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BY THE S. P. OF C.



IN THE INTERESTS OF THE
WORKING CLASS

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THE "REID" CASE.



COMRADE Reid, now serving a sentence of 15 months imprisonment in Lethbridge Penitentiary, is the victim of one of those periodic reversions which occur at intervals in human society.

Frequently enough, up to the latter part of the 18th century, and since that time the charge of sedition has been so thoroughly repudiated by jurists in all advanced countries, that the nature of the charge has been changed.

Sedition, as an indictable offence, is as obsolete as witchcraft. And for the same reason, it is a barrier to human progress. As a noun, it no when it does appear, it is as an adjective when it does appear, it is as an adjective qualifying some other charge: as in the present case "Seditious utterances."

Curiously enough, freedom of press and speech in Britain (if we are to credit our schoolmasters) was established by John Wilkes, whose struggle for the liberties of these institutions was not entirely political nor highly moral; yet the English people of the 18th century were so aroused over his persecutions that notwithstanding the alleged indecency of some of his publications the government was forced to submit.

While about the year 1800, monarchial Britain could not find a jury to convict on a seditious charge, those who objected to her form of government; Republican America experienced a similar difficulty in silencing the advocates of monarchial government.

The learned judge who tried Comrade Reid evidently appreciated the responsibility of convicting on a seditious charge, for, notwithstanding the accused's desire to be tried by His Lordship, Justice Simmons "thought that six men, exercising the common sense acquired through their knowledge of the world would be admirably fitted, and even better fitted, than I myself, to adjudicate on so important a matter."

His Lordship also agreed with the counsel for the defence "that the subject of a government has a proper right; the legal right to discuss and to criticise, and even condemn the government, if he thought the government was dishonest or inefficient or the form of government was one which he believed was not the best one for his country. . . . Every subject has that right."

His lordship called attention to another important principle, there must be "some form of government which will be able to so administer the law that we may profess them without molestation."

(That is our rights).

So far so good, but when Justice Simmons reads into the law that in speaking within those rights a man must have regard to the effect his words may have on his audience; he should state his authority.

In his charge to the jury, from which I have been quoting, he says that "I have already told you, people have no right to have that opinion even of . . . members of the government; even of the king, but the

law requires a limit in this respect that when they want to express those opinions to others they must have in view the fact that the law will not tolerate them expressing them under conditions which may create . . . feelings of animosity and hostility."

Upon this interpretation of seditious utterances the entire trial revolves, and it is entirely erroneous.

All the evidence advanced was to prove that Comrade Reid's speeches were of such a character as to lead to a disturbance of the peace. But such is not sedition. Even the learned judge admitted the difficulty of obtaining a conviction under a seditious charge, and if it merely involved proving that a disturbance of the peace was imminent, no such difficulty could arise. An orange lily, a bit of green ribbon, a Salvation Army band, to mention but a few exhibits could well accomplish that.

Sedition is more complicated however, and it must be shown that an attempt has been made to incite people to an overt act of a violent or unconstitutional character to overthrow the existing government.

Again his lordship complains that he had not heard any very clear expression of the form of government, or possibly absence of government which Comrade Reid believed ought to be applied in this country. Yet when in the beginning of his evidence, the accused said "Well, I am the organizer for the Socialist Party of Canada, and we state our position," this most impartial judge breaks in with an impudent and un-

warranted dictation as to what he must say. "Witness, I want to tell you, you must confine yourself to the answers of your counsel; you trusted your case to counsel, and I assume then you have confidence in your counsel, and he knows how to ask questions. Now he has asked a question. If you like you can have the words before you, the words which are at issue. . . . Never mind going into the history of the Socialist Party, because that is not the issue just now," and a lot more to that effect.

While on the matter of impudence let us note the following, concerning Comrade Reid's service in South Africa. (Questions by judge.)

Q: "Did you get your discharge?"
A: "Got my discharge at Aldershot."

Q: "Have you got it?"
A: "No, I have not got it."
Q: "Did you ever have it?"
A: "Yes, I had it and carried it with me in this country, but I have not got it now."

However, when a garrulous witness by name Mr. Ivey, commences to give evidence, he is allowed to tell of his humbugs, of his state of health, of a meeting he did not attend at which Reid spoke, and of a meeting he did attend at which Reid did not speak, before this impartial judge got impatient, and told him to leave that out altogether.

Then again, when Mr. Ivey stated our Comrade touched on the Bible, his lordship butts in "The what?" Ivey is then permitted to drag in some remarks about religion made by the accused, which had less to do with the case than the history of the Socialist movement, and counsel for defense sat like a bump on a log while this upright judge obtains from a witness damaging evidence not relevant to the charge. In his summing up, of course, Justice Simmons states "Some reference has been made to the religious opinions, or lack of opinions, of the defendant. That is also recognized in the British Dominions that a man has absolute freedom of conscience as to religious belief. . . . that is not to be charged against him." But the impression on the minds of the jury was already made.

One of the counts in the charge

was concerning the statement that German fingers had been sold by British soldiers.

The first witness, Mr. Tennant, who styled himself a Christian Socialist, could not remember much about anything. But he remembered these fingers were stated as being sold as souvenirs. The case made out by the prosecution made the defendant say he knew of these fingers being sold. Tennant was sure Reid said he knew of this, but would not swear Reid had not said he had read it.

Q: "Now, as a matter of fact, Mr. Tennant, is not what Mr. Reid said that he had read in a London paper that German fingers were being sold in the stations at Paris as souvenirs?"
A: "I don't remember that."

Q: "Now think, there is a great difference between the two?"
A: "I can't remember that; these were his words. I didn't understand them as such."

Q: "You are not swearing they were not."
A: "I cannot swear as to that, no, not at this time, nearly a year after."

Mr. Gold, second witness, could not remember very much of what was said, he was talking to a neighbor when he heard the speaker say "We can never pick up a paper nowadays without reading of German atrocities," and from that time he took more or less notice. Nevertheless, he could give in detail quite a lot of the speech. Some of it verbatim, for instance, prisoner said, "I know myself that British soldiers are now selling, offering for sale, German fingers preserved in alcohol," and in the next breath Gold says that "that couldn't have been just the way he said it."

You will note our Christian Socialist witness had not got the alcohol dope off.

Under cross-examination Gold admitted he was paying attention for about 15 minutes. He also admitted the speaker may have been reading any length of time, but he was not reading, nor did he say he had read about the German fingers. He forgot about the preserving in alcohol, nor had he at the preliminary trial, six months previous, mentioned this detectable detail. Here, however, is something which will enlighten mat-

ters, perhaps.

Q: "What did you have to drink?"
A: "I had two glasses of beer."

Q: "Is that all?"
A: "That is all."

Q: "It would have a very powerful effect on you, then?"
A: "Not at all."

Q: "Is it a fact that you had to be helped across the street from the hotel to the meeting?"
A: "It certainly is not."

Q: "It is not a fact that you were unable to sleep during the meeting?"
A: "It is not."

The following affidavits may be of interest in connection with the foregoing:

I, the undersigned, hereby make oath and say:
That at the meeting held at Everts School House, in the latter days of March, 1914, addressed by John Reid, Socialist candidate for the Red Deer Electoral District, crown witness, Mr. Gold, who swore under oath on the witness stand at the trial of the aforesaid John Reid, that he was perfectly sober, and had had but two glasses of beer, and who gave lengthy evidence concerning the alleged seditious utterances made by John Reid, was, during the aforesaid meeting, well under the influence of intoxicants, and was for the greater portion of the time slumbering in a drunken stupor.

C. H. MACKLIN (Signed)
Sworn before me at Everts this 1st day of March, 1914.
JOHN H. ROBINSON (Signed)

I, the undersigned, hereby make oath and say:
That at the meeting held at Everts School House, in the latter days of March, 1914, addressed by John Reid, Socialist candidate for the Red Deer Electoral District, crown witness, Mr. Gold, who gave lengthy evidence concerning the alleged seditious utterances made by Reid at the said meeting, was for practically the whole of the time sound asleep.

S. H. BRATON (Signed)
Sworn before me at Everts this 1st day of March, 1914.

JOHN H. ROBINSON (Signed)

These are the witnesses of the Everts meetings. You will note Mr. Tennant would not swear the speaker did not say he had read of the atrocities, and Gold, while he swore the speaker said he knew of them, Gold, on the face of his own evidence, and of the affidavits, is discredited.

Next issue we will take up the evidence of the Rocky Mountain House meeting, and more of the judge's summing up.

Dominion Executive Committee

MARX, ENGELS, AND THE SOCIALIST MOVEMENT.

(Continued)

TO the bourgeois historian, voicing the desires of his earthly master, history appears to be a disconnected series of more or less "great events." The underlying causes that ushered in such events are never explained. It is not in the interest of the dominant class that they should be. The only reasons that are given in the popular histories of the day as to how empires rose and decayed; how wars of conquest began and ended; how new lands were discovered and exploited, are reasons entirely of an idealistic nature. New ideas grew up in the mind of man. Why such ideas should replace the ones that previously existed was not to be fathomed. That new theories in regard to all social phenomena were blossoming in profusion, the literary flunkies of the master class could hardly avoid seeing. It was quite apparent, indeed, self-evident. This view of history was all that was considered necessary. It was needless to inquire into the derivation of those ideas that were now completely effacing the accepted scheme of things in all lines of activity. Equally superfluous was any attempt to understand the agencies, or incentives, that brought about political changes.

It was this primitive, and perverted view of the historical process that the founders of scientific Socialism found it incumbent upon themselves to refute. The evolution of social and organic forces was not delayed however, awaiting the advent of some specially selected "great men" to right the wrongs of the past. It was not a case of marking time till a correct comprehension of affairs gave a further impetus to progress. Forms of society as well as races, nations, and individuals, are either in a state of growth or decay. The crude, and clumsy tools that amply sufficed to fulfil all requirements in feudal society were no longer adapted to the changing condition of things. The manufacturing era had set in. Through the revival of natural sciences on a broader scale commodities were now produced

more easily than ever before. Science, indeed, was fostered, and supported, by the ruling class for the simple reason that its application meant an increase in the production of commodities. The primitive tools of feudalism were quickly replaced by the giant machines of capitalism. Industrial production became the order of the day. Ships were built, new lands discovered, and markets expanded. The tilling of the soil was now secondary to the production and distribution of manufactured articles. The serfs, who were driven from the land by a multiplicity of causes, took their places in the doors of the opening factories eager to sell themselves for wages to the rapidly rising manufacturing class. The institutions of the decaying systems were forced to give way to new ones more in conformity to the changed conditions.

As in the physical world we find all things moving, growing, changing, continually developing from the simple into the complex, so in the domain of theory do we find this evolution just as actively at work. The experience we obtain in the world around us determines what all our thoughts, feelings, and actions must be. It could not be expected that scientific Socialism, was to spring like a Jack-in-the-box out of a system of society yet in its early stages. Many changes had still to take place, and parallel with those changes came an understanding of the nature of the system itself.

Marx, and Engels, were not in existence during the opening years of capitalist production and even though they were, the analysis of the present form of society so ably presented by these two writers in later years, would fall far short of what it is today. The social system had to arrive at a more mature point before its intricacies, and tendencies, could be properly defined. While yet in its formative period, certain changes were taking place that gave the Utopian writers material upon which to base their criticism of existing conditions. The misery, and poverty, of the wage workers was becoming more intensified as the system grew, and this in spite of the fact that more of life's necessities

were produced year after year. The few who possessed the means of production were becoming more wealthy, and powerful while the condition of the great mass of the people was yearly becoming worse and worse.

The rising industrial capitalist, eager for wealth and power, could see in the successful exploitation of his wage-workers the easiest means of attaining the coveted goal and, as rapidly expanding markets were capable of absorbing the products of the factory, they whose only means of obtaining a livelihood was by selling themselves to members of a class able to buy them, were mercilessly ground down for long hours at a meagre pay.

The early Utopian writers found in this condition a sturdy fortress against which they could level their shafts of irony and invective. In criticising the existing condition of things they were particularly brilliant. Society seemed to them to be constructed wrong, and maintained wrong. Those wrongs must therefore be removed, and reason, alone, could remove them. But, while the early Socialists were quite competent to criticize the new mode of production and its effects; while they were singularly successful in denouncing the terrible exploitation of the working masses in the manufacturing establishments of the land; they were still utterly unable to understand, or explain, the new system, or the consequences of this mode of production. They could not see how the two classes of masters and workers developed; how the one obtained complete mastery of the situation while the other remained essentially in a slave condition. This knowledge of society could not yet be gained because such a solution was enshrouded by economic conditions that were not sufficiently developed. Not understanding the history of the past—a history really a series of bitter, and protracted struggles between different classes, one to obtain possession of power, and the other to maintain their supremacy, the Utopian dreamers were forced to fall back on the inevitable "human nature," "human brain," "heart of man," theories in order to prove the correctness of their own opinions. They

formed plans and schemes, to build up a perfect and complete social system where absolute harmony, goodwill, justice, and reason prevailed, and this system, so splendidly equipped to insure to all the people equal opportunity in the battle of life, must be imposed on society by the makers themselves. They must explain its various features; its virtues, and possibilities, to exploiters and exploited alike.

But eager as the dispossessed masses might well be to share the fruits of this Utopian dream and secure relief from their own wretched condition still, to the owners of the means of production, who were now sufficiently supplied with all the luxuries and necessities of life, the proposed "perfect system" was not likely to meet with the expected approval. They were satisfied now in their ownership of the means of production, so why should they take any chances on losing their social status in order to secure something they already possessed?

These schemes, evolved out of the human brain, were about as crude as the condition of early capitalist society itself. They were entirely deficient to bring order out of chaos, and confusion. Before the onward march of science the Utopian plans for social regeneration must give way. Still we of to-day must acknowledge that, considering the data to hand, the early Socialists—Owen, Morelly, Fourier, and others, were just as far advanced in their knowledge of the world around them as the economic conditions of the times would warrant them to be. They made the best possible use of their opportunities in defining and furthering their views. Capitalist production, however, was rapidly expanding, showing ever more clearly the antagonisms between wage worker and master, and giving to the Socialist thinkers of a later age a better foundation for the understanding of social phenomena, and the means to be employed for the final solution of our social problems. With this phase of the subject we will deal in the next issue.

J. A. McD.

(To be continued.)

PROFIT, THE BASIS OF RULING CLASS ACTIVITIES.

THE close of the war in Europe is a menacing spectacle that confronts the ruling class, and, to have their material interests properly understood, a rounding up, and corraling, of the political flunkies in some fumigated palace, situated somewhere in Ottawa, is now being considered.

The issue of the "Edmonton Bulletin," dated December 18th, 1915, frankly admits that immigrants cannot be secured by the offer of free land and that the hook must be baited with something more palatable to induce the proletariat to bite.

In reviewing the history of Capitalism, slight traces of wage slavery can be found to prevail in Italy as early as the fourteenth century, but the withered arm of Roman despotism still lay across the path, and nothing, in the way of industrial progress, materialized to any extent.

The world's Christian Colonial System, with its savage intricacies, was first adopted and administered by Dutch Holland in the 17th century. Nothing mean enough, or reproachful, could stay the hand of brutality, and murder, so long as profits could be realized. The rapid accumulation of wealth derived from the traffic in stealing men to be sold as slaves (one of the chief characteristics of Christian colonization) culminates in schemes and plots to secure a fresh supply of free labor, to be further exploited to feed the famishing fiend of capital.

When the Spaniards sailed up the River St. Lawrence they were disappointed to discover the majestic peaks wrapped up in a snowy blanket in place of the shiny metal coat of their premonitions. Convulsions of joy returned when it was known that the sea could be exploited of its teeming millions, but before the Canadian waters could be plundered of their finny tribe, labor was needed. The rulers of Spain and France soon responded to the call. The prisons of Brittany and other parts of the old theatre of Capitalism were filled with common people that were seized and tried before the courts for trivial offences. The inmates of those

wretched hovels were given passage to Canada and to fill the void of lading they were to act as fishers and be oiled by the fish they caught to keep the king order.

Britain in the early days of Capitalism, had gathered around a army of free laborers that robbed and cheated out of their own possessions. Manufacture of woollen goods by machine not developed sufficiently to the poor devils driven from Unemployment, brigandage, highway robbery prevailed throughout the United Kingdom.

England's colonies at that time were being "humanized" by the Bible, and as the New States were built principally Chattel Slavery, the Menace their favorites were ever to comply with the wishes of the can, planters, and could be upon to deliver the goods. A of fine young girls were dispatched by King Charles II, and on a wet sold on the block at 120 tobacco each. Many instances are quoted of England's willingness to supply her colonies with labor any brand so long as it follows Capital of its own creation.

With the ever-increasing demand for wage labor. The enormous profits derived from the traffic in Canada were calling for further investment. Conventions and consultations occurred for the purpose of establishing some device to attract immigration.

The development of mining, and other means of transportation swamped the labor market and in the interest of Capital Canadian rulers jumped at the land proposition.

After the War of Independence British capitalists were just as interested in the development of America as before. The Irish landlords drove five-sixteenths of their population across the Pond to further augment the profits derived from land speculation and other industries.

The monied kings that prostituted their positions, both in the New England States and Canada, in stealing

land and minerals, were very emotional when the labor market thinned down. In sympathy and tears for the poor oppressed wage slaves of other Capitalist Nations, the ruling class offered a free land grant to families not too well off, to come and settle in "God's Country."

A simple mathematical calculation used by insurance companies in their annual report for public protection, I will give as an illustration.

When an actuary makes out his report he allows for only one-third of the best business that can be got to stand on the books. The other two-thirds are lapsed. (My informant was a managing director of an insurance company).

Now the Capitalists in need of labor based their calculations on the above. A free Homestead of 160 acres at the cost of \$10 insured the individual of a job, and as families of small means were preferable, the masters of industry were assured of an over-supply of labor. Before even part of the one-third figured on could retire from the labor field, another supply of free laborers arrived on the spot. A splendid piece of diplomacy! According to reports something like 80 per cent. of the farmers are renters, or mortgaged to the hilt.

The isolated life and hard circumstances accompanying homesteading does not appeal to the average individual, with the result that land reverts into the hands of monopolists.

The home, pictured by Lloyd George and other benchmen of capitalists in Canada, decorated with roses, becomes a dream rolled up in financial difficulties. Widespread dissatisfaction is scattered abroad. Homesteading or farming on a section or even two sections of land has become an acute form of slavery, and it is only now that this fact is being discovered.

It is not the dread of the return of 200,000 soldiers that annoys the ruling class of Canada. Not yet are they concerned about the safety of the multitude. The greatest trouble that concerns the industrial masters is how much they can wring out of our hides as wage slaves, and what ever bait is decided on to attract im-

migration will not be in the interest of labor.

The greatest need of the hour is education and as soon as the proletarians become intelligent enough to own and control the wealth of their own creation, there will be no need for flunkies to meet and discuss what is good or bad for labor. The workers will be able to decide what is best for the higher uplift of human society.

GEO. PATON

THE PASSING OF INDIVIDUALISM.

Individualism in Production is a thing of the past, although the ideas and conceptions induced by it are apparently dominant in modern society. These ideas, however, only cling to the social structure, as the trimmings of feudalism remain with the capitalist system. Such feudal institutions as we still have with us act as a drag on progress and the same may be said of the individualistic ideas we encounter daily in furthering the Socialist propaganda.

The basic principle of individual production is buried with the forgotten things of the past, as is the underlying principle of Feudal production. That the production of wealth today is a social process is a fact beyond cavil. The machinery used to produce wealth is no longer the property of any individual. No stockholder can enter a factory or workshop and lay claim to a bolt or a nut. As an individual he has no rights of ownership; only in conjunction with the members of his class can he give expression to his title.

The worker is placed in the same fix as a producer; no individual worker can place his hand on any part of the world's wealth and maintain that it is the work of his muscle and brain. With the mass of commodities, the only form that wealth takes under capitalism, on the world's market, the worker can only claim to have aided in its production.

The circumscribed areas of individualist production have given way to the world market and the world workshop. The capitalist markets his wares wherever piddlers can find

their way, and the worker finds vent for his physical activities in the waste places of Old Earth. The Boca, and the Boomielaw, Canadian prairies, and Siberian tundras, fever-ridden Gold Coast and Hawaiian paradise, all are known intimately to the wage-slave, whose father knew only the West Riding of the Lothians.

Society may be likened to one of the lower forms of life in its every phase. Reasoning by analogy often leads us into peculiar predicaments, and we know that analogies are never perfect but in this case our analogy will serve exceedingly well. Amongst the lowest of the multicellular organisms is one known as the colonial infusorian. All organisms lower than this one are single-celled, and our infusorian is nothing more or less than a bundle of single cells living a communal life, a colony. Each cell is separate from its fellows and is called an individual. Subdivision of labor obtains amongst them as in modern society. Some of them propel the community through the water, others feed it, some others again protect it from the attacks of other organisms, each individual works for the good of the whole organism.

This little animal is in no way different from modern society except that none of the individuals are parasitical, and when we have freed ourselves from the heritage of individualism that has been wished on us, a social system will prevail where poverty, misery, and destitution, will be impossible, where all will have an opportunity to enjoy to the full the fruits of their labor, where mankind will have shaken off the fetters of economic bondage forever.

W. BENNETT.

Editor Clarion:
Comrade Helge Lund, from Alhambra, a native of Norway, an ardent and devoted worker for the cause of Socialism, has passed from this life. He will be missed by the Alhambra Local and old time friends and co-workers.

The deceased leaves a wife and eleven children, of whom the youngest is only 2 1/2 years old.

The deceased was our chairman at Com. J. R. Knight's meeting here.
F. O. PETERSON, Sec. Treas.

EDITORIAL PAGE

The Western Clarion

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"PREPAREDNESS."

Do you realize the task of the navy? Have you ever let your imagination dwell upon the enormous stretch of coast from the Canal to Alaska, from the Canal to the northern coast of Maine? There is no other navy in the world that has to cover so great an area, an area of defense, as the American navy. And it ought, in my judgment, to be incomparably the greatest navy in the world. —President Wilson's St. Louis address.

FROM being 'too proud to fight' a few short months ago, the professor president has somersaulted to his present position, out-Roosevelting the "terri-bull" Teddy himself. To those who are acquainted with the workings of capitalism such oscillation is expected—and can be explained.

While the British Bulldog and the German Dachshund are hanging on to each others throats, the American Eagle spreads herself on pinion wings and rises to stupendous heights of capitalist prosperity. Markets, which heretofore had been the special trade-bones of the aforementioned canines, are now under the benign influence of Uncle Sam. That these will be restored to their "original" holders upon the cessation of hostilities, is a wish unwarranted by experience, and opposed to capitalist exigencies. To hope to retain these pickings without the aid of the "big

stick"—a bigger stick, if possible, than the one wielded by the other party to the "bone"—is, indeed, a manifestation of "faith without works," which "is dead." Therefore, "preparedness," and —"incomparably the greatest navy in the world."

When the storm-clouds burst over Europe the echo was heard in Asia. Japan, faithful to her British Alliance (and her economic interests), proceeded to corral German possessions in the Far East.

One by one, German naval bases were added to Japan's assets, until a long line of such highly desired trophies of war, separated Uncle Sam from his overseas possessions, the Philippines.

Yuan Shi-Kai, made president of the Chinese Republic in 1912, through the influence of Standard Oil gold, return for title deeds to ownership of oil resources, etc., in that vast and unexploited country, now becomes Emperor with the rather dubious assent of Japan—America's greatest economic rival.

China can now do whatever she desires, providing she does what Japan wishes her to — a principle copied by Japan from her European tutors and applied with eminent success.

"The canal to Alaska," therefore, becomes a serious proposition, and the "psychological" professor appears in his right colors, true to his class interests, to the horror of pseudo-socialists and other sentimental freaks.

For the workers the term "preparedness" holds something greater and higher. With technique advanced and science unthrottled applied to industry, the markets of the world indeed will present a spectacle of unbounded wealth, beneath which its producers will groan and suffer.

Let us, therefore "prepare" to meet that day, realizing that knowledge of capitalism among the workers alone will serve as a check against the furies which the bourgeoisie will loosen during the days of their death struggle.

W. A. P.

A "VOICE" IN THE DARKNESS.

An obscure "Labor" voice, "The Winnipeg Voice" — the Vancouver Socialists — are organizing themselves with the Lib position to overthrow the Conservative government. W. blush! The congratulations for us. At any rate, we deserve them.

The Socialists of B. C. have changed their platform, or perhaps assist one capitalist politician against another. Our aim is the "Voice" states, to return government or, for that matter, other kind of government. The standpoint of the class that governed there is no such thing as "clean," "pure," or "good" element. All are alike the elements used by those in power to maintain capitalist class supremacy.

That Parker Williams appears on the platform to assist the candidate is correct. Williams ever, is not a Socialist, nor has been a member of the S. P. of the past four or five years. Usually, Parker Williams is a demagogue. He is nothing worse than genial, good-natured, serene, rancher. He is a politician of the kind. Though at present leading his Majesty's loyal opposition, he read out of the Liberal party, turned last election as a member of the Social-Democratic organization he was never more than a hearted Democrat. A member of the S. P. of C. for a number of years while intelligence was not required in the Party, he was never a Socialist. In what party time will eventually align him, time, itself, will determine. A few years hence he may make a good Conservative. It is none of our funeral whether he will or not.

As for the Socialist Party of Canada, it will continue to perform the functions of a working class political party. Sneers, or congratulations,

tions, from the "Voice" and its kind are alike a matter of indifference to us. We are organized to educate the members of our class to a knowledge of their class position, and when this is accomplished Liberal, Conservative, Democratic, Labor, or other capitalist class hawks will not be necessary to show the workers how nicely their masters can provide them with "clean" governments.

J. A. McD.

A PHYSICO-CHEMICAL EXPLANATION OF THE ORIGIN OF SURPLUS VALUE.

John Barton, Ph. D.
 Ponoka University.

There is no protoplasm apart from life, and no life without protoplasm.

There is thus a double process continually going on in metabolism, a building up or synthesis of substances to form higher and higher compounds, in the making of which energy is absorbed—the anabolic process; and a corresponding breaking down of these highest compounds into simpler ones, and eventually into waste products, during which energy is freed—called the katabolic process.

Like all physical-chemical processes, metabolism is limited to definite conditions. The essential elements must be present, and a sufficiency of food to balance the waste.

Animals may have large quantities of surplus energy to dispose of, for the amount of energy freed by the breaking down of the food materials much exceeds that consumed in the anabolic process in the ordinary course of life.

Excerpted from "The Evolution of Living Organisms," E. H. Goodrich, Ph. D.

When the plug, "in the ordinary course of life," finds a job, and with his breakfast under his belt begins his day's work, the anabolic process of building up the high compounds out of that breakfast becomes particularly active. At dinner and supper he stokes up again to enable the anabolism to continue. While the work goes on—the katabolic process also goes on—the boss sees that all the conditions favorable to katabolism are present aplenty; for we have seen that it is in the breaking down of the high compounds that energy is freed, and the boss needs the energy in his business. During the metabolic process food is converted into high compounds, waste products are discharged and energy is freed. "All this freed energy, that the boss can annex through the labor process in

the course of the agreed period of, say, ten hours, is the basis of his business, the production of Commodities.

The energy thus freed may be divided into two parts. As the labor process goes on, and as the hands travel round the clock, there comes a time when the freed energy is the exact equivalent of that released by the workman, who produced the food, clothing and shelter which the plug buys with his wages. If it were not that the food bargain, the free contract, which he has made to part with this energy, was compulsory because of historical conditions and circumstances, this is the time that he would make a bee-line for outside that place of labor. But he has not yet heard the whistle, which terminates the agreed time during which energy has to be released to perform work. From the time when he ought to beat it for home, until he hears the welcome noise, he continues to deliver the energy which makes the second division. This second portion of energy the boss converts into commodities which, when sold, constitutes his surplus value, out of which he derives his profits. The boss pays wages on the basis of the value of the means necessary to replace wastes of metabolism. The food necessary to replace this waste carried with it energy which the boss by his bargain is allowed to consume or use up as a utility. He has met in the circle of the exchange of commodities that magical commodity, which parts with a value greater than that for which it exchanges.

Q. E. D.

Attention!

After April 1st, 1916, all communications of a Party nature must be addressed to W. A. Pritchard, secretary of the Dominion Executive Committee, instead of A. McLean, as heretofore.

"NO COMPROMISE, NO POLITICAL TRADING."

Comment on Recent Action of Parker Williams, Member of B. C. Legislature.

THERE is joy among the confusionists and murmurs of satisfaction rise among the mercenary barkers and lib writers of shallow "popular," spuriously "broad-minded" editorials in little zuffy local publications.

These handitti of the jackal press, hungry for preferment, hope to realize it by attracting the attention of the big bugs of the old capitalist parties.

As a means to that end they try to exert an influence over that large section of the public, which floating unattached, politically unstable, is variously known as Democratic-Conservatives, Radical-Liberals, Laborites, Lib-Labs, Lab-Cons, Social Democrats, half baked Single Taxers, and what not.

Unfortunately this section of the public are an easy prey to cunningly worded sentimental appeals, because their political concepts, if we can call them such a designate them as concepts, are partly traditional and partly derived from the Bible, Bunyan's Pilgrim's Progress, Maria Monk, or the latest Encyclopaedia from Rome. All unknown to them is that axiom of the Science of Political Economy, which declares that all true political representation must, and can only be based, upon definite economic interests.

But why this satisfaction of the panderers who play upon this ignorance? Why, this heart of grace? Because Mr. Parker Williams reputed Socialist (!) member in the B. C. Legislature, for Newcastle, Vancouver Island, and "be it noted, if not now, at least very lately, a member of the Social Democratic Party, has during the late by-elections in B. C. been campaigning in the interests of the Liberal Party against the Conservatives, and also, because, at a meeting held in Vancouver he stated that he disassociated himself from the Socialist Party, though still a Socialist at heart. "I am not," he is reported to have said,

"in any sense repudiating its theories. It's uncompromising attitude is, however, not satisfactory, particularly so, when that attitude has been such a weapon in the upbuilding of the Conservative machine."

Right here we may state that Mr. Williams has not been a member of the Socialist Party of Canada for some years, and consequently is not answerable to that Party for his actions.

But, "consistency thou art a jewel"; also there is worldly wisdom in another old saying, "that a politician should have a long memory."

Judged by the standard of the above proverbs, Mr. Williams, to say the least, presents a somewhat unedifying spectacle, if we place his recent activities in contrast with the views he expressed in the following letter, addressed by him to Com. Joe Knight, of Alberta, not quite three years ago, when Knight was contesting the Lethbridge constituency.

This letter was published in the "Western Clarion" at that time, and we now reprint it for the benefit of those who would like to get a line on Mr. Williams.

"Clarion," No. 718, Saturday May 3rd, 1913.

Letter from Parker Williams to Com. Knight, Lethbridge, Alta.

Ladysmith, B. C.,
April 7th, 1913.

Comrade:

I read in the last issue of the "Ferne Ledger" that a "Labor-Liberal" candidate is being nominated in the effort to prevent the workers of Lethbridge electing a Socialist, yourself, to the Legislature. In British Columbia, until recent years, whenever the workers' candidate seemed to have a fighting chance, the Liberal Party nominated no straight party candidate. Instead of this, with the cunning of the fox, and the unscrupulousness of the hyena, they selected a man who had attained some prominence in the ranks of labor, someone whose vanity or cupidity was stronger than his manhood, and at the disposal of this thing, they placed the Liberal machine and the funds to carry on a campaign. Funds contributed by the same men that the workers strike against, by the exploiters of the

worker. This game to defeat labor was carried on under the wing of Liberalism until in self defense the workers were compelled to devote more time to the Liberal opposition, than to the Tory Government. It has ended by the wiping out of the Liberal Party from the scene altogether in B. C.

Apparently our experience is to be yours. Toryism fights in the open, with a spiked club Liberalism steals up in the guise of a friend, and by purchase, by bribery, by fraud, and by duplicity, endeavors to defeat us.

If there is any affinity between Liberalism and Labor, you should be able to detect it by the Legislature of the Alberta Government in recent years. What is the record? If Liberalism thinks that Labor is entitled to representation in Governmental Assemblies, how comes it that of all the number of members appointed to the Canadian Senate during the fifteen years of Liberal rule, not one representative of Labor has been appointed? Representatives of every other interest, whether legitimate or illegitimate have been appointed, but from Halifax to Victoria during 15 years the Liberal Party did not deem it necessary to appoint a representative of the Great Class, THE WORKERS. Only when the workers show signs of electing a man who knows something of the fundamentals on which society is based, does the Liberal Party awake to its great love for labor.

I have sat three years in the Legislature along with a Lib.-Lab. member but was unable to detect the slightest difference between the said gentleman and an every day Liberal or Tory.

There is another side to this matter. Liberalism cannot put this trick through single handed. The Kingpin of the whole perfidious deal is a Judas in our own ranks, someone whom Labor has trusted must become a renegade, must prove false to his own class. As time goes on the struggle for bread grows more bitter.

The unscrupulous among us, finding it so, instead of doing a man's share to end the struggle, they sell themselves to the devil, and their class to a deeper hell of slavery, in the hope that as a price for their per-

fidy they may be assisted to climb out of the pit.

Whether corporation, thug, agency spy, seab or harlot; that lends himself to divide the workers on election day by masquerading in the garb of a Lib.-Lab. candidate, all are the shameless tools used by the house of plunder.

Friend, as a Welshman, I am going to ask you a favor. If there's any bitterness, any caustic in your tongue, quit Socialist Economics long enough to sandpaper the Welshman who would sell his own class.

"Ploughing the sand" is the figure of speech used to denote useless labor, but "ploughing the sand" is no more hopeless or useless than looking for good results from a scheme born in treachery.

With hope for your success.

Fraternally yours,

PARKER WILLIAMS

Some boomerang that!

There's a politically tangled up and confused Welshman we wot of whom we would hate to apply the harsh terms contained in the latter part of that epistle.

Nevertheless, the main body of the letter might, though expressed in the language of the demagogue, be said to contain that principle of uncompromising antagonism which necessarily is the attitude of the party of the revolutionary working class towards all other political parties.

What shall we say of Mr. Williams then?

We have sufficient regard for Mr. Williams as a man to believe that his departure from true revolutionary tactics is due to the fact that he never really grasped the historical significance of class struggles in human society: that only dim and flickering was his consciousness of the irreconcilable nature of the material interests of the capitalist and working classes; a consciousness which could not stand the test, and has evidently been finally extinguished by the obsession under which he labors, of personal animosity to the Conservative leaders, and by the evil environment of bourgeois politics generally.

So that, we must sorrowfully consider Mr. Williams as having gone retrograde.

"And yet, the futility of Socialist compromise with capitalist parties ought to have manifested itself to him by the multiplicity of experiences all over the world, which the movement has passed through.

"We are all Socialists now-a-days" said a well known public man, a member of the government class in England. Ah, yes! but a word counts for little; and may become meaningless, and an absurdity in certain connections. We may even have names of names: mere mummery of fakirism.

Not names, but things are what we are concerned with: the dooming to hopeless economic bondage of the mass of humanity, not by men, but by impersonal economic forces, which work out, and act upon men with all the regularity and implacability of the overriding laws of nature.

The evolution of the simple tool into that machine, gigantic, complex; becomes the creator and the condition for the centralization of capital into ever fewer hands, tearing out of the grasp of the multitude of small independent producers the ownership of the means of production, and vesting it in the hands of a relatively small section of society;

thus reducing the remainder into a hopeless sweltering mass of individuals who seek, in competition with each other: men and women, adults and children, for a precarious and anxious existence by the sale of their labor power-upon a fluctuating and overstocked labor market.

At our stage of social development with the boundless productivity of modern social labor, is it not inevitable that economic forces, in a blind competitive system based on production for profit, should work destructively? Commodities must be sold, surplus values must be profitably reinvested. The very existence of men and nations depends upon it.

What wonder then, in the face of the increasing difficulties and actual impossibilities of doing these things, that human society, conceiving of no other solution to its problem of distribution, should, raising its economic necessity into a moral one, turn in on itself, rending, destroying.

Is not the problem pressing: the

need for a solution a dire one? Yes, verily!

Then, the means whereby?

Our quidnuncs, ignoramuses, demagogues, intellectual fakirs, angels around the capitalistic pie counters, say, compromise with this or that capitalist party. In effect they say to the working class, against whom the dice are loaded, "Let us trade: follow us into the Liberal camp and watch us spoil the Egyptians": next election into the Conservative camp and "beard the lion." And so we round and round the vicious circle from disillusionment to disillusionment: the blind leaders and the blind, weaving ropes of sand.

The faith of those, who honestly advocate this childish doctrine, springs from a blind belief in the power of the legislator: that a society which is regulated by a law equal for all is a perfect society. But the fact is, you may add to your statute books till they reach to old heaven itself; if capitalism with its inherent economic laws remains, so long will labor power be sold on the market; so long shall we have the anarchy of increasing social misery, because of our increasing capacity for production.

The speed of an army on the march is regulated by that of its slowest units. Also the measure of the political advance of society is the political intelligence of its most backward section.

Our philistine friends want something now. If they only knew it, what they really need is a knowledge of the basic principles of the Socialist philosophy: the Materialistic interpretation of history, the theory of class struggles and the Marxian Law of Value.

Then we would hear less talk about compromise, and less vapid twaddle about the iniquities of say, the Conservative Government of British Columbia, or of the Liberal Government of Saskatchewan.

Wasted effort might then be put to useful effect in the education of that backward section of society, the working class, to a much needed understanding, and thus to a hopeful, active interest in the solution of social problems.

C. STEPHENSON.

According to the "Edinburgh Review," the Dominion Government spent \$1,451,000 on immigration propaganda during the fiscal year 1914-15, the largest amount ever spent for this purpose.

An example of this propaganda is the following by Sir Gilbert Parker in the "Nineteenth Century Review," Nov. 1912. He writes: "The colony is enriched by the advent of sturdy citizens, energetic, capable, vigorous, taking good care to admit none but those with respectable credentials and the attributes which make for success. . . . Behind them lie hopelessness and unrewarded drudgery, before them there is at least the chance of success, an opportunity."

Now let us see what condition our officially selected emigrants are reduced to.

The Hon. Mr. Roche, minister of the Interior, speaking on February 10th, 1915, in the Dominion House at Ottawa, said, "Up to the 31st of Mar. this year our estimates for seed grain and relief amount to somewhere in the neighbourhood of \$5,800,000 which amount will be supplemented next year for relief to the extent of three or four million dollars." Not only have we had to supply seed grain but also provisions to keep a number of these people alive during the winter months, such as groceries, the necessities of life and fuel. For relief of this kind we have expended \$2,500,000 which is included in the \$5,000,000." Mr. Martin, M. P. for Regina, during the same debate said: "I am informed that the Department of the Interior has on record over 6,000 applications for seed grain from the Province of Saskatchewan outside of this drought-stricken area altogether, and that number does not include applications for seed grain from the Provinces of Alberta and Manitoba."

The "Edinburgh Review" gives the estimated number of farmers supplied with grain during 1915 as 46,630.

Mr. Martin in the same speech further said that: "Many farmers, being pressed by wholesalers, ma-

chine companies and ordinary creditors, sold their seed, and so have not a bushel to-day. Their land is ready, but they have no credit with the banks to borrow money to buy seed with."

Listen again to the matter-of-fact Minister of the Interior. On the same date and in the same place he said that "The Dominion Government loaned Alberta and Saskatchewan, at five per cent., the money necessary to supply seed for the farmers residing on patented lands" . . . "The Province of Saskatchewan took a lien against the owner on his land and passed legislation by which that was given priority over any existing mortgages."

"I understand they took a lien not only upon the land, but also upon the crops and upon any other personal property of the person owning the land."

A Mr. Norman Lambert, writing evidently with some knowledge of conditions, says that "The Dominion Government spent the greater part of twelve million dollars in sustaining the people and is now beginning to look for the return of its money. Loan companies, implement companies, merchants, rent collectors and tax collectors are also getting ready to swoop down upon the farmer." He then quotes a circular letter sent out by the Department of Agriculture for Saskatchewan to Eastern and Western business men, a pathetic appeal to the creditor class to stay their hand or they destroy the goose that lays the golden eggs.

In part, the circular reads: . . . "Every man who gives credit to another, whether it be in cash or commodities, becomes through such transaction and to the extent of the credit, a partner with the debtor, . . . and the partnership implies co-operation for the purpose of earning enough to enable the active partner (the debtor) to buy out in time the interest of the silent partner (the creditor). . . . The majority of cases have last year notes as well as those due this year to meet. . . . Last year

you got chattel mortgages and other securities as collateral to your claims, . . . but you are not entitled to a mortgage on everything visible and invisible on your debtor-partner's domain to the exclusion of the claims of other creditor-partners. . . . The fact that the farmer has a crop that will pay your claims in full does not justify you in demanding full payment, if by getting it you deprive some other creditor of a share to which he is entitled, or jeopardise the interests of your partner on the land with the loan company." Poor old debtor-partner!

Pertinent to this condition of affairs will be a quotation from Vol. of Marx's "Capital," p. 687. Marx says: "In its beginnings the credit system sneaks in as a modest helper, . . . but soon it becomes a new and formidable weapon in the competitive struggle, and finally transforms itself into an immense social mechanism for the centralization of capital."

Also, on p. 132: "The class struggles of the ancient world took the form chiefly of a contest between debtors and creditors, which in Rome ended in the ruin of the plebeian debtors."

"In the middle ages the contest ended with the ruin of the feudal debtors, who lost their political power together with the economical basis on which it was established. Nevertheless the money relations of debtor and creditor that existed at those two periods reflected only the deeper-lying antagonism between the general economical conditions of existence of the classes in question."

The historic mission of the working class is to abolish classes by establishing social ownership of the means of production.

Will the debtor-partners study the socialist philosophy and line up? Verb, "Sap."

J. B., Toronto.

"THE BLACK INTERNATIONAL"

Below are some excerpts taken from an article contributed by a reverend gentleman to the "Western Catholic" of Mar. 3rd, issued from Vancouver, B. C.

His article, an interesting one in the whole, expresses a somewhat gloomy view of the future so far as the working class is concerned in their struggle with the capitalists. It is also an evidence that our Catholic friends are giving earnest thought to social problems, and are also the necessity of being prepared for the contingencies of the future.

How much their desire to see the Socialist philosophy has on them on to this we would not profess to say. But it is a fact that in the day they are in marked contrast the members of other religious nominations, showing more intelligence and insight and less inclination to shirk the issue, or to gloss over the admitted evils of our society. Their Protestant brethren are not to do, with solemn, hypocritical flattery about compensations in heaven in lieu of those we don't receive here, or in the vale of woe. Nay, more, they honestly admit that what we are about to receive as a class, will be in accordance with the intelligent effort we put forth.

Unfortunately for humanity the efforts of our Catholics are so barren of good, more often fruitful of harm to human progress, because they are obsessed by a passion for the institution—the church itself. To them, in their shortsightedness, it is an end in itself, and not a means. Man-made means to a superior Human welfare becomes but a secondary consideration to the welfare of the church. They think, moreover, have their being in terms of the ancient institution, an institution wrapped in the ceremonial cloths of old tradition. Else why is it committed to lock, stock and barrel, to the preservation of the fetish—private ownership of the natural resources and the machinery of wealth production?

In that lays the head and front of their offending.

The fateful irony for them is that

profane economic development has already left them without solid footing; private ownership of the means of wealth production is already a thing of the past, and we have been swept into an era of class ownership. For, what stockholder can put his hand on any part of the equipment of, say, a modern industrial plant, and say, "this or that is mine!"

For we, Socialists, in our desire for human welfare, evade no issues. There is no sacred or holy ground where we may not tread; all things are the subject of our enquiry, and as a result, we know that private ownership of the means to existence of other men, did not exist from eternity, but had a beginning in time, and at that, a comparatively recent period of the history of man. We also know that its institution was not at divine command, but as the result of economic development.

Mainly, the subjection of man to man, is due to his developed capacity for producing more than is sufficient for any one individual's needs. Further, we are as sure as the sun will rise tomorrow that there is, and will be, an ever growing social need for this ownership to be vested in society itself, and, that the mighty forces which make for continued evolution to higher and nobler stages of human existence, will bring a majority of society to that point, where their intellectual development and their economic necessity, will consummate that revolutionary change.

Socialist propaganda is carried on for the purpose of hastening that intellectual development: for the purpose of producing that majority because we believe that, misery increases, this world grows more hellish, and actual destruction is the final fate of society if it remains under the present system.

We would earnestly advise all Catholics, if they would successfully fight against the spreading of the Socialist philosophy, to understand it, to study, not read, but study its literature and compare the reading with the realities of life, for themselves. Because, no man worthy of the name of man, will delegate his thinking to another.

This literature can be got by

SECRETARIAL NOTES.

At the regular meeting of the Dominion Executive Committee held on March 10th, the question of keeping our official organ on a sound monthly basis, subscription rate, and the bundle rate were discussed. The result of which can be found in the Executive Committee reports on page 14.

The present rate of \$1.00 per year was applicable while the paper was being issued fortnightly, but as our financial condition does not justify our returning to that basis at present, the Executive came to the conclusion that it was better to keep it on a monthly basis, making the subscription rate: \$1.00 per 20 issues, 50c per 10 issues, and 25c per 5 issues.

As the cost of production amounts to approximately 2½c. per copy, without cost of mailing, the Party is practically losing money on the present bundle rate of 2c. per copy, and it was decided to raise it from 2c. to 3c. per copy, which leaves Locals and others ordering bundles 40 per cent. on the sale of same.

We hope our actions in this matter which are considered from the viewpoint of the welfare of the movement as a whole, will meet with approval. Locals and others who have any objection to the change, might communicate with the Secretary, W. A. Pritchard, 169 Georgia Street East, Vancouver, B. C.

Comrade W. A. Pritchard, Dominion Secretary, and managing editor of the "Western Clarion," will again take up his duties as mentioned above, about the beginning of the present month, after being on a very arduous organizing tour through the Provinces of Alberta and British Columbia. His report will appear in the next issue.

Our comrades in Great Britain are having a very strenuous time in face of the present crisis; but they are nobly upholding the working class position in spite of "Prussian Militarism," and jingoistic meers.

writing to the editor of the "Western Clarion" or from various locals of the party.

Now for our Catholic friend's article!

He writes:

"There are people who think that after this war a new economical era will arise. . . . But if all signs fall not quite the contrary will happen. The money of the country is tied up in a few hands, the organization of capital is as perfect as can be, and after this war capitalists will have an influence in the government machine as they never have had before. . . . After the fight one of the greatest cares of the government will be, how to pay the interests of the national debt, and how to meet other obligations contracted now. . . . The governments will be forced to call for the debentures of the big banking and other great monetary institutions. Money will get a strong hold on the legislation and harrying day has come for capitalism! And how tender a heart capitalism will show to the poorer and weaker class."

"What are the working classes going to do under those circumstances? They will unite and unite closer than heretofore. They will offer an organized resistance to the organized capitalist. . . . Can the Catholic Church afford to stand aloof and leave the whole movement to itself? . . . Socialism is growing in all the big cities from Montreal to Vancouver, and by millions of men. I know that this pernicious doctrine is widely spread on the prairie and here on the Pacific Coast. . . . But after the war the social condition for its further growth will be exceedingly favorable. Add to this, an existing propaganda in the work shops, boarding houses, homes, and even on the open streets, then you will have some idea of the danger with which our working men are threatened." (Emphasis mine.—C. S.)

He further warns his readers against allowing the Socialists to gain control of this working class movement. And advocates that, "in the seminaries the young priests should be properly trained so that they may take their place as leaders of local Catholic working men's leagues," and points to Germany, where that course has been eminently successful.

He also appeals to the young men of the better classes to join and support charitable institutions, and learn to love the poor, and to organize into societies for social reform. "Then," he says, "our Catholic economists, papers and periodicals, too, should enlighten the people in a truly Catholic spirit."

So there we are! At any rate, let us hope that every Socialist can honestly plead guilty to carry on "untiring propaganda."

C. S.

It is times like these that draw the revolutionists of every country closer together for united action against the common enemy and may we, in the near future, be united together with the revolutionists of other lands who have expressed the aims and principles of that part of our class, who, realizing they were slaves, have expressed a desire to be free, in an "International" which, founded on the firm rock of proletarian science, shall withstand all the storms that may assail it.

The present war has shown the workers the difference between pseudo Socialists and Socialists, no one will deny; but its after effects are likely to give the Socialist movement a greater power than we dream of; and the present situation demands all the energy we can spare to put into it in the way of spreading our message, so that, when the harvest is ripe we will have lots of help to reap it.

Although our propaganda during all these years may seem slow in producing results, still, the future portends our final triumph over the forces of reaction.

FINANCIAL STATEMENT OF ALBERTA PROVINCIAL EXECUTIVE COMMITTEE

Auditor's Report.	
July 26th Cash in hand	\$ 2.80
Due stamps	5.15
Postage stamps	.94
	\$7.89
(Signed JAS. BRERITON (Signed) H. L. SOMERS Receipts.	
July to December 31st	
Due stamps sold to locals	\$34.30
Members at large (dues)	10.75
Membership cards	.75
Donations per John Albers	4.50
Donation per Arthur Arnold	.50
Sale of Party Buttons	4.20
	\$58.00
Total receipts	\$65.90
July 26th, Cash in hand	2.80
	\$7.89
December 31st deficit	\$8.75
	\$16.55
Expenditure.	
July to December 31st.	
Clarion Directory Rate July to Dec.	\$ 6.00
Bank Debt to Clarion Directory Rate	15.00
Postage, Sundries, etc.	37.35
Posters for Organizers	20.50
Supplies from D. E. C.	37.10
	\$116.00
Total expenditure	\$116.00

Report of Correspondence, Organizers

Work, etc.
Letters received, 292; Letters sent out from this office 1100; circular letters sent out, 600; Reid Defense Circulars sent out, 500; Collection cards sent out, 20.

Organizers on the road, three—Connor, Reid, Knight. Routes covered by organizers, 17. Meetings held by organizers from October 13th to Dec. 31st, 1915, 164.

S. JOHNSON-KNIGHT,
Prov. Sec.

The Provincial Secretary wishes to draw the attention of Comrades in Alberta and Sask. to the large deficit showing at the end of the year, and would ask Locals to purchase due stamps, etc., which is the only source of income to this Executive Committee. Also to members at large to pay dues as promptly as possible, and thus reduce the present deficit.

Donations to Organization Fund.	
Previously acknowledged	\$25.00
Travers, per W. A. Brown	1.00
Oxville, A. Arnold	.50
Conjuring Creek, A. E. Faulkner	5.00
Coronation, J. G. Island	2.00
Coronation, C. Roberts	1.00
Nordberg, per G. Farnsworth	15.00
	\$52.50

Vancouver Campaign Committee

IMPORTANT NOTICE.

The B. C. Provincial Election will take place in June, and as we have to put up a deposit of \$100 for each candidate we nominate, which means \$600 for Vancouver City Electoral District (six candidates) the Campaign Committee calls upon all comrades and sympathizers to contribute as liberally as possible to our Campaign Fund, which is now open.

Up to date we have \$165, which means that we will have to get \$435 to place a full ticket in the field.

Make all moneys payable to J. M. Jenkins, 169 Georgia Street E.

Remember the Socialist Party depends upon you, members of the working class, for its support. This is your fight.

B. G. Provincial Executive Committee

ATTENTION!

REMEMBER the coming B. C. Provincial Elections. Twelve months ago a dozen candidates stood nominated to contest several districts.

The election did not materialize at that time, and was held off until now. The political situation is of a nature that demands an election, and the Government realizing this necessity have practically declared an election for the month of June. At any rate, the House of Parliament in Victoria must disband in June, so we call upon all the REDS worthy of the name, to stand by the Socialist Party of Canada on this election. There never was a fight in any of the previous elections in British Columbia that can compare with the one we are anticipating now.

Don't be misled by the variety of parties that are out to save you, the only saviour of the working class is the working class themselves.

So we call upon every RED in B. C. to do his part by assisting us in the pending elections.

Propaganda Meeting

Vancouver Local No. 1 R. P. of C.

EVERY SUNDAY, 8 p.m.

REX THEATRE
Hastings Street

KARL MARX ON THE MATERIAL OF ART.

(From the Intended Introduction to "The Critique of Political Economy," published among his Posthumous Papers some years ago)

It is well known that certain periods of highest development of art stand in no direct connection with the general development of society, nor with the material basis and the skeleton structure of its organization. Witness the example of the Greeks as compared with the modern nations, or even Shakespeare. As regards certain forms of art, as e.g. the epos, it is admitted that they can never be produced in the world epoch making form as soon as art as such comes into existence; in other words, that in the domain of art certain important forms of it are possible only at a low stage of its development. If that be true of the mutual relations of different forms of art within the domain of art itself, it is far less surprising that the same is true of the relation of art as a whole to the general development of society. The difficulty lies only in the general formulation of these contradictions. No sooner are they specified than they are explained. Let us take, for instance, the relation of Greek art and of that of Shakespeare's time to our own. It is a well known fact that Greek mythology was not only the arsenal of Greek art, but also the very ground from which it had sprung. Is the view of nature and social relations which shaped Greek imagination and Greek art possible in the age of automatic machinery, and railways, and locomotive, and electric telegraphs? Where does Vulcan come in as against Roberts and Co.; Jupiter, as against the lightning rod; and Hermes, as against the Credit Mobilier?

All mythology masters and dominates and shapes, the forces of nature in and through the imagination; hence it disappears as soon as man gains mastery over the forces of nature. What becomes of the Goddess Fame side by side with Printing House Square? Greek art presupposes the existence of Greek myth-

ology, i.e., that nature and even the form of society are wrought up in popular fancy in an unconsciously artistic fashion. That is its material. Not, however, any mythology taken at random, nor any accidental unconsciously artistic elaboration of nature, including under the latter, all objects, hence also, society. Egyptian mythology could never be the soil or womb which would give birth to Greek art. But in any event, there had to be a mythology. In no event could Greek art originate in a society which excludes any mythological explanation of nature, any mythological attitude towards it, and which requires from the artist an imagination free from mythology.

Looking at it from another side: Is Achilles possible side by side with powder and lead? Or is the Iliad at all compatible with the printing press and steam press? Does not singing and reciting and the Muses necessarily go out of existence with the appearance of the printers' bar, and do not, therefore, disappear the pre-requisites of epic poetry.

But the difficulty is not in grasping the idea that Greek art and epos are bound up with certain forms of social development. It rather lies in understanding why they still constitute with us a source of aesthetic enjoyment, and in certain respects prevail at the standard and model beyond attainment.

A man cannot become a child again unless he becomes childish. But does he not enjoy the artless ways of the child, and must he not strive to reproduce its truth on a higher plane? Is not the character of every epoch revived perfectly true to nature in child nature? Why should the social childhood of mankind, where it had obtained its most beautiful development, not exert an eternal charm as an age that will never return? There are ill-bred children and precocious children. Many of the ancient nations belong to the latter class. The Greeks were normal children. The charm their art has for us does not conflict with the primitive character of the social order from which it had sprung. It is rather the product of the latter, and is rather due to the fact that the

unripe social conditions under which they art arose, and under which alone it could appear, can never return.
—Edinburgh Socialist.

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Socialist Party of Canada

We, the Socialist Party of Canada, affirm our allegiance to, and support of, the principles and program of the revolutionary working class.

Labor, applied to natural resources, produced all wealth. The present economic system is based upon capitalist ownership of the means of production, consequently, all the products of labor belong to the capitalist class. The capitalist is therefore master; the worker a slave.

So long as the capitalist class remains in possession of the reins of government all the powers of the State will be used to protect and defend its property rights in the means of wealth production and its control of the product of labor.

The capitalist system give to the capitalist an ever-swelling stream of profits, and to the worker, an ever-increasing measure of misery and degradation.

The interest of the working class lies in setting itself free from capitalist exploitation by the abolition of the wage system, under which this exploitation, at the point of production, is cloaked. To accomplish this necessitates the transformation of capitalist property in the means of wealth production into socially controlled economic forces.

The irrepressible conflict of interest between the capitalist and the worker necessarily expresses itself as a Class Struggle.

Therefore, we call all workers to organize under the banner of the Socialist Party of Canada, with the object of conquering the political powers, for the purpose of setting up and enforcing the economic program of the working class, as follows:

1. The transformation, as rapidly as possible, of capitalist property in the means of wealth production (natural resources, factories, mills, railroads, etc.) into collective means of production.
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