

PROLETARIAN NEWS

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

A JOURNAL FOR THE WORKING CLASS

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RACIAL TENSION

While America berates and admonishes the South African government for its bestial, inhuman treatment of its Negroes, 100 years after the commencement of the American Civil War, purportedly fought to free the Negroes from their chattel status to that of free men, from things to human beings, the American Negroes are still pushed around, can't sit down for a cup of coffee where whites are served in the southlands of democratic U.S.

Africa is seething with revolt, as the natives, the Negroes, preponderatingly outnumber the comparatively few white settlers. Racial tension on the African continent, particularly in the Union of South Africa, has reached the explosive stage. Violence has erupted embittering the clashing forces. While the color issue seems uppermost, transparent, discrimination, segregation and all, beneath it, not so apparent to the outside world, lies the economic contention; the lordling over of the white property owners over the subjected blacks, the slave class, oppressed, exploited to the hilt, not only as a slave class but with color additives. The color issue only adds to the antagonism between the classes. It serves as an awakening of the downtrodden against their oppressors. A more mature, more critical solution to that of color alone, is bound to follow in due time. In the meantime capitalist imperialism is shaken. The natives of Africa are on the march.

Over here, in "free," "democratic" U.S., the American Negroes, a large minority of the population, about one-tenth, "equal" on paper, to its white citizens, are struggling to put the printed rights in practice. In the long, uphill fight, 97 years since Lincoln's proclamation to free the slaves, some victories have been scored, but mostly, as just mentioned, on paper only.

For the white workers themselves are exploited, a subject class, economically, politically and socially, despite the Constitutional guarantees. The U.S. Constitution with all its professed rights, guarantees and all, is a master class document, in, by and for the interest of the American capitalist class. Nevertheless, color discrimination is an added subjection to the colored workers.

In the world struggle for men's

minds, between capitalism, headed by U.S., and communism exemplified by the Soviet Union, the racial question is important, even for numbers alone, since the colored peoples of the world greatly outnumber the whites. Racial tension here is embarrassing to the ruling class of America. Racial equality in the Soviet Union, on the other hand, is attractive for communist forces.

Hence, the spate of recent governmental attempts to showcase racial equality here. But behind the showcase, turmoil prevails. The upper class, itself is divided over the issue. To some sections of the ruling class, particularly in the South, it is economically and politically advantageous to fire the fuels of racialism. To foster division amongst the workers at home, is sound capitalist practice. Yet it has its drawbacks both internally and internationally to the rulers. Segregation's upkeep is expensive, dual facilities in schools, transportation, etc., runs high, especially when economy is sought.

The contradiction is inherent under capitalism. In fact, racial antagonism, is an offshoot from class division. Class division breeds all sorts of prejudiced divisions. The workers as a whole, under capitalism, are victims of its social diseases of which racialism is one. Palliatives, such as school desegregation, and voting equality, are insufficient. Since the cause is more fundamental, in the capitalist structure itself, the cure, too, must be more radical. A complete overhaul of the economic foundation is necessary to one of collectivism—eradicating class division and the prejudiced social divisions that sprout from it.

However, to abolish capitalism and to replace it with the new classless society would require the organized effort of the vast majority, the workers united, regardless of race or nationality, through a revolutionary working class political party. Such is the Proletarian Party, which we urge all workers to join.

—L.B.

MAY DAY — PROGRESS THROUGH STRUGGLE

May Day is symbolic of labor's struggle for social betterment embodying the hopes and dreams of a better, saner and peaceful world. Much has been accomplished over the years, not without great effort and sacrifice. A great deal more is yet to come.

There are those who frantically oppose struggle or conflict. The term "class struggle" is to them abhorrent; some, for pacifist or generally "humanitarian" reasons, are genuinely possessed of a feeling for peace, harmony and unity. Others are opposed for class or material self interest. These have an economic ax to grind.

But, whatever the reason, it should be recognized, at a glance, that those who would renounce struggle are themselves engaged in opposition, which is the essence of struggle. In a philosophical sense, struggle, conflict is not synonymous with war and violence. This is but one form of it. There are other forms of conflict; war of nerves, cold war, economic warfare, peaceful resistance or economic boycott. At this very moment we are witnessing an integration struggle in the American South. Cuba, our neighbor, is engaged in a political, economic and diplomatic struggle against its internal opposition and externally against the U.S. South Africa is currently torn by internal race strife which commenced with peaceful resistance by the Negroes culminating into violence which had its origin with the white ruling element, the very class which frowned upon opposition. The cold war between the capitalist West and the socialist East is another instance of struggle. In a word, conflict takes on many forms depending upon the stage of development.

To generalize further, life itself, all existence in nature and society or our mental or spiritual processes, are permeated by struggle, opposition or contradiction. Unity or harmony in essence is contradiction. No unity can exist without opposition. Engels explained that life is itself a contradiction and when that ceases life itself ceases. Engels in analyzing life speaks of

assimilation and elimination, etc. These are opposites. When and as soon as accretion and excretion (opposites) stop death sets in. Capitalist society is a unity of opposites—capital and labor. This is also true of nature which is in constant flux (motion means contradiction, opposition between old and new forces). Society and the individual human are subjected to a constant process of movement and development, from one form or stage to a new and contradictory form of it. It is equally true of our ideas. New thoughts acquire their existence thru opposition to old ones often they are violently opposed by entrenched and smug ideologies which struggle to hang on against the advances of time. But after intense conflict the new usually triumphs over the old. Otherwise we should still be in a savage state, socially and ideologically.

There is no general unanimity as to what constitutes progress or how to facilitate it. Some measure it in terms of religion, science or educational development generally; others in terms of material accomplishments, industrial growth, skyscrapers, modern roads and communication, easy-way-of-living, comfort gadgets and wealth accumulation. Some, the ruling class have become so drunk with their possessions of wealth and privilege that their concept of progress is integrally connected up with their own mode of social life beyond which they will recognize nothing but social anarchy and chaos. But beyond and outside their or anyone's SUBJECTIVE will or consciousness there is an OBJECTIVE movement or social process. The basis or foundation for it lies in the economics of society.

Men's ideas, or subjective reflections stem largely from his work relations, both as regards nature and other humans. In other words struggle. Work is itself a form of struggle, whether against nature or in harmony with it; against other humans or in harmony with them in order to achieve something.

What is that something man must achieve before all else or perish? His bread and butter, that is, he must earn his livelihood, maintain and enrich it.

(Continued on page 2)

NOTICE TO OUR READERS

We regret that we had to skip the April issue for lack of funds. However, we are thankful to those readers who helped with their contributions toward getting out this May issue of the Proletarian News.

MARXISM AND ECONOMIC DETERMINISM

Critics of Marxism have repeatedly criticised Marxism as economic determinism. Since Marx repeatedly stressed the idea that the productive forces are the basis of all of man's history, it might appear at first glance that the bourgeois professors who continue to press these accusations even today have some substance to their arguments.

Actually it is a tragic reflection of the bourgeois mind, which has never attempted to grasp the fundamental principles of Marxism, that Economic determinism and Marxism are confused. These arguments were answered long ago. Engels wrote to Bloch on September 21, 1890, as follows:

"According to the materialist conception of history the determining element in history is ultimately the production and reproduction of real life. More than this neither Marx nor I have ever asserted. Hence if somebody twists this into saying that the economic element is the only determining one, he transforms that proposition into a meaningless, abstract, senseless phrase. The economic situation is the basis, but the various elements of the superstructure: political forms of the class struggle and its results, to wit: constitutions established by the victorious class after a successful battle, etc., juridical forms, and then even the reflexes of all these actual struggles in the brains of the participants, political, juristic, philosophical theories, religious views and their further development into systems of dogmas, also exercise their influence upon the course of the historical struggles and in many cases preponderate in determining their form."

In Italy about 1900 the contrast between the economic determinist, A. Loria, and the Marxist, A. Labriola, illustrates the same confusion of economic determinists who thought they were Marxists. The economic determinists recognized the predominant role of the economic "factor," but went no further.

Charles H. Beard is remembered in the United States as such an economic determinist.

The relevance of showing the difference between economic determinism and Marxism today is illustrated by the fact that the defenders of capitalism continue to repeat the same arguments which were answered many years ago. Either these defenders of capitalism haven't read the answers of Marxists, or they are hoping that the Marxist answers will not fall into the hands of the masses.

Thus Cardinal Cushing of Boston wrote recently in a Daughters of St. Paul pamphlet entitled "Communism" that Communism "is also called economic determin-

ism." F. C. Schwarz of the Christian Anti-Communist Crusade testified before the House Un-American Activities Committee on 5-29-57, "Communism is economic determinism." Sidney Hook has made similar statements.

Perhaps most eloquent on the subject of the distinction between Marxism and economic determinism was the Russian Marxist Plekhanov. About Plekhanov's essays, "The Development of the Monistic View of History," "Role of the Individual in History," "Materialist Conception of History," Lenin wrote in 1921 that they ought to be included in a "series of obligatory Communist textbooks." Plekhanov presented his best answer to these critics in his work, **Fundamental problems of Marxism**. (1908).

There he gave the following illustrative example. In primitive society, where class division does not yet exist, productive activity has a direct influence upon the conception of the universe and upon aesthetic taste. Decorative art draws its motifs from technique. However, when we are concerned with a society divided into classes, the direct influence of economic activity upon ideology is far less obvious.

The dance performed by Australian natives, for example, was a reproduction of the activities of the same tribesmen when engaged in collecting roots; but a dance of the fine ladies of eighteenth-century France cannot be a reflection of their productive activities, since they were unproductive. A knowledge of the economic life of France in the eighteenth century will not explain to us the origin of the minuet. The latter case is the expression of the psychology of a non-productive class. Here the economic factor yields place to the psychological factor. However, we must not forget that the appearance of a non-productive class in a society is itself the outcome of the economic development of that society. This means that the economic factor remains predominant, even when its activity is indirect and overlaid by that of other factors.

If we wish to summarise the views of Marx and Engels on the relation between the famous foundation and the no less famous superstructure, we shall get something like this:

At the basis are, 1. The forces of production. Upon this basis arises, 2. Economic relations conditioned by these forces. Then, 3. The socio-political regime is erected upon a given economic foundation. This conditions, 4. The psychology of man in society, determined in part directly by economic conditions, and in part by the whole socio-political regime erected upon the economic foundations.

Then this is systematized into, 5.

MAY DAY — PROGRESS THROUGH STRUGGLE

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The foundation of every society, from the most primitive to the present highly civilized, is work, production of life's necessities, without which society dies. Before there can be reflection, any form of it, there must be production. Now it might be contended that "man is a thinking animal" who reflects before he does. That is true, but only PARTIALLY, only as long as we bear in mind the greater truth that reflection does not precede action as a creation out of thin air, or a happy hunch. It is SECONDARY to work growing out of and in the course of man's production activities. Out of the opposition, struggles and work problems he encounters, ideas are generated in his mind how to overcome them. That is mental progress that grows out of and alongside of material production reacting and enhancing it. Such is the dialectical relationship between matter and mind, material production and spiritual or mental process.

Employing this materialist standpoint that previous historians and philosophers did not — and even today for the most part refuse to accept — Karl Marx made his crowning contribution to mankind — the materialist conception of history. With it he and Engels presented us with a scientific analysis of history which they stated in the opening of the Communist Manifesto (1848) "The history of all hitherto existing society is the history of class struggles." In this they excluded primitive societies in which no classes existed.

Various ideologies reflecting this psychology.

This formula is sufficiently comprehensive to embrace all the forms of historical development. At the same time it is utterly alien to the eclecticism which cannot get beyond the idea of reciprocal action between the various social forces of which the economic factor is one. Such reciprocal action between forces cannot solve the problem of their origin.

Many men have called themselves Marxists — unfortunately this includes some economic determinists. Economic determinism reduces the total picture of historical relations to a distorted, one sided mechanism. As Engels wrote to Bloch in 1890, (If economic determinism were true) "the application of the theory to any period of history one chose would be easier than the solution of a simple equation of the first degree." Conse-

In opposition to existing historians who laid stress upon the individual actions of kings, queens, great men and ideas, Marx and Engels stressed the activities of the classes, the struggles between them, the contradiction or conflict between old economic forms and forces and newly developing ones. To Marx, progress, social movement basically arose out of the conflict of INTERNALLY contradictory economic forces, between forces of production and the mode of production or production relations. When these two contradictory forces, the production forces and mode of production, come into violent conflict revolution or social change follows.

This is the essential nature of social movement or progress, if you wish to call it that. Man's progress individually and socially is bound up with work and struggle. Without work, sacrifice and struggle, nothing can be achieved in any field of endeavor.

Looking over the years labor has made many gains, in America, perhaps, not as much as elsewhere. Nevertheless the past struggles have not been in vain. Much is yet needed. This May Day the American workers have yet to learn that they constitute a separate class with an interest that is completely in opposition to their capitalist employers. They have to advance themselves to an independent political class consciousness with the higher goal of complete social emancipation. This will take time, experience and struggle. But come it will. The law of social movement knows no exceptions.

—R. Daniels

quently economic determinism is easily disposed of in an attack. Is this not why so many enemies of Marxism use economic determinism as a straw man representing (they say) Marxism?

The relation between the stage of historical development and the process of historical development is far more complex than economic determinism will admit. One stage of history changes into another because the former stage was never free of contradictions and antagonisms. The former stage itself germinated the seeds of change. This stage was not static; it was always under strain.

The importance of Marxism then is not only to insist on the materialist basis of history, but also to look in the change which is apparent everywhere for a process of this change.

A. St. Maur

WAGES AND PROFITS

"What, then, is the general law which determines the rise and fall of wages and profit in their reciprocal relations?"

"The stand in inverse proportion to one another. The share of capital (profit) rises in the same

proportion in which the share of labor (wages) sinks, and vice versa. The profit rises in the same measure in which wages fall, it falls in the same measure in which wages rise."

(Wage-Labor and Capital, Karl Marx, page 44.)

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CAPITAL'S POLITICAL CIRCUS

We have often said that no matter which of the two parties, Republican or Democratic, wins or loses an election, Wall Street cannot lose. This is because both parties are loyal political servants of capitalism, the system that profits through exploiting labor.

There is so little difference between the two that the capitalist class could just as well be served by one political party. But it finds in the "two party system" a more effective tool with which to deceive the masses into thinking that they are participating in "free elections" and that they have a "choice" of candidates.

Actually the candidates put forth in the election year have been picked well in advance for their "reliability" that is, loyalty to capitalism. This is true of all of them whether they run in the primaries or are chosen in the conventions of the parties. The delegates to these conventions are dominated by a small but powerful clique of political bosses who in turn are influenced by wealthy business men. On stage or back stage of the convention the "almighty dollar" gets its due service and worship from all present concerned.

Did some one ask: Is there graft and corruption around election time? Most Americans laugh at such a question, knowing that one can find the answer in the occasional expose' that leaks through the capitalist press itself. It is part of the American (political) way of life. This sometimes causes the disillusioned citizen to lament: "It does not matter who gets elected, it's just a case of substituting one set of grafters for another."

However, graft is not particularly the aim of every capitalist politician, nor even the salary that goes with the political office (even though desirable), but it's the "higher" purpose, that of giving loyal service to those who actually put him in office, in this case, the capitalist class.

In fact, the main objective of capital's two political parties, Republican and Democratic, in spite of their quarrels over issues, is to get control of the government so as to safeguard the monopoly ownership of the industry by the handful of multi-millionaires and billionaires, and to guarantee for them the continued exploitation of the working people, the vast majority. The capitalist government, or "the modern representative State," as Marx once said, "is the instrument of the exploitation of wage-labor by capital."

Of course; the American workers who are duped as well as exploited have yet to discover this. So far, as a class, they have shown very little in the way of independent working class political action. Many of them have yet to learn that the so-called "American democracy" is actually democracy for a small but powerful minority, the rich parasites. It is the democracy of the capitalist society.

This year's quadrennial, presidential, political circus reminds one of what Barnum, the famous American showman of years ago, declared: "There's a sucker born every minute." His side-show experts, however, could have learned plenty from the candidates of capitalist parties in the art of deception, that of roping in the gullible. Today they are using every trick in the bag to hook labor's vote. In their campaign speeches they promise the workers

everything—everything but to get off their backs. Unfortunately many workers will be taken in by such political mesmerism.

It is high time that the workers discovered the real facts as to the politics of capitalist democracy. This is not too difficult. One can learn from the works of such great working class thinkers and leaders as Lenin who not so many years ago in his "State and Revolution" wrote that Marx "splendidly grasped this essence of capitalist democracy," when he said "that the oppressed were allowed, once every few years, to decide which particular representatives of the oppressing class should be in parliament to represent and to repress them!"

Presidential Aspirants and Issues

This election year the campaign slogan of the Republican Party is again "Peace and Prosperity"—"you never had it so good." That of the Democratic Party is hardly any different, except to criticize, in effect, saying: "Peace and prosperity could have been better; elect us and you will have it better."

On the world issues, both parties are in favor of "peace through military strength" supported by atomic power. War as a policy of "containing communism" is too great a risk because of its nuclear threat of destruction of all the nations involved. Taking its place is the policy of negotiating differences through "summit conferences," at least for the time being. The United States would like to have a President clever enough not merely to hold his own at the conference table, but to get the advantage over the "reds."

It so happens that world capitalism is now faced with the challenge of the growing military and economic strength, and the international prestige, of the working class world headed by the Soviet Union and Peoples China. During the era of peaceful but competitive co-existence "communist influence" has spread, especially among the numerous smaller underdeveloped nations of Asia, Africa, and even right at Wall Street's "doorstep" in Latin America, particularly Cuba. It's a bitter pill that the imperial capitalists find hard to swallow, and they would like to stop this development.

So far, U.S. capitalism had a very able and faithful servant in President Eisenhower who, in the interest of the "free world" (capitalist imperialism), was not averse to embracing the dictator and fascist, Franco, of Spain. In fact, recent press reports reveal that Eisenhower was getting ready to visit and embrace another dictator, the 85 year old reactionary President Syngman Rhee of South Korea. However, the visit may have to be postponed in view of the U.S. Secretary of State Herter's recent criticism of Syngman Rhee's "repressive measures unsuited to a democracy," that is, the killing by his police forces in April of an estimated 145 Koreans in the demonstrations protesting against Syngman Rhee's rigged election. U.S. capitalism has reached the stage where it can only rely on dictators, the most reactionary elements abroad, in its efforts to keep world capitalism from falling apart. And the American citizens have witnessed the spectacle of their own President Eisenhower working hand in glove with such reactionary elements!

Big business is faced with the problem of electing a man as President of the U.S. who would be just as "loyal" and "popular" as Eisenhower. In the Republican camp Vice President Nixon is being groomed for the job. In the eyes of capital he is a "reliable" man, but not as "popular" with the people generally. Especially is Nixon in disfavor with the labor unions who cannot forget his reactionary past in spite of his attempts to conceal it recently with a "liberal" cloak. He appears to be the only Republican aspirant since the withdrawal from the race of the multi-millionaire Governor of N.Y., Nelson Rockefeller. However, recent

reports indicate the possibility of Rockefeller re-entering the race especially should Nixon fail to make the grade in "popularity." Thus big business has nothing to lose, since either man would serve it equally well.

Looking into the Democratic camp there is a big raft of presidential "hopefuls," and lining them up it sounds like a lawyers corporation, viz., Kennedy, Humphrey, Symington, Stevenson and Johnson. The first, Senator John Kennedy, is a Catholic and his father is a multi-millionaire and is financing his campaign. The Catholic votes and his dollars won for him the Wisconsin primary. The religious issue has entered the campaign, and the Protestants opposing him are saying that if he is elected president, "the Pope will run the country." However, big business has nothing to fear on that score. Catholicism and capitalism long ago became bosom pals. Kennedy in his speech in Indiana made a play for labor's votes when he said that "17 million Americans go to bed hungry every night." But the labor unions are angry at him for supporting the reactionary Landrum-Griffin labor-reform bill (so-called). Kennedy made a plea for farmers' votes in promising them price supports of farm products. How higher prices of food products would affect the "17 million" hungry Americans, Kennedy did not explain.

The second on the list of Democratic "hopefuls" is Hubert Humphrey. He is known as "the boy who came up the hard way—but made good." He leans more toward labor than the rest of the presidential aspirants, but not too far, not against capitalism. He wants to reform the system, not abolish it.

Recently Humphrey was campaigning in West Virginia where that state's labor force is 15 per cent unemployed, worst in the nation. The press reported that Humphrey gave an "F.D.R. speech" and "a ringing cry for a new deal." He also criticized President Eisenhower by saying: "The next time you take a trip, don't go just to India. Stop off in West Virginia." Such talk is good bait with which to get labor's vote. But the workers should remember the past also, that in spite of F.D.R.'s condemnation of the "economic royalists," it was his New Deal reforms that tranquillized the workers in the Big Depression days of the 1930s and saved capitalism. Humphrey is simply warning the capitalists not to skin the workers so hard, lest they revolt, but he does not demand that the skinning (exploiting of labor) be ended. Thus, the capitalists have nothing to fear from him at all.

As for the other Democratic "hopefuls," Symington is a capitalist, a millionaire, and Stevenson and Johnson are wealthy politicians. From big capital's standpoint they are "all, all, honorable men," that is "safe and sound," not against the system from which all of them profit.

If the workers are looking for "friends of labor" amongst these unscrupulous, capitalist politicians, they should remember what Barnum, the showman said, and what happened to the "suckers" that bit on his barkers' bait.

One thing the capitalist politicians cannot solve, that is, capital's inherent crisis of overproduction. Already such basic industries as steel and automobiles have overproduced and are curtailing production thereby causing unemployment.

The only remedy for this is a revolutionary one: the abolition of the capitalist ownership of the means of production and replacing it with collective ownership with production for the use and needs of the whole people. To achieve this would require the establishment of the political rule of the immense majority, a working class government. We ask those workers who see the necessity for such a social system of real security to join the Proletarian Party.

—Al Wysocki

A LOOK AROUND

IN THE EYES OF A VISITOR: We talked recently with a woman visiting in this country from Poland. Of course we asked her what she thought of this country and she replied at first it was fine; she was even tempted to accept an offer of a house to live in if she could send for her husband and son to come and stay.

However, after spending some months on an extended leave of absence from her job in Poland she said her picture of the "land of milk and honey" changed. Many, she said, would be surprised to learn there is little or no freedom in America to really think as you please. There is much unemployment; there is no equal opportunity for all even though the U.S. constitution guarantees it. ("Why say it if you don't mean it?") Equal justice before the law is doubtful in view of the high degree of racial discrimination in jobs, education and housing. In short, she is planning to return home (to Poland) happy in the thought that she stayed long enough to find these things out before she accepted the kind of offer of someone who sees his country through rose colored glasses.

WRONG THINKERS: Experts in the field of human relations and sociology look forward with some misgivings to the historical period ahead. They say there is great danger of the American people being unable to respond to the peaceful coexistence concept put forth by the U.S.S.R.

They say the communists "new look" is very dangerous because it demands peace and prosperity, for which they are willing to go to such great lengths to achieve. This form of competition is hard to deal with. Some fear the American people would respond more readily to competition in war than they will in peace — although they pay lip service to the "stimulating and inspiring challenge" and urge full speed ahead on facing up to the contest. We suspect they are aware of the fact that the years of prop-

aganda devoted to war-mongering and hate baiting against communism with the theme of "smash the reds" is still ringing in our ears. We suspect this policy has come home to roost in a period when it no longer fits the situation.

Just when the mind manipulators get us to the point they want us, conditions change and they have a bunch of wrong-thinkers on their hands.

BETTER LATE THAN NEVER: We have heard many times of the wonderful, peaceful, democratic, tourist delight where all good (and some bad) heads of state go to settle their differences. In light of the "image" of a country so fair we were quite surprised to learn the women of Geneva, Switzerland have finally won the vote in their cantons. Not only that, but they may now become deputies in the cantonal Parliament — this by the narrow margin of 18,152 votes for and 14,593 votes against the whole idea. To add to the excitement of the news, we are told Geneva is the third of the countries 25 semi-autonomous cantons to grant equal voting rights to women.

However, lest we get too jubilant about this most advanced thinking on the part of the freedom loving, democratic — minded Swiss male, we must inform our readers of the fact that the women of Switzerland cannot, as yet, vote in Federal elections.

THE REAL MEANING: Pres. Eisenhower told South Americans on his recent tour to their country that the U.S. wanted "peace with justice." At first glance this sounds like more platitudes and high sounding phrases but upon closer examination we find within that phrase the thinking, indeed, the only point of view possible for the spokesman of the capitalist class in America.

Frederick Engels points out very clearly in his book, *Socialism, Utopian and Scientific*, the fact that justice for one may be injustice for another. What was reasonable yesterday may be unrea-

sonable today and tomorrow; What was right a few years ago can be all wrong today; in a word, he tells us there is no absolute truth, no absolute justice. What then, we shall ask Mr. Eisenhower, does he mean by "peace with justice"? Whose justice? He can answer but one thing — why, Capitalist justice, of course; and more specifically, U.S. capitalist justice — is there any other kind?

And now the other side of the coin: If the U.S. cannot achieve peace without the concept they call justice — i.e., the right to invest abroad, the right of private property, the right to exploit labor, the right to drain the natural resources of foreign countries, the right to establish their brand of

justice upon others through force if necessary (by intrigue and double dealing where possible) the right to retard the development of a given country to keep it from competing with their own markets, etc., — if they cannot continue to function with this form of justice then they do not want peace. The financial, the political and the military sections of the U.S. ruling class will all agree that coercion or war is the only means by which capitalist justice can be maintained throughout that section of the world left to them. We can conclude, therefore, that President Eisenhower's phrase directed to the South American leaders means, not peace at any price, but peace at Wall Street's price. L.D.

EXCHANGE OF WORKERS (Letter)

Because of all the contradictions presented to the American people about Russia and the Russian people and taking into consideration the warm feeling of friendship the American worker has for the Russian worker and because of the recent cultural, scientific student and trade exchanges between our two great nations, it is high time to propose the greatest exchange of our times, the workers exchange. I believe that if this proposal can get the backing of our workers in our unions and through that avenue get the stamp of approval from our State department and to work plans through the Soviet workers union, a great move toward peace could mature.

Details on our side can be worked out where volunteer families can provide a room for a Russian worker. Our unions can help with travel expense for our workers.

We can contact the Russian workers to get their re-action to this grand plan.

All in all this idea merits close examination from even the most biased sceptics, it's the best and cheapest way to institute a lasting peace. Let me urge you to consider it, examine it, criticize it, even add to it, but do not reject it, unless you think war is better than peace.

There are many details to be worked out by both sides, but once this idea is given serious consideration by authorities in both governments, all problems can be solved.

The idea now is to get our unions, management, newspapers, politician parties, churches and anyone collectively and individually to try and bring about better understanding and absolute peace.

Please publicize.

Sheet Metal Worker

PROLETARIAN PARTY — 40 Years Old

It was in June 1920 that the Proletarian Party of America was organized, hence next month it will be celebrating its 40th anniversary. Throughout the years it has consistently pointed out to the working people that the chief problems confronting society, such as the economic crisis of overproduction, world wars, and the basic problem: the exploitation of labor, cannot be solved within the framework of the profit system (capitalism). It has urged the workers that the first step toward the abolition of this exploitation, and the ending of capitalist class rule, is to definitely break with the parties of capitalism, Republican and Democratic. It has stressed that working class emancipation can only be achieved through revolutionary political action. The following brief quotation of what a workers' revolution will bring is from the Proletarian Party's program:

"With the overthrow of capitalism and the introduction of a new social system, a classless society, there would be tremendous changes and almost unlimited possibilities for advancing the welfare of all. While we cannot give details in advance of this development,

the approximate results would be as follows: (1) The abolition of poverty. (2) The abolition of the mass murder known as war. (3) Tremendous expansion of production through the removal of the obstruction of profit making, the workers having the opportunity of consuming the bulk of what they produce. (4) The disappearance of panics and unemployment, as in the event of overproduction the people would simply cut working hours, or take a holiday until consumption overtook production, at least until the surplus was greatly reduced. (5) The elimination of the costs of armies and navies (a burden now met by the capitalists out of surplus values exploited from the workers). (6) Enormous reduction in crime through the removal of its main cause, poverty, and consequently a reduction or elimination of police, judges, jailers, and other prison expenditures. (7) Reduction in general waste, such as competitive advertising and other non-essentials."

We urge all working men and women who are in agreement with this objective as set forth in the Party's program to become members, to join the Proletarian Party of America.

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