, meaning that all members required a Socialist understanding. ICC's comments about the previous organization which went by that name are therefore irrelevant to the present Socialist Party. ICC's unactual and derogatory statements about an SPC split in RV when most members allegedly left for the CCF or "Communist" Party and that a nucleus was absorbed into Norman Thomas's "CCP" party at the outbreak of World War II are also irrelevant to any critique of the SPC's ideas.

BACK TO PRINCIPLES

ICC erroneously maintains that... 

...the SPC denies the proletarian character of the revolution in Russia without any analysis, etc. Of course a defense of a "proletarian character"...

The SPC has been all analysis of the proletariat's activity in Russia... 

Socialist Party of Canada

OBJECT

The establishment of a system of society based upon the common ownership by democratic control of the means and instruments for producing and distributing wealth by and in the interest of society as a whole.

DECLARATION OF PRINCIPLES

The Socialist Party of Canada holds:

1. That society as at present constituted is based upon the ownership of the means of living (i.e., factories, railways, etc.), by the capitalist or master class, and the consequent enslavement of the working class, by whose labor alone wealth is produced.

2. That in society, therefore, there is an antagonism of interest, manifesting itself as a class war between those 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 but its domination of the master class by the conversion into the common property of society of the means of production and distribution, and the democratic control by the whole 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 ruling class will involve the emancipation of all 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 armed forces of the nation, exists only to conserve the monopoly by the capitalist class of the wealth taken from the workers, the workers must organize consciously and deliberately for the conquest of the powers of government, in order to this machinery, including those forces, may be converted from an instrument of oppression to agents of emancipation and the overthrow of privileged privilege.

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

8. The SOCIALIST PARTY OF CANADA, therefore, enters the field of political action against all other political parties, whether alleged labor or so-called capitalist, and as demand all members of the working class of this country to support those principles to the end that their termination may be brought to the system which deprives those of the fruits of their labor, and bids poverty may give place to comfort, convey to equality, and slavery to freedom.

These seven parties adhere to the same Socialist Principles:

1. Socialist Party of Canada P.B. 4280, Stn. A. Victoria, B.C., V8X 3X8
4. World Socialist Party of Australia, P.B. 1440, Melbourne
5. Socialist Party of New Zealand, P.B. 1929, Auckland
6. Bund Demonstratietcher Sozialistin, Gussarengasse 50, A-103, Vienna, Austria
7. World Socialist Party of Ireland, J. Pym St., Antrim Rd., Belfast, N. Ireland

“Social” services like UIC or medicare are state subsidies to help keep wages down, and have nothing to do with (not even a step toward) freeing the workers from their servitude to capitalist masters. The so-called “benefits” were not brought in by the laborites and Socialists through pressure by the CCF/NPD, contrary to NDP mythology. They would have been enacted if there never had been a “reform party.” Reforms are essential to the system. On the other hand, the CCF/NPD has been very useful to the capitalist class in its moral conditioning activities, in diverting the workers from thinking that state soup bowls are Socialistic. The NDP gets mass support on this myth in the hope media.

You’re right, the system sure as hell hasn’t worked anyway, for a few, which is the only way it can work.
Christianity and Socialism Part 9

The apostles' creed

THE NEW TESTAMENT implores us to believe. So do those evangelists who foist tracts upon us in the streets, and also priests of all denominations. But what do they wish us to believe? The Apostles" Creed summarizes these beliefs of the Christian faith:

I believe in God the Father almighty, maker of heaven and earth; and in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost from the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell; the third day he rose again from the dead; ascended into heaven, and sitteth on the right hand of God the Father Almighty. From henceforth until he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins; the resurrection of the body, and the life everlasting.

It would be hard to find a more concise statement of the Christian faith than this Apostles' Creed. It is the only real contribution to the Christian belief since the New Testament days. These positive affirmations put the position of believers admirably.

When we speak of Christianity — this is the basis of our leading a good life, nor loving your neighbour. These latter ideas are common to so many religions; some of them estabished long before Christianity. Most can do good without belief in the supernatural. They can lead a good life without believing in immortality, prayer and after-life. There is no need to believe in Ghosts or Holy Ghosts.

The Christian church

THE CHRISTIAN Church was born out of the misery of the Roman Empire, when the poor had been taxed out of existence, slave-labour was imposed, inefficient and exhausting, the burden of arms and work was driving the Roman state to the brink of ruin.

In the Middle Ages the Church became the center of Feudalism and the largest landlord — its wealth was drawn from the work and misery of the bond slave, and it resisted with all its power oppositions that threatened to improve the lot of the labourer.

The magnificent churches scattered over Europe are monuments today of the enormous wealth and power of the medieval Church. The Crusading hosts of medieval times, when struggling to keep Christendom against the heathen, but in reality had much less desire with others, were forced to mortgage lands to the Church in order to fight the Church's battles. In England the Church owned one-third of the land and half the wealth of the country.

When the growing commercial class, which now makes up a large proportion of the wealth of England, seeing...
over the Alps as once to Rome became strong enough. It
revolted, and under the guise of Predestination deposed
the Catholic Church of its absolute power and much of
its wealth. Since then Protestantism has become the
State religion in this country and has acted as a useful
prop to support and sanctify capitalism. It has presided
the slavish doctrines of resignation and obedience to
rulers as the only road to paradise in a mythical world
so come after death.

When the capitalism system was getting firmly upon
its feet in the middle of the nineteenth century, children
from six years of age were employed up to sixteen
hours a day in the factory halls of that time. The
Churches did not rise to a bugle to interfere with this
distorted system. Welfare, once of the shining lights of
the Church, even defended it.

Not a vote was given by bishops during the sixty
years of the ninetenth century for the bills introduced
by men like Lord Holland and Lord Lauderdale for the
saving of life, and for the removal from the status book
of bloodthirsty laws, inhuman to decent and honest men.

In the worst days of the Industrial Revolution the
bishops and the clergy, with few exceptions made no
protest against the long hours and inhuman conditions
of the factory or mine in which men, women and child-
ren were compelled to work to save themselves from
starvation. This is the ruling class in England densified its power and achieved its wealth.

At the same time as the Church was doing nothing to
improve the lot of the working class in this coun-
try during that terrible period, it was nevertheless act-
ively engaged in trying to convert the heathen abroad.
Almost as important as the explorer and the trader in
opening up new territories to capitalist exploitation
was the missionary.

The missionaries and early colonists in Africa took
away the freedom of the natives and gave them a sys-
tem dependent on a wages system to which they were
tied. Religion helped to make native races humble and
obedient and taught them the great joys of a wages
system.

Pope Leo XIII, in his encyclical on the “Conditions
of the Working Classes,” put it officially on record that
private property, rulers and ruled, and inequalities of
wealth all, in accordance with natural and divine law
must always exist. Under the heading, “The Poor
must accept their lot,” he encyclical says, “As for
those who possess not the gifts of fortune, they are
taught by the Church that in God’s sight poverty is no
disgrace, and that there is nothing to be ashamed of
in seeking one’s bread by labour.”

Today, religion is a declining force, losing its hold
more and more upon the minds of the people. Events
have overtaken it and left it humbly slumbering behind.
It sees its teachings and its congregations become stead-
ily smaller.

“These are the times of transition in which the Church
must be free to adapt itself, and it is more than
likely that the Church of tomorrow will be a
Church of tomorrow, but already it is being
adapted to the needs of a new age.”

Dr. Ernest Gellner, President of the British
Academy, speaking recently, said, “Our
Age is a time of transition, a period of
change, and the Church must
adapt itself to the new
conditions. It is no longer
enough to rely on
authority and tradition,
but must seek new ways
of explaining the
mysteries of faith to
the modern mind.”

The efforts of its “progressives” and “reforms” do little
to arrest this decline. It is more of the Church
wants to the people to bring the Church
be a more inter-

The Church will find that its new tactic of making
its doctrines the basis of social reform will have little
effect. After all, what are their doctrines but mere
 modifications of those of the past? They
are the same old stories, repackaged for
the modern age. The Church has
already been forced to
acknowledge that its
claims of infallibility
are not supported by
any solid evidence.

The Church must change its ways if it is to
survive in the modern world. It must
accept the fact that its authority is
no longer absolute, and that it must
adapt itself to the new conditions
of the times. Otherwise, it will
continue to decline in numbers and
influence, and eventually become
a mere shadow of its former
self. It is only by being adapted to
the needs of the modern age that
the Church can hope to remain
relevant and meaningful to
people today.