

PROLETARIAN NEWS

WORKERS OF THE WORLD UNITE / YOU HAVE NOTHING TO LOSE BUT YOUR CHAINS! YOU HAVE A WORLD TO GAIN! — Karl Marx

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618

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IS MARXISM A DOGMA?

In refuting a false label which is frequently and erroneously pinned on Marxism it at the same time affords us the opportunity to review some of its positive highlights. All of which is always in order, especially in times when confusion and doubt is rampant.

Changed situations and consequent alterations in Soviet policy have always given rise to deviations from, as also a reevaluation of, Marxism. The New Economic Policy (NEP) announced by Lenin in 1921, the Soviet-Nazi non-aggression pact of 1939, the new Krushchev line of 1954 are cases in point. All these events and others have produced internal disagreement, conflict and some defection. Charges of deviation from Marxism and the class struggle were many. From outside the working-class movement, bourgeois sources grabbed onto and added more fuel to confuse matters even worse. The opposition thrives on confusion. Their stress was on, what they called, deviations from Marxist "dogma."

Bourgeois ideologists, thinkers and writers, prefer to keep the idea alive that Marxism is a dogma. Often they will refer to communism as a religion, with communists as its high priests. This stems either from ignorance or conscious misrepresentation, more likely it is both.

By definition dogma means a doctrine or body of doctrines of theology and religion formally stated and authoritatively proclaimed by a church or sect, esp. the Roman Catholic Church. The definition for dogmatic is: "asserting a matter of opinion as if it were fact. Based upon or proceeding from a priori truths or assumptions, rather than empirical evidence." (Webster Dictionary)

It is to be seen that dogma is connected up with religion and the Church. It is a system of beliefs based upon A PRIORI thinking. It renounces empiricism, evidence or fact.

By a priori thinking we mean that the idea precedes experience or is arrived at completely without experience. A priori logic is of necessity idealistic. It characterizes all religions. You don't question but accept them strictly on faith. In this manner experience and hu-

man logic is conveniently circumvented.

In this respect the modern bourgeoisie (capitalist class) has a way of reconciling science and religion. Its necessity for science in the process of wealth CREATION is supplemented by the equally urgent necessity of religion to PRESERVE the wealth created for themselves. They need religion for the working masses, to keep them faithful to capitalism. Faith is, then, understandably a must for the ruling order. "We do not live by bread alone" they say. In other words we need food for the spirit, too.

(Continued on page 2)

SIGNIFICANT EVENTS

The West German Elections

It must be acknowledged that among the most significant events that occurred recently were the elections that took place on September 15th in West Germany (the so-called Federal Republic). The results were proclaimed as a "landslide victory" for 81 year old Chancellor Adenauer who won a third four-year term for himself and an "absolute majority" for his Christian Democratic party in the bundestag, or parliament. It was also announced by the American press, particularly, as a "victory for the West" (that is, for the capitalist world). But it was not such a complete "victory" for the capi-

talist way of life when we consider that not all the German workers voted "conservative." As proof, let us take glance at the results of the election. We quote from the Chicago Sun-Times of Sept. 18th as follows:

"While Adenauer's party gained in popular strength—netting 50.2 per cent of the vote as against 45.2 per cent in 1953 — the Socialists gained too, going from 28.8 per cent of the total in the last election to 32 per cent this time. The CDU and Socialist gains were made at the expense of the smaller parties, and indicate a strong trend toward a two-party system similar to ours."

In actual figures, the Chicago Sun-Times reveals that Adenauer's party, the Christian Democrats, received 14,998,754 votes, and the Socialists (Social Democrats) received 9,490,726 votes.

The new bundestag (German parliament) will have this composition, according to the Chicago Tribune (Sept. 17th), to wit:

"Of the 497 seats, 270 will be occupied by the Christian Democrats, 169 by the Socialists, 41 by the conservative Free Democrat party members, and 17 by the German party deputies."

There is no denying that this puts Chancellor Adenauer in a strong position with enough votes for his party, as the press puts it: "to govern alone." However, he is bound to receive much opposition from the Socialists, for no matter how mild their "Socialism," nevertheless they can not be considered as "conservative." In fact, rumors were afloat during the election that the members of the outlawed Communist Party of West Germany were instructed by their leaders to vote for the Social Democrats (as the "lesser evil," no doubt).

The Social Democrats for the sake of unity between East Germany and West Germany want the latter to take a more friendly approach to the Soviet Union, or a "neutral position" in the cold war, even to the extent of West Germany withdrawing from the North Atlantic alliance (NATO). They are also opposed to conscription.

Adenauer, however, is considered to be very "pro-Western," firmly tied to Wall Street's apron

(Continued on page 2)

HOME SCENE

Whither Prices

While the country is still riding the crest of the greatest boom in its history, the annoyance of steadily rising prices diminishes the satisfaction derived from the boom amongst all classes of the population. Business, particularly small business, caught between rising costs and declining sales, is complaining. Farmers, squeezed between higher living costs and falling farm prices, are blaming the government. This is said to be the real reason for the political upset in the recent Wisconsin election. Organized labor, even those unions with escalator clauses in their contracts, are finding it difficult to keep up with the rising cost of living and are beginning to stir. The Democrats see the high cost of living problem, as the number one issue in the forthcoming 1958 congressional elections. The Republicans admit inflation as the most important problem facing the country.

During the past two decades (20 years) we've witnessed the worst war in history, World War Two and the bloodiest "police action," Korean War, in modern times. This was the longest period of international instability within memory of the living. Society has been unhinged and so too has the economy. Let us see the impact on prices, for the following:

	1937	1946	1957
Milk, qt.	\$.12	\$.17	\$.25
Bread, loaf	.08	.10	.19
Coffee, lb.	.25	.34	1.04
Bus fares	.079	.079	.157

Coal, ton	11.19	15.97	29.43
Steel, lb.	.025	.027	.057
Copper, lb.	.13	.14	.32
Lumber, bd. ft.	.03	.04	.13

Since 1940, money supply has risen 219 per cent from 68 billions to 217 billions today; wholesale prices in the same period have jumped 129 per cent and the cost of living index is up 99 per cent.

The politicians, and the economists associated with them, are split over the explanation about the state of the economy and where it is heading. While the politicians in Washington fear inflation, they dread deflation even more. To them, high prices are associated with prosperity and full employment, happy times and reelection; low prices, deflation with dull business, hard times, chronic unemployment and a threat to their existence in office as well as to the economy as a whole. "A little inflation is a good thing" as they see it. How "little" is safe, is controversial. Could creeping inflation be controlled? That's what the money managers are trying to do, but can they? Could capitalism be manipulated so that prosperity is made permanent and good times be had by all?

The recent behavior of the stock market may indicate that the economy is at the crossroads. Uncertainty seems to be its message. But this much is already certain: "From the peaks of the last two years, autos, radios and ranges are down 30 per cent or more. Home building down 8 per cent . . . fac-

(Continued on page 4)

SIGNIFICANT EVENTS

(Continued from Page 1)

strings thru the NATO, and is in favor of a strongly armed West Germany even to the extent of permitting the U.S. to stockpile nuclear weapons there. Hence, he and his Christian Democrats are bound to clash with the Social Democrats right in the very bundestag itself.

Those who voted for Chancellor Adenauer and his party (CDU) responded to his promise of "no experiments," of continuing the "miracle of West Germany's recovery," its prosperity. But he cannot claim all the credit for this, as the Chicago Daily News of Sept. 17th editorializes: "Part must go to geography and the Cold War. Because of the fear of Russian expansion into Western Europe, the United States and Germany's West European neighbors poured their money and efforts into rebuilding the Federal Republic."

The Daily News also points out that in the post war years West Germany was forbidden to have an army and thus was spared the drain of a big military establishment. The occupation troops, mostly American soldiers now, are supported mainly by U.S. tax-payers (the Daily News should have stated).

However, there is an old but true saying that "nothing lasts forever." German "prosperity" is no different than the American, being capitalistic it is subject to the same contradictions, such as the economic crisis of overproduction. And already German capitalists are looking for new markets to dispose of their commodities, and some of them are planning to trade with the nations "behind the iron curtain," Poland and Peoples China.

One sure thing, an economic crisis bringing curtailed production with the result of unemployment causes even "conservative" minded workers to become "radical," and socialistic or communistic. Germany had gone through such an experience—and so did America in the Great Depression days of the 1930's. No one knows whether capitalism can survive another shock like that.

THUMBNAILS

Have Idea, Will Travel

Now that Walter Reuther has done his bit to put American workers in the cattle corral of docility the time has come to work on our English-speaking brothers across the sea.

In a recent trip to Great Britain, Mr. Reuther told English trade unions to get on with it in the modern way. This business of capitalism and labor being enemies is old fashioned stuff and way out of date. The thing to do is to invest in capitalism, work together for

Dulles' Syrian Blunder

We will now take a trip to the Middle East where the political climate seems to be more hotter than the natural one, especially of late. For this, the United States is mainly to blame, or rather its "architect of foreign policy," Secretary of State, John Foster Dulles. When President Eisenhower, acting upon Dulles' advice to counter Syria's "pro-Soviet" move, ordered the sending of guns to Jordan (the U.S. Air Force air-lifting 106-mm. anti-tank rifles, etc., to Jordan's army) he did not know what a tempest of anti-American feeling such a war-like move would stir up among even those Arabian nations who were supposed to be friendly to the United States.

This display of U.S. armed might, coupled with interference in Arabian affairs, was so offensive to the Arab countries that they protested and declared their sympathy toward Syria. As "Time" (weekly American periodical) reported on Sept. 23rd: "Within 24 hours every U.S. ally in the Arab world had rallied to Syria's side, mindful of the old Arab proverb: 'My brother and I will fight my cousin, but if a stranger threatens my brother, my cousin and I will fight the stranger.'" Protests against the United States came from Lebanon, and King Saud of Saudi-Arabia, both who wanted assurance that the U.S. will not use force against Syria. Even the Jordanian Foreign-Minister, Rifai, was supposed to have declared: "We do not feel justified in interfering in the internal affairs of Syria," and thanking the U.S. for the arms he suggested they might be used by Jordan against any aggressor including Israel.

Egypt, who is directly allied with Syria, declared through President Nasser: "unlimited and unconditional support to Syria." He further said that the U.S. had made an "artificial uproar" over Syria to "take the pressure off Israel, divert Arab attention," and "convert the Middle East into a zone of influence subservient to American policy."

American oil interests should take notice and inform Mr. Dulles that this is not the way to make friends.

Al Wysocki

the "common good" and everybody wins. Literally translated from English to American this means—help the boss get a better foothold on the economy, make more profits and the workers will get a few more crumbs, if they are lucky.

Judging from reports of his enthusiastic reception, English trade unions, too, are still grabbing at any suggestion that looks like the easy way out.

We heard one radio commentator suggest Reuther did a better job than Billy Graham of pacify-

IS MARXISM A DOGMA?

(Continued from page 1)

By such reasoning the workers are led to believe that faith is an indispensable part of human existence. It is supposedly a strong argument against Marxian materialism. To which we assert with Dietzgen, working-class philosopher, that: "Faith is indispensable to man, but only faith in that which others KNOW, not in what they believe."

Marxism does not dispense with human faith as such, but in faith as a METHOD of REASONING, as a means of arriving at truth, apriori. It is this aspect of faith that Marxism is opposed to. It may seem contradictory to say. Yet it is so, that in the light of Marxism, science provides more faith to the workers, faith in themselves and in their social future. That is of course a different kind of faith.

Marxism is not a dogma but a science, a social science. Its method is that of the natural sciences, A POSTERIORI. By a posteriori we mean that the thought or idea follows the experience. A posteriori reasoning is materialistic, whereas a priori reasoning is idealistic. The method of reasoning, whether it is apriori or a posteriori divided philosophy into two main camps, idealism and materialism. All philosophies down thru the ages, fell into one category or the other.

In observing the scientific method, that of natural science, we find a complete abstraction from faith and predisposition. The objective existence of material phenomena is recognized as given and is the starting point. Their observation, composition, classification plus a history of their evolutionary development provide the basis for scientific knowledge. Unlike religion it does not start with a preconceived, absolute truth, arrived at thru introspection (a priori). Its starting point is analysis of limited, partial phenomena. It seeks and arrives at relative truth (a posteriori). It employs the inductive method followed by later deductions, which are labeled scientific laws. These laws are themselves not rigid but are capable of modification and amplification. Such, for

ing the multitude. We can only guess at the smiles on the faces of British capitalists.

Friendly Intrusion

American capital has been migrating "down under" at a fantastic rate in recent years. U.S. private investments have reached a capital value of \$400,000,000 in plant and inventory on the continent of Australia. The rate of increase is running about \$50,000,000 a year and appears to be rising. Over 500 U.S. firms are well entrenched. Large scale agriculture, previously unknown in Australia, is booming with almost exclusive American financing. Huge Asian markets for food are the incentive for investments in indus-

instance, is the relation between Newton and Einstein in their respective concepts of the universe. Scientific truth is relative, dynamic, capable of change and growth, concomitant with the growing experience and recognition of the fluid nature of things.

Marx made a science out of sociology. Thru his discovery of the law of value and surplus-value and the materialistic conception of history he revolutionizes the whole of social science, history, politics, economics and philosophy. Engels says: "These two great discoveries, the materialistic conception of history and the revelation of the secret of capitalist production through surplus-value, we owe to Marx. With these discoveries Socialism became a science. The next thing was to work out all its details and relations." (Socialism, Utopian & Scientific)

Up until Marx's time socialist thought was utopian in character. Each one of the great utopians, Saint Simon, Fourier, Owen, conceived in his own mind of a future, perfect, and just state of socialist society, free from capitalist evils and injustices. They each constructed elaborate ideal systems. Their failure was due to the fact that they lacked material foundation. Their starting point was their own ideas and not the existing material conditions at hand. They were thus doomed to failure. They were idealists.

Marx, on the contrary, was a dialectical materialist. His premise was the material conditions of society at hand, capitalism, which he analyzed. He discovered the law of its motion or development. From its own laws of development, capitalism's (not out of his mind), he drew the conclusion of the transition to the next phase of society, socialism. Whereas the utopian socialists relied upon their own inner thinking, Marx, as a social scientist, turned to analysis of the objective material development of capitalism as it proceeded in its course. Such is the distinction between the materialist and the idealist.

R. Daniels

(To be continued)

trial farming. Ford, Chrysler, General Motors, Standard Oil, International Harvester, Goodyear, Singer, Kodak, Heina, Park Davis, Twentieth Century - Fox, Kraft, Carnation, etc., are now household names in that country.

And what do the 9½ million Australians think of this invasion? They, in effect, say: "everybody welcome, especially you wealthy Americans. We need your capital to build our country and an industry to provide for the tremendous increase of population (about 100,000 a year). There's plenty of room for everybody and then some left over." Little do the people who are promoting this idea know or

(Continued on page 4)

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The Historical Role of "Reason"

In the history of philosophy—the field of human thought, or what might be called the theoretical development of mankind — there was a period in which REASON was exalted to a super-sensory position. "Godlike" qualities were conferred upon it, and some of its adherents regarded it as practically infallible. With them, it took the place of the old theological superstition and was given a measure of reverence.

This deifying of Reason did not develop in a day. On the contrary, it was the outcome of a long struggle, and a progressive one at that. Towards the close of the Middle Ages, the only recognized moral and intellectual authority—the source of all wisdom—was God. The Church so decreed. It proclaimed that all knowledge came from above, through "God's revelation." This was the manner in which knowledge was conferred upon man, as a reward for faith. For anyone to transcend this Church dogma—revelation through faith—was to fly in the face of "God's grace." The Church had a firm and effective way of dealing with such sinful subversion.

But, "Nae man can tether time nor tide," as the poet Burns wrote, and social evolution, with its material and economic forces, brought forth new mental concepts, and actions corresponding thereto.

The battle of reason began within the Church itself. It commenced long before the Reformation and continued for some time thereafter, reaching full fruition during the period of the American and French Revolutions. Within the Church of Rome, a number of ecclesiastical orders had arisen, such as the Dominicans, Franciscans, and others. The Jesuits (Society of Jesus) was launched during the Reformation, for the purpose of combatting it.

Certain monks within the earlier orders started the famous disputations, historically known as scholasticism. Those schoolmen, or scholastics, made their plea on behalf of Reason. Roger Bacon (1214-1294), a Franciscan of Oxford University, was one of the first to start an agitation to have Reason recognized as a factor in human affairs. His arguments were to the following effect, that since God made man and gave him his attributes—including the faculty of reason—he evidently intended man to use reason. Faith, of course, was first, but reason should have a place in the formulation of knowledge and opinions. The Church authorities said NO! It asserted that faith was enough, and that the Schoolmen must quit speculating about reason, as that might lead to heresy. But by then the cause of reason had already taken hold, and given birth to a philosophical movement known as Nominalism.

Thomas Aquinas (1225-1274) of Aquina, Italy, was the Church scholar selected to answer the Nominalists. His philosophy took the name of Realism. Its substance was that faith is sufficient, that reason and knowledge, and everything else of that nature, would unfold in response to faith.

Those reason and faith disputants wrangled for many years, and as reason gained ground, to that extent faith receded. The Churchlords disliked the whole discursive business, but some of the champions of reason refused to be

repressed. Roger Bacon was accused by his enemies of engaging in "black magic." To prison he went, more than once. He served a period of "eight years confinement" at one time, and, it is said, some thirteen years in all.

Later, came John Duns Scotus (1274-1308), also a Franciscan of Oxford. He carried Nominalism still further. Sometimes it was known as Scotism, especially as it contended with Thomism, or Realism. Scotus, and others who defied, or circumvented, the injunctions of the Church, felt the weight of its holy-anger.

The suppression of Reason met with only temporary success. In the following century, also in England, John Wycliffe (1320-1384), a powerful Church leader, began to speak and write in favor of a more flexible ecclesiastical policy. The Roman hierarchy could not repress him as easily as it did the humble monks of the preceding century. Wycliffe had succeeded in stirring the imagination of large numbers of people, even down to the peasantry. He caused a special Church-order to be launched—The Poor Priests—to work among the peasants, and to combat the influence of The Friars, the direct agents of Rome, whom he denounced as "sturdy beggars."

While Wycliffe probably did not realize it, his movement was the first step towards the break with Rome, which came about in the reign of Henry VIII, and resulted in the establishment of the Church of England (Episcopalianism). An extreme wing developed within his movement. It was known as Lollardy. The Lollards were organized secretly and held their gatherings in lonely places, such as hillsides, moors, or churchyards. Eventually they took up arms against the monarchy and the tyranny of the aristocracy.

Under the leadership of Wat Tyler, a peasant, and John Ball, a poor priest, they marched upon London in the year 1381, and forced the government to concede to their demands. But, when the peasants disbanded and returned to their homes, the ruling class took a brutal revenge. The knights came down upon them with sword and fire, and slaughtered many. Wat Tyler had been assassinated, outside of London; John Ball was captured, tried and hanged.

Wycliffe repudiated the Lollards and denounced the peasants. He died three years later. Nevertheless, his church reform movement had repercussions throughout Europe. In Bohemia, Jan Huss had translated the writings of Wycliffe into the language of that country, an act for which he paid with his life. The Church burned him at the stake. This inflamed the people more than ever, and, as a consequence, the Reformation was on its way.

Wycliffe was an advocate of "free-will," as against the older doctrine of "predestination" and other inflexible dogmas. He assailed the corruption which had invaded the Church and papal apathy toward it. Of him, the Encyclopedia Britannica says: "Wycliffe was no more than the last of the conspicuous Oxford scholastics." * * * "In the controversy between Realism and Nominalism, he was on the side of the former."

Most of those who played a leading role in that long drawn-out "politico-ecclesiastic conflict" were not aiming at a complete break with the Church, but its inflexibility and uncompromising attitude forced on the Reformation. Neither did they see the ultimate outcome of the role of reason—its culmination in the American and French Revolutions. In other words, the movement which the scholastics started had greater significance than those "holy men"—the monks—ever dreamed of.

In dealing with philosophical development, Karl Marx made some interesting remarks. He wrote: "Materialism is the natural-born son of Great Britain. Already the British schoolman, Duns Scotus, asked, 'whether it was impossible

for matter to think.' In order to effect this miracle, he took refuge in God's omnipotence, i. e., he made theology preach materialism. Moreover, he was a Nominalist. Nominalism, the first form of materialism, is chiefly to be found among the English schoolmen."

The church hierarchy had a presentiment of future trouble. They feared Nominalism, with its exalting of Reason. The Nominalists had cracked through its rigid shell. Wycliffe had carried the issue into politics and thus helped lay the basis for the Reformation. "All class struggles are political struggles" and the Reformation was just that. Altho in religious garb, it really was a revolution—the coming into power of Capitalism.

Other philosophers made important contributions, such as Francis Bacon (1561-1679), Thomas Hobbes (1588-1679), John Locke (1632-1704), and, of course, the militant thinkers of France, who helped to promote the Great Revolution. Also the American revolutionary thinkers, such as Thomas Jefferson, Tom Paine, James Madison, were all champions of Reason. Paine wrote his famous book: "The Age of Reason" to extol its virtues.

The American revolutionaries expressed their political faith in such idealistic terms as: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." The French expressed the same general sentiment in their "Liberty, equality, fraternity."

The French Revolution gave birth to the "reign of reason," which took the form of the rule of the Capitalist Class. It was liberty and fraternity for the property owners, as it was for the same class in America. They cashed-in on the Life, liberty and happiness, while the poor acquired the right to "pursue" it.

Commenting upon the victory of "Reason" in France, Frederick Engels—in his "Socialism, Utopian and Scientific"—writes: "Compared with the splendid promises of the philosophers, the social and political institutions born of the 'triumph of reason' were bitterly disappointing caricatures." And, he adds, "All that was wanting was the men to formulate this disappointment, and they came with the turn of the century." He was referring to the famous Utopian Socialists, St. Simon, Fourier, and Robert Owen. These, too, laid hold of "reason," even after it had fulfilled its historic role.

At still a much later period we find that "socialists" were clinging to the old illusions anent reason. In the beginning of this century it was the utopian Edward Bellamy and his "Looking Backward" that were popular, not the writings of Marx. The noisy reformers of the Socialist Party, during the Debs period, boosted their favorite propaganda sheet—"The Appeal to Reason."

Those who make their "appeal to reason" will be let down. It is far from being infallible, and it is just as easy to reason wrongly. In fact, most people do on many issues. Whatever its past merits have been in helping to break down feudal absolutism, and putting capitalism in the saddle, it is not a prop upon which the modern working class can rely. Social science—Marxism, in fact—is the intellectual equipment of the modern proletariat.

Historically, the "role of reason" was a revolutionary one, insofar as it aided in the destruction of Feudalism and the triumph of Capitalism. Workers who try to wield it, who, for instance, try to make use of the ideology of the "founding fathers" of the American Republic, will simply fall into a mess of reaction. As Marx, long ago, pointed out, "the Proletariat does not draw its inspiration from the past but from the future."

Reason is a functioning of the mind, or brain. We still have much use for it, but not as a "thing in itself," nor as a rallying force. That role ran out with the Bourgeois revolution. Social science, not sentiment, is the intellectual force at the disposal of the modern workers. They must learn to wield it.

John Keracher

PROLETARIAN PARTY CONVENTION

The Proletarian Party held its Thirteenth National Convention at the Proletarian Hall, 333 W. North Avenue, Chicago, during the Labor Day week-end. Delegates representing the Locals of the Party were present, and also visiting members.

The Convention was opened on Saturday, August 31st, with an address by the National Secretary, Al Wysocki, on the Objective Conditions and the Tasks confronting the Proletarian Party. He reviewed the proletarian progress made throughout the world, and dealt with some of the problems facing the revolutionary movement here. He pointed out that in America a combination of capitalist prosperity, propaganda, and persecution, i.e., "red-baiting," has caused many workers to shun any "left-wing" working class organizations. But, he stressed, this is only temporary, for objective conditions change, and already capitalist prosperity is revealing serious cracks which spells insecurity, more misery for the masses. He said that the time will come when the workers will more readily respond to the Marxian message of the Proletarian Party, that of working class freedom from the yoke of capitalist exploitation.

The delegates in their reports indicated substantial activity in the Locals throughout the country. Lectures, study classes on Marxism, and meetings were conducted. Local Chicago, in addition, reported that it conducted open-air meetings during the summer season.

The Convention approved the creation of a Party Expansion Fund with the aim in view of expanding the Party by organizing new Locals. Members were urged to contribute to this fund, and interest friends and sympathizers to contribute also. This will make possible a more systematic and or-

ganizational effort at increasing the membership of the Proletarian Party.

The delegates were unanimous in approving a Proletarian News subscription drive, that is, the obtaining of more subscribers. The aid which the paper has been receiving from its readers is encouraging. However, the necessity of obtaining new subscribers to make good the loss of those who drop off is what all newspapers and periodicals are confronted with. Hence, the Convention set definite subscription quotas for each Local of the Party. It urged, also, all the readers of the Proletarian News to obtain new subscribers. This can be done by every reader contacting his friend, or friends, with a "sample" copy of the Proletarian News. For this purpose each reader should obtain a small bundle for resale.

The Proletarian Party ever since it was organized in June 1920, for a period of over 37 years, has consistently adhered to its Marxian principles. The Convention firmly resolved to uphold this Marxian Program and Practices, of winning the American workers to the task of self-emancipation by the abolition of the profit system (capitalism) and its replacement by the complete socialization of the means of production, the mills, mines, factories, etc. Only through a working class government can the exploitation of man by man be abolished.

The Proletarian Party, therefore, urges all workers who favor a classless society, free of exploitation, a social system of peace and plenty, to become members, to join our ranks and work together for this desirable objective.

For further information write to:
Proletarian Party of America
 333 West North Avenue
 Chicago 10, Illinois

HOME SCENE

(Continued from page 1)

tory employment down 1.5 per cent . . . carloadings 6 per cent." (Boston Globe—Sept. 12)

In the financial section of the N.Y. Times—Aug. 18th, an article captioned as follows: "Metal Weakness Has Wide Effect" subheaded: "Wall St. and Winnemucca, Nev., Feel Tremor as Prices Dip and Mines Close"—"Supplies Are Excessive" — "Too Much Copper, Lead and Zinc Sends Stocks Down, and Idles Workers." Further down it reads: "The old law of supply and demand is still valid. There's an oversupply of copper, lead and zinc and prices have fallen.

"Wall Street does have sound reasons for its so-called 'moods.' When the news is bad within an industry, the stock performance is invariably bad."

Price weakness in metals, excluding steel, is here. Oversupply of appliances and autos are known to exist. The law of supply and demand may be circumvented or modified for a period by monopoly capitalists but not for long. The world market conditions are beyond their complete control. Productive expansion has been world wide and an outlet for its goods must be had even at lower prices.

Government tampering with the currency and tinkering with credit has its limitations beyond which it not only is unsound but unsafe for the economy as a whole. They are

not far now from that dangerous end.

Prices of commodities are determined, in the last analysis, by the economic law of supply and demand. Monopolies and governmental manipulation play a role in influencing prices but not the dominant one and the economic laws assert themselves. Prices, themselves, revolve around the value line. And you cannot get away from the proven fact that the amount of socially necessary labor time determines the value of a commodity. It is around this that prices fluctuate. That much is certain. When and how much prices will come down is beyond our vision; that only the market will determine.

However, we can be sure of one thing: overproduction gluts the market with commodities, hastening the economic crisis and bringing prices down. But the first to fall in price is the worker's only commodity, labor power. His wages are lowered, and for many workers the wages disappear completely. This is the dire result of curtailed production, with its layoffs, unemployment.

Insecurity is all that capitalism offers the workers. In a "boom" they contend with the high cost of living; in a "bust" (depression) with unemployment and poverty. Yes, capitalism is rotten ripe to be abolished. The American workers have yet to discover this. L.B.

THUMBNAILS

(Continued from Page 2)

suspect that waking up one morning they will find themselves in the grip of America's economic strangle-hold. It has happened in country after country and sure as a kangaroo can jump ten feet it will happen in Australia.

In Australia, as in other countries, they will find it a great deal harder to kick the foreign investors out than it was to get them in. It is just a matter of time until they wake up and pull in the welcome mat—to be replaced by the now famous "Americans Go Home" sign.

A Dog's Life

A recent two inch column in a local newspaper tipped us off to the fact that British repressions on the island of Cyprus are still very much in effect despite the realization that the island's usefulness went down the drain along with the British lion's "conquest of Egypt."

The article explained that a Greek nationalist newspaper printed a letter from a Cypriot-Greek priest held by British authorities without trial. The letter was addressed to the Royal Society for the Prevention of Cruelty to Animals, appealing to them to investigate his case since all other organizations had ignored his rights as a human being.

He Won't Go Away

Back in 1953 a dentist by the name of Cheddi Jagan won the election as chief minister of British Guiana under the banner of the Peoples' Progressive Party. When Jagan attempted to set up what the British called a red government in the colony they felt compelled to depose him. This action required a new constitution with a neat little trick built in to prevent such an embarrassing situation from happening in the event Jagan, or someone like him, should show up again.

To make a long story short Jagan did show up this year with a majority of the 14 legislative council seats in his pocket — again as a result of British Guiana's general elections.

Now it appears that the South American colony's Governor, Sir Patrick Renison, will have to put the trick into effect. He has authority to appoint as many legislature members as necessary up to a total of 28 in order to retain a majority of "British minded" representatives. You can't beat that for simplicity. The irony of the situation is in the fact that Jagan's campaign was built on demands for immediate independence from British colonial dictatorship. What better proof could he ask for?

L.D.

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