centages are even higher: 22 and 25%, respectively.

The housing staff based these statistics on the 1950 U. S. census tabulation. However, it emphasized that the latter does not give the complete picture. "The figures include only persons living in physically dilapidated structures, in dwellings lacking facilities for hot or cold running water, or in units lacking standard toilet or bathing facilities," the housing staff said. **"The figures fail to include families living under over-crowded conditions in structures which meet only minimum physical requirements.**

EDITORIAL NOTE: We supply this information in the WS even at the risk of supplying ammunition to those capitalist apologists who deny the existence of classes in the United States.

SPOKEN BY A MARINE

[REPRINTED BY REQUEST]

"There isn't a trick in the racketeering bag that the military gang is blind to. It has its 'finger men' (to point out enemies), its 'muscle men' (to destroy enemies), its 'brain guys' (to plan war preparations), and a 'Big Boss' (supernationalistics capitalism).

"It may seem odd for me, a military man to adopt such a comparison. Truthfulness compels me to do so. I spent 33 years and 4 months in active military service as a member of our country's most agile military force — the Marine Corps. I served in all commissioned ranks from a second lieutenant to Major-General. And during that period I spent most of my time being a high-class muscle man for Big Business, for Wall Street and for the bankers. In short, I was a racketeer, a gangster for capitalism.

"I suspected I was just a part of a racket at the time. Now I am sure of it. Like all members of the military profession, I never had an original thought until I left the service. My mental facilities remained in suspended animation while I obeyed the orders of the higher-ups. This is typical with everyone in the military service.

"Thus I helped make Mexico and especially Tampico safe for American oil interests in 1914. I helped make Haiti and Cuba a decent place for the National City Bank boys to collect revenues in. I helped in the raping of half a dozen Central American republics for the benefit of Wall Street. The record of racketeering is long. I helped purify Nicaragua for the international banking house of Brown Brothers in 1909-12. I brought light to the Dominican Republic for American sugar interests in 1916. In China in 1927 I helped see to it that the Standard Oil went its way unmolested.

"During those years, I had, as the boys in the back room would say, a swell racket. I was rewarded with honors, medals and promotions. Looking back on it, I feel that I might have given Al Capone a few hints. The best he could do was to operate his racket in three city districts. I operated on three continents."

Major Gen. Smedley D. Butler,
U. S. M. C.

PARTY NEWS [Cont. from p. 2]

publication fund. This group, made up of former members of the Socialist Party of Canada and of recent members of the C.C.F. who opposed the CCF's support of war and reforms, have been doing good work in spreading **THE WESTERN SOCIALIST** in the Vancouver area and obtaining many WS subscriptions and renewals. Their announced objective is to work towards the formation of a local of the S. P. of C., which we anticipate will come into being in the not too distant future. Three activities are carried on at 1236 Granville Street: Study class every Friday evening, public forum every Sunday at 8:00 p. m. and business meeting every Wednesday night. Every one is urged to attend these functions. The announcements of the speakers and their topics are published in the Saturday edition of the **Vancouver Sun** in the "Coming Events Column" in the Classified Section.

Thoughts On Thinking

ARTICLE 12

In so far as this little series treats of the dialectics of social change the author has tried to reduce the methcd to the simplest possible expression. In this aim he may not have been entirely successful, for the subject dealt with concerns somewhat complicated phenomena and occasions the use of terms peculiar to the field of philosophic sociology.

Unfortunately for clarity the dialectic has all too often been used as a mystic symbol, the abracadabra of an esoteric doctrine or a pious ejaculation with which to conceal inadequate knowledge and jumbled thinking. Opponents of Marx have contended that dialectical monism introduces a metaphysical element into a materialistic theory of society which raises new mysteries as insoluble as those called forth by pure idealism. The difficuty with these critics is that they do not see, or pretend not to see, that Marx does not, like the mehanistic materialists, look upon human consciousness as a passive reflection of the moving panorama of external conditions, but that he holds though, sensation, consciousness to be forms of **activity.**

If material external conditions merely impressed their set stamp on the consciousness of men, that is to say, if our ideas were simply a record of a particular social-material complex, the dialectic would indeed fail to give a satisfactory account of the fact of social evolution. We showed in a previous article that the weakness of Hegel's spiritistic dialectic was that it could not explain what caused spirit to change. Did Marx fall into the opposite error by arbitrarily imputing to material conditions the power to change themselves and drag in their wake the unresisting consciousness of men? If Marx had been guilty of falling into such an obvious error, and many of his astute critics would like you to believe that he did, then, as someone has said, the gods, having been kicked out the front door by materialism, immediately returned by the wide open door at the back.

The 18th Century materalists ascribed all change to the movement of physical events, the psychic condition of man glowing passively as an ideal reflection of them. This conception left them quite at a loss to account for why, if human consciousness only followed changes in the material world, they themselves could be in advance of their time and agitating for a new social order. It is an inconsistent kind of materialism that sweeps the gods out of an invisible sky only to enthrone them in corporeal matter.

On the one hand were the idealists contending that mind, an emanation of the divine intelligence, was the ultimate reality; on the other, the early materialists, bent on their investigation of things, declaring that mind was a condition of matter, reducible to mechanical laws, the dependent child of its creator the physical universe. Out of the conflict of these contrary opinions Marx discovered the median principle of social evolution. The solution lay in recognizing the true nature of mind. Thought was discovered not to be passive as the materialists had claimed, but active. 'It is the whole man who thinks," says Marx. Thought is a function of living, it comes into existence by doing something, it manifests itself in action. The existence of social institutions generates certain human needs, the effort aroused to satisfy these needs produces an altered form of consciousness; there is a conflict between the mind of man, expressed in action, and the opposed conditions. Out of the contest ensue changed conditions and a dfiferent consciousness expressing itself in further action.

Thus we see how the dialectical principle reconciles the antagonistic contradictions between idealism and vulgar materialism and recombines them in a harmonious synthesis in which the ideal becomes an ex-