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339. CARCASM OF PAUL LAFARGUE

The Rights of the Horse and the Rights of Man.

Capitalist civilization has endowed the wage-worker with the metaphysical rights of man. This is only to make him more closely and more firmly his economic duty.

Progress and civilization may be hard to come by, but the wage-worker has a right to demand that his employer should be as good as he.

Capitalism has especially favored the equine aristocracy. The horse is the noblest of animals, and the noblest of animals is the horse.

The horse has shown his wisdom in contenting itself with these "rights," but the capitalist has judged that he would have been as stupid as man if he had sacrificed his mess of pottage for the metaphysical banquet of rights.

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PAUL MARX ON TRADE UNIONS

They Should Inscribe on Their Banner the "Abolition of the Wage System."

Paul Marx recognized the necessity of the trade union when he said "The general tendency of capitalist production is not to raise, but to lower the standard of wages."

themselves the ultimate working of these every-day struggles. They ought not to forget that they are fighting not for themselves but for the cause of those effects that they are bringing about.

The above from "Value, Price and Profit," is handed around by our contemporaries as unanswerable proof that Marx was an ardent supporter of unionism.

PRESBYTERIAN GETS SOAKED

Winnipeg Comrade Criticizes One of the Hypocritical Apologists of Capitalism

It would be fully to insist that the social system of the day is ideal. But any man who reads history, knows that the condition of the workingman today is infinitely better than it was a century ago.

There will be the usual fortnightly meeting of the Socialist party on Sunday next at 11 a.m. in the Voice room.

The fact that objections are urged against the use of Carnegie money in this city is encouraging because it shows that class solidarity is not altogether a myth.

Mr. Stetzel says that there was a time when conditions were so degrading that in many cases full grown men remained as humped stags while the women were engaged at the wearing work of the mill.

The increasing signs of unrest among the working class are causing our friends of the Liberal party to be around more strenuously than usual for dope wherewith to restore the quiescence so necessary to the comfort and continued existence of their owners.

A century ago in Canada the workers class was a great deal better off than today. Wealth was fairly evenly distributed, destitution was unknown, all had at least plenty, and the United States at the same period.

Doubtless he saw what many others have seen, that during the earlier years of capitalist development the union could at times, afford at least some protection to its members.

If the conclusion arrived at by Marx in regard to exchange value is sound, then is the underpinning knocked completely from under the entire trade union proposition.

He who pins his faith to the trade union movement should avoid Marx, as the reading of his works can afford but cold comfort to any patchwork or reform hobby.

tem of production and distribution of wealth, the good that is inherent in every man would have full play, but that under capitalism it is necessary to rob or be robbed.

Mr. Stetzel says that the numerous advantages of modern civilization enjoyed by the masses of the people today and his superior position as a citizen and as a man, have made him a progressive, right thinking human being.

Only a few centuries ago half the world lived in slavery, and human life was counted as less than that of a dog and women were killed for sport.

Today the working class consists of over 70 per cent. of the population of the United States, and every member of it is in the bondage of wage-slavery, a slavery that like chattel slavery gives to the slave a substantial and guaranteed work to the slave, nor make any provision for his sickness or old age.

More often of the same type as that already stated emanates from the pen of the hiving Stetzel, paid agent for the infamous capitalist system, which crushes out wherever possible, any movement on the part of the workers to assert their manhood.

TUBERCULOSIS AND LUMPY JAW

Diseased Cattle and Hogs Being Slaughtered and Sold in the Province.

Several years ago a great outcry was heard in Germany because cheap American meat was taking the place of the home grown article.

The Animal Is Being Killed, and besides the flesh of every hog is examined under the microscope.

No sane person not interested in profiting by selling diseased meat can or will object to having such thorough inspection.

When our Dominion and Provincial Contagious Diseases Acts were drawn up and placed on the statute books apparently no thought was given to safeguarding the public health.

People and especially children, do contract disease from diseased milk and meat and die from their effects and the cause is being dangerous to human beings.

Provincial control of this matter is absolutely nil. It is two years far away in more respects than one and there are many strong arguments against municipal control.

Every diseased carcass of cattle, sheep and swine killed at the slaughter houses in British Columbia is sold for food.

Many diseased animals are killed on ranches, their meat hauled under cover to the butcher shops and then sold for stock on the public roads.

Public abattoirs can even be run at a profit by the province and real inspection would soon enhance the value of the stock of the province.

Here is a matter of life and death and because it is such in seeking to provide remedial legislation no notice should be taken of any interests which might suffer by having a proper law covering this matter strictly executed.

Government veterinarians is of such a slapdash character the farce is so patent that it has become a standing joke among the producers and middlemen of the meat and milk business.

Lumpy Jaw is a common disease in this country but I have yet to hear of a single instance where a subject of this disease has been detected and isolated notwithstanding the fact that actinomycosis has almost invariably proved fatal to any rancher who has been visited by it.

There are sections of this country where Chinese stock handlers are employed mainly because they do not tell tales out of school about such evil practices; they "no salver" and thereby save his conscience by denying the existence of these diseases among his stock.

When our Dominion and Provincial Contagious Diseases Acts were drawn up and placed on the statute books apparently no thought was given to safeguarding the public health.

There is absolutely no provision made for inspection at the slaughterhouses, the only possible place where the subject for food can be thoroughly inspected, and even the carrying out of the slim provisions of our present laws by the inspectors is for the most part a criminal farce.

The desire for profit is the cause of this wholesale breaking of the moral law, and the only remedy for the matter, but it won't do to wait until profits are a thing of the past.

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open to question if the lot of the agricultural laborer is not worse than that of the serf of feudal times. Mr. Stetzel winds up in the usual style of the platitudes of the platitudes to the effect that without belief in Jesus nothing can be done towards improving what he admits to be far from ideal. This is a what his job has been telling us for 1900 years, but we are further from the golden age than ever. The "golden age" must be brought in by the working class without any aid from the state and the sooner the working class comes conscious of this, the better for us all. SPARTACUS.

The Western Clarion

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SATURDAY, September 23, 1905.

SPOOKS.

Vancouver has been visited by spooks during the week just passed. They have been conjured forth by a very ordinary appearing young man by the name of Bohm. That Bohm is an able conjurer will be understood when it is explained that he bears credentials as a graduate of the famous Socialist Labor Party School of the United States, a school that has turned out some of the ablest conjurers that ever conjured. Mr. Bohm exhibited the spooks at the corner of Cordova and Carroll streets upon several evenings during the week, but his final and most successful exhibition was made in the City Hall on Sunday evening, Sept. 17. Upon this occasion ancient sepulchres, as far back as the 14th century, were made to yawn, and give forth their ghostly remains for the admiration, as well as instruction of the festive Vancouver workmen who had flocked there for the occasion. The main ghost exhibited upon this latter and most successful occasion was the ghost of unionism. Brought forth by this able conjurer, and clad in now and progressive verbal habiliments, this poor old ghost, whose mortal remains had long since made food for the worms of time, was made to appear to be a reality, clothed with indisputable substantiality. There were some doubting ones in the audience, however, who insisted that in spite of the apparant reality, they could detect at least a faint odor closely akin to conjugal nastiness.

Bohm, eminent conjurer that he is, is also something of a rambler. He rambled all over the field of economics from Maiah the prophet to Shylock, the poet, without even touching the high places. He told of the splendid industrial unionism that prevailed somewhere back in the 14th and 15th centuries in England, but forgot to tell us that the high wages that prevailed at that time were the result of the very favorable conditions of the labor market resulting from the removal of large numbers of the workers by the black plague, and also that this wonderful industrial unionism went down under the assault of the machine with its consequent factory production, and ever-increasing army of poverty-stricken proletarians. He might have added that it went down never to rise again, only he evidently did not know it.

Bohm evidently discovered that some sort of a struggle occurred over the question of chattel slavery in the States between 1850 and 1860 which finally culminated in the Civil War in spite of the numerous compromise schemes that were put forth. He evidently could not see that the fate of all the compromise measures being fostered by trade unions or industrial unions, which by the way is a distinction without a difference—were bound to prove equally futile, and it is only as a result of a successful political struggle that the wage slave could break his chains. While attempting to make light of the political weapon, Bohm overlooked the very obvious fact that it was by the use of that weapon alone that the Southern States were whipped into subjection and their rebellion crushed. Also the effect that wiped out chattel slave property was written by President Lincoln without that of the power at his command to enforce his decree. Strange as it might appear to Bohm, chattel slavery went down under the onslaught of the political power that had fallen into the hands of triumphant capitalism at the polls. It was not a hydrological concern, one leg economic and the other political, all manner S. L. P. and Industrial Unionism. It was a political concern.

It is pleasing to note that but one paper that reaches us is "actually" "boasting" this scheme of resurrection. That is the New York "People's" "Boasting" is the proper term as it is a proposition that cannot stand upon its merits. A cause that must be "boasted" is a lost cause.

no conception of the position occupied in human society by the modern wage-slave. If he has any clear understanding of the fact that labor-power is a commodity and subject to the laws of exchange the same as all others, he took good pains to disregard the fact. A lot of the old dogmatists, not about, there being strength in unity was indulged in for the reason that the afflicted with the dry eye that follows mental infatuation can not help it. It is one of the most serious symptoms of the affliction. To an ordinary person, however, one empty stomach up against a hard proposition would appear to have about the same measure of power, as would a thousand empty ones up against the same thing.

Bohm's contentions that had all the workers on the railroad at the time of the recent Telegraphers' Strike could have been shown in the various possibilities. It was the condition of the labor-market that best the strikers, and not the action of the engineers, firemen, switchmen, etc., who did not quit. If a part of the men remain at work they may be able to give some slight assistance to those that are out, thereby affording a possibility of winning some concessions. If all are fool enough to strike the whole bunch are whipped in short order. For some reason or other, the person afflicted with the "unionism and socialism" microbe, always gets the "cart before the horse."

The explanation made by the speaker that the purpose of the "Industrial Workers of the World" was to organize the workers in the shop that it became necessary they would take possession and kick the owner out, is altogether to childless and silly to be offered by any reasonable individual. Even an idiot ought to know that with the powers of the state in the hands of the factory owners (capitalists), the workers would in such a case find themselves clubbed, shot or chained to the wall in submission in short order. Bohm like other semi-anarchists would lead the unwary to believe that the socialist fancied he is to accomplish the revolution he has in mind simply by voting for it. And yet every sane person knows full well that the will of the proletariat can be given expression only when backed up by force.

While we are not as a rule inclined to bother to any great extent with individuals, we make no exception in saying that of all of us freaks that have blown into British Columbia from across the line, this Bohm is the tamest and most ill-informed, Father Hagerly not excepted.

We are aware that we are infringing upon the sacred rights of the Socialist Labor Party using the term "freak" as that is a term belonging to it, by virtue of discovery and long use. We make bold to use the term however, upon the grounds that it is not difficult to show that this industrial monopoly is the most freakish mischief, or mist that ever found lodgment in the heads of supposedly sane men. It lodged in the heads of this S. L. P. bunch in 1895. The harder they have become, but in spite of this, they have refused to learn the lesson that there is a root antagonism between a movement to patch up the present system and make it more tolerable, and a movement for its overthrow, and that because of this fundamental antagonism the two can no more mix than oil and water.

In the school of experience alone is it possible for the great majority to learn. Some people require oceans of experience to learn even a little. Ten years of blunder and mishap has evidently taught these ignoramus nothing. They have now pooled their assets, which consists of nothing, with similar assets of a few other moribund aggregations and are staking them all on the forlorn hope of converting the ghost of a dead cause into a living actuality. It will require something more than bold assertions and childish reasoning to effect the resurrection and make it permanent.

It is pleasing to note that but one paper that reaches us is "actually" "boasting" this scheme of resurrection. That is the New York "People's" "Boasting" is the proper term as it is a proposition that cannot stand upon its merits. A cause that must be "boasted" is a lost cause.

We patiently await the coming of the next conjurer to entertain us, by calling forth "spooks."

United States politicians are now engaged in talking about when the Philippines are to have self-government. The Philippines themselves, who have been waiting for the United States will stop taking away their power to make a living. The Philippines in 1900 are "over-ruled" to express their opinions in an assembly, those opinions to be accepted or rejected by the American officials. As those meetings were and pretty, but not quite so important as the repeal of laws which steal food from our poverty-stricken victims to put into the distended bellies of domestic trusts. One liberty with which the Philippines can dispense is liberty to starve.—Collier's Weekly.

What a splendid long distance vision Colliers is possessed of. It can see with the greatest of ease that the Filipino is plundered for the purpose of distending the "bellies of domestic trusts," but it doesn't appear to notice that the American working plug is artistically served with the same medicine in doses that will make a Filipino throw a fit. Economic independence is not only the "basis of every kind of liberty that has worth," but it is liberty itself. Economic dependence means slavery. The American workmen are economically dependent upon capitalist property. They are, servants, slaves of capital. If Colliers could take that microscopic vision for one of microscopic qualities, it might be able to discover that the conditions of American slaves are fully as deplorable as those of the Filipinos. When the American workman has developed sufficient backbone to throw the American exploiter overboard, he will not only free himself by so doing, but also free the Filipino in so far as the Yankee labor skinner is concerned. Probably Colliers will help, but we have our doubts.

WHAT CAPITALISM HAS DONE.

Alarm is spreading throughout England at the growing seriousness of the problem of finding work for Englishmen to do. England, with all its wealth, is rapidly degenerating into a nation of paupers. One person in ten of the British inhabitants of England and Wales is just hovering above the starvation line, and there are 850,000 paupers in receipt of public relief. Englishmen are called upon to contribute the sum of \$31,000,000 to support their pauper fellow citizens and this amount is increasing at the rate of a million a year.

It is about time that something besides alarm was spreading, not only throughout England, but throughout the world. The conditions prevailing in England are those that must inevitably prevail sooner or later in every country on earth, for the same causes are at work in each of them. A highly developed capitalism must necessarily bring such conditions in its wake. When the workers of the world, the wealth producers, are robbed of their means of subsistence, and this is turned into additional capital, the means of robbery, it stands out so reason that it is only a matter of time when the limit of robbery is reached and it is a mathematical impossibility for the plundering system to continue. Additional capital means additional slaves to be exploited, and when these can no longer be found, or rather a market for the additional plunder is no longer available, the condition complained of in England will be in evidence and become more emphasized each day.

The main thing that capitalism has done is to concentrate into gigantic aggregations the world's machinery of wealth production. This it has done in conformity with the ever-increasing social character taken on by production as the implements with which it is carried on become more highly developed and powerful, and more completely submerge the individual wealth producer in the great sea of collective production.

The thinking man realizes that unless the means of wealth production be put to their proper use, i.e., converted into the means of satisfying the material needs of those who operate them, the workers, the conditions complained of will increase in intensity and whole nations eventually sink into pauperism and perish. That England is nearing upon the most critical and trying period in her history is plain to be seen. Whether her working people will rise to the occasion, and break the chains of capitalist rule by setting free to all Englishmen access to the means of living, remains to be seen.

They cannot rise to their mission too speedily, for signs are plentiful that national decay has not only set in, but has reached an advanced stage.

At one time England was the home of the workman of "haughty and independent mind." She will never again be that until the workers have thrown their present capitalist rulers, and their ridiculous royal-buffonary overboard and set up all. Whatever capitalism may have done, this is a job that the workers must themselves attend to.

THE STRIKE.

It has long been the proud privilege of the laborer to refuse to labor if the wage and other conditions were unsatisfactory. In fact for some scores of years he has attempted to enforce his demands for what he terms fair treatment by refusing to work unless such demands were complied with. He has struck singly and by thousands, and in many cases has most stubbornly stuck to his point, but it is not recorded in the annals of fact that all of his efforts along this line have succeeded in advancing the average wage or doing anything more serious to capital than to temporarily disturb its smooth working.

Inasmuch as the average wage of necessity must hover closely around the line of subsistence, while the labor market is fully or over-supplied with labor, for the worker to refuse to work is equivalent to refusing to eat. Upon the average, the worker can not be long idle without feeling the pinch. Other workers cannot be depended upon to sustain him because they have all they can do to keep themselves.

Of all strikes, the so-called sympathetic one is perhaps the most nonsensical. For one body of slaves in their wisdom to refuse rations is, in itself, ludicrous, but for another body to follow suit out of sympathy is enough to burst one's buttons. Though misery may love company, this would scarce justify sympathy in furnishing it. We have heard of one tooth aching in sympathy with another, but just what sort of reasoning determined the matter has still remained a mystery to us. Probably the same line of reasoning would determine why one bunch of slaves should decide to go hungry just because another bunch decided to do so.

Take it all around the strike is about the most assinine measure ever adopted by the slave to force concessions from his master. By all odds it is the most useless. Nothing worth having has ever been gained by resorting to it. The solution of the labor problem depends upon the exercise of other means. Human progress demands a transformation in the system of property to conform to the collective or social character of modern production, so that they who do the work may enjoy the product.

The exhibition of working class ignorance known as strikes should be discouraged, as no good can come from them. They are fruitful of bitter animosities and hatred only. The time is ripe for the class struggle; the struggle to the death between the capitalist class and the working class for the control of the means of wealth production, the former to maintain its control, the latter to break it. This is a struggle that will require the energy of men rather than the obstinacy of balky mules.

SAMSON'S LOCKS ARE SHORN.

In an article in another column entitled "These Wage Slavery days" Conrad E. V. Dohs uses the following words: "Samson lost his strength only when his locks were shorn. The workingman's shorn of his tools, implements of existence, is without his strength. He is as Sampson when his locks were cut." The simile is a good one. With no command over his means of subsistence, the workman is indeed without strength economically speaking. In other words he is without economic power. That is why he cannot wage warfare in the economic field against the capitalist with any prospect of victory. For that reason it is positively criminal to delude him in the belief that he can win in such a one-sided battle.

Shorn of economic power because shorn of his means of subsistence—resources of the earth and tools of production—it logically follows that to regain his strength he must first become master of the means of subsistence. His first move, therefore, of necessity, becomes a political one, as the title of ownership is determined by the political power of the state. This he must seize and wield in his own behalf if he is ever to again become possessed of his one-sided strength.

The political warfare against the capitalist class, for the purpose of ousting that class from its control of the machinery of the state, and its consequent control of the means of subsistence, demands the undivided energy of every member of the wage-slave class. Nothing can justify the utilization of their energies for any other purpose. Energy expended for patchwork and reform purposes is that much energy wasted, and Froodism's cause has been robbed of legitimate support to that extent. By that much has the day of Labor's deliverance been postponed.

Socialist Directory

Every Local of the Socialist Party of Canada should be under this head. \$1.00 per month. Secretaries please note.

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Headquarters, Vancouver, B. C.
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A. R. Stebbings, John E. Dubsley,
Edwin Burns, G. Peters, Alf. Lash,
A. J. Wilkinson, Treasurer; J. G. Morgan, secretary, 651 Bernard St., Vancouver, B. C.

LOCAL VANCOUVER, NO. 1, S. P. of Canada. Business meetings every Monday evening at headquarters, Ingleside Block, 318 Cambie Street, (second floor.) Educational meetings every Sunday at 8 o'clock p.m., in Sullivan Hall, Cordova Street.

LOCAL VICTORIA, No. 2, S. P. of Canada. E. J. Harper, secretary, Rock Bay Hotel, Victoria, B. C.

LOCAL REVELSTOCK, No. 7, H. Selgrind, secretary, P.O. Box 206, Revelstoke, B. C.

LOCAL NANAIMO, No. 3. Daniel Livingston, secretary, Box 452, Nanaimo, B. C.

LOCAL VANANDA, No. 22. Edward Upton, secretary, Vananda, Tetzand Island, B. C.

LOCAL TORONTO—Meets 2nd and 4th Thursdays, Temperance Hall, Bathurst St. F. Dale, Secretary, 41 Henry Street, W. G. Gribble, Organizer, 180 Hogarth Ave.

SELLING DISEASED MEAT.

With profit as the motive of industry there is no limit to the depths of depravity to which men will sink in order to obtain it. While people live under a system of property that compels them to sell things to each other in order to live, it may be readily understood that the way is open to all the despicable trickery and deceit that the fertile brain of man is capable of inventing. It is a matter of common knowledge that all sorts of adulterants are used in food stuffs, in some cases of the most poisonous character. It may be said with more than a grain of truth that in purchasing his food a person in these glorious capitalist days takes his life in his hands. To what length people will go in the selling of things entirely unfit for use is shown in an article on the first page of this issue, by James McGregor, of Victoria. We are inclined to believe that the practice of selling diseased meat in this Province is carried on to a much greater extent than indicated by Mr. McGregor's article. We have in this office a detailed account of the slaughtering of a large number of hogs afflicted with hog cholera, and the selling of the meat over the block. Many of these hogs were, at the time of slaughtering, in such an advanced stage of the disease that it became necessary to skin the carcasses in order to escape detection at the hands of the consumers. The skin of hogs affected with the cholera becomes covered with red blotches.

While it is no doubt impossible to remove the evils arising from the present skin-gone civilization, still every effort should be made to safeguard the public health against the unscrupulous assaults of the profit-hungry seller of food stuffs.

It is time the Provincial authorities took some steps towards providing for a proper inspection of animals to be slaughtered and meats to be sold. If the next session of the House will devote its entire time to this matter it will be time far better spent than in juggling with the inconsequential matters that usually occupies its attention.

Not only should there be thorough meat inspection, but the surest way to obtain it is by the erection of abattoirs by the Province and the election of officials necessary to provide for the inspection and slaughter of all animals the meats from which are intended for sale.

If one-half of that hinted at by Mr. McGregor be true, prompt and drastic action is imperatively demanded.

The next session of the Provincial Legislature should take this matter up and institute a most searching inquiry into the practices prevailing among slaughter-house men and meat dealers. The Western Clarion will be pleased to offer some valuable evidence to aid in such an inquiry.

When you are buying a PUR HAT see to it that the Union Label is noted in it. It is the best guarantee in his possession and offers to you as a hat for you. Do not patronize him. The goods in retail stores are counterfeits. The Union Label is perforated on four edges, and some time ago some name as a postage stamp. Counterfeits are made same as the B. Stratton Co., of Philadelphia is a non-union concern.

JOHN A. MOFFITT, President, Orange, N. J.
MARTIN LAWLOB, Secretary, 11 Waverly, New York.

Union Directory

When They Meet; Where They Meet.

Phonics Trades and Labor Council Meets every Tuesday in the parlour at 7:30 o'clock, 150th Street. Secretaries please note.

Phonics Miners' Union No. 2, W. F. M. Meets every Saturday evening at 7:30 o'clock in Miner hall. Francis Knox, president, A. O. P. Barry, secretary.

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JOHN A. MOFFITT, President, Orange, N. J.
MARTIN LAWLOB, Secretary, 11 Waverly, New York.

A Chapter From Marx

LEGISLATION AGAINST THE EXPROPRIATED FROM THE END OF THE 15TH CENTURY. FORCING DOWN WAGES BY ACTS OF PARLIAMENT.

The proletariat created by the breaking up of the bonds of feudalism, and the free population of the soil, this "free" proletariat could not possibly be absorbed into the mass of manufacturing workers of the world. On it was laid, these men, suddenly the other from their modest mode of life, could not as suddenly adapt themselves to the discipline of their new conditions. They were turned en masse into beggars, robbers, vagabonds, partly from inclination, in most cases from stress of circumstances. Hence, at the end of the 15th century, throughout Europe, a bloody legislation against vagabondage. The fathers of the present working-class were chained to their enforced condition. Legislation treated them as voluntary criminals and assumed that it depended upon their own goodwill to go on working under the old conditions that no longer existed.

In England this legislation began under Henry VII. Beggars old and unable to work were beggars, and were to be whipped and imprisoned for sturdy vagabonds. They are to be tied to the cart-tail and whipped until the blood streams from their bodies. If they refuse to go back to their birthplace or to where they have lived the last three years and to "put themselves to labor." What grim irony! In 27, Henry VIII, the former statute is repealed, but strengthened with new clauses. For the second arrest for vagabondage the whipping is to be repeated and half the ear sliced off, but for the third relapse the offender is to be executed as a hardened criminal and enemy of the common law.

Edward VI: A statute of the first year of his reign, 1547, ordains that if any one refuses to work, he should be sentenced as a slave to the person who has denounced him as an idler. The master shall feed his slave on bread and water, wear brood and such refuse as he thinks fit. He has the right to force him to do any work, no matter how disgusting, with whip and chain. If the slave is absent a fortnight, he is condemned to slavery for life and is to be branded on the forehead with the letter S. If he runs away three, he is to be executed as a felon. The master can sell him, bequeath him, let him out on hire as a slave, just as any other personal chattel. If the slave attempts to do anything against the masters, they are to be executed. Justices of the peace, on information, are to hunt the idle persons down. If it happens that a beggar has been taking shelter for two days, he is to be taken to his birthplace, branded with a red-hot iron with the letter V on the breast and be set to work in chains. In the streets or at one other labor. If the slave takes a false birthplace, he is then to become the slave for life of this place, of its inhabitants, or its corporation, and is to be branded with an S. All persons have the right to take away the children of the vagabonds and to keep them as apprentices, the young men until the 24th year, the girls until the 20th year. If they run away, they are to be taken up to this age to the work of their masters, who can put them in chains, whip them, etc. If they like, every master may put an iron ring round the neck, arms or legs of his slave, by which to know him more easily than he can be more certain of him. The last part of this statute provides that certain poor people may be employed by a place or persons, who are willing to let them food and drink and to give them work. This kind of parish-slaves was kept up in England until far into the 18th century under the name of "roundabouts."

Elizabeth, 1572: Unlicensed beggars above 14 years of age are to be severely flogged and branded on the left ear unless some one will take them into service for two years. In case of the repetition of the offence, if they are over 18, they are to be executed, unless some one will take them into service for two years, but for the third offence they are to be executed without mercy. Similar statutes: 18 Elizabeth, 1576, and another of 1597.

James I: Anyone wandering about and begging is declared a rogue and a vagabond. Justices of the peace in petty sessions are authorized to have them publicly whipped and for the first offence to imprison them for 6 months, for the second for 2 years. Whilst in prison they are to be whipped as the justices of the peace think fit. Incurable and dangerous rogues are to be branded with an R on the left shoulder and set to hard labor, and if they are caught begging again, to be executed without mercy. These statutes, legally binding until the beginning of the 18th century, were only repealed by 12 Ann. C. 22.

Similar laws in France, where by the middle of the 17th century a kingdom of vagabonds (trouades) was established in Paris. Even at the beginning of Louis XVI's reign (ordinance of July 18th, 1777) every man in good health from 16 to 60 years of age, if without means of subsistence and not prepared to trade, is to be sent to the galleys. Of the same nature are the statutes of Charles V, for the Netherlands (October 152), the first edict of the states and towns of Holland (March 16, 1515), the "Plakant" of the United Provinces (June 26, 1649), etc.

These were the agricultural people forcibly expropriated from the soil, driven from their homes, turned into vagabonds, and then whipped, branded, tortured by laws grotesquely terrible, into the discipline necessary for the wage system.

It is not enough that the conditions of labor are concentrated in a man, in the shape of capital, at the one pole of

the other, but that the wages of the Scotch miners should continue to be regulated by a statute of Elizabeth, and two Scotch acts of 1661 and 1671. How completely in the meantime circumstances had changed, is shown by the occurrence unheard of before in the English Lower house. In that place, where for more than 400 years laws had been wages absolutely null and void. The wage in 1796 proposed a legal minimum bread for agricultural laborers. Pitt opposed this, but confessed that the condition of the poor was in England, in 1812, the laws for the regulation were repealed. They were an absurd anomaly, since the capitalist retained his factory, his private legislation, and could by the poor-laws make up the wage of the agricultural laborer to the indispensable minimum. The position of the laborer as regards contracts between master and workman, as to giving notice and the like, which only allow of a civil action against the contract-breaking master, but on the contrary permit a criminal action against the contractor, the workman, are to this hour (1873) in full force. The barbarous laws against Trades Unions fell in 1825 before the energetic bearing of the proletariat. Despite this, they fell only in part. Certain beautiful fragments of the old statute vanished only in 1869. Finally, the act of parliament of June 29, 1871, made a pretence of removing the legal recognition of the contract by legal recognition of Trade Unions. But an act of parliament of the same date (an act to amend the criminal law relating to violence, threats, and molestation) re-established, in all points of fact, the former state of things in a new shape. By this Parliamentary enactment the means which the laborers could use in a strike were completely withdrawn from the laws common to all citizens, and placed under exceptional penal legislation, the interpretation of which fell to the masters themselves in their capacity as justices of the peace. Two years earlier, the same House of Commons and the same Mr. Gladstone in the well known straightforward fashion, brought in a bill for the abolition of all exceptional penal legislation against the working-class. But this was never allowed to go beyond the second reading, and the matter was thus protracted until at last the "great liberal party," by an alliance with the Tories, found courage to turn against the very proletariat that had carried it into power. Not content with this treachery the "great Liberal party" against the English judges, ever complaisant in the service of the ruling classes, to dig up again the earlier laws against "conspiracy" and to apply them to conditions of laborers. We see that only against the will and under the pressure of the masses did the English Parliament give up the laws against strikes and Trades Unions, after it had itself, for 600 years, held with shameless egotism, the position of a permanent Trades' Union of the capitalists against the laborers.

During the very first storms of the revolution, the French bourgeoisie dared to take away from the workers the right of association but justly required. By decree of June 14, 1791, they declared all coalition of the workers as "an attempt against liberty and the declaration of the rights of man," punishable by a fine of 500 livres, together with deprivation of the rights of an active citizen for one year. This law which, by means of state compulsion, confined the workers to the limits of their own within limits comfortable for capital, has outlived revolution and changes of dynasties. Even the Reign of Terror left it untouched. It was but quite recently struck out of the Penal Code. Nothing is more characteristic than the pretext for this bourgeois coup d'etat. "Granting," says Chappelier, the report of the Select Committee on this law, "that wages ought to be a little higher than they are . . . that they ought to be high enough for him that receives

them, to be free from that state of absolute dependence due to the want of the necessities of life, and which is almost that of slavery," yet the workers must not be allowed to come to any understanding about their own interests, nor act in common and thereby lessen their "absolute dependence," which is almost that of slavery; because, forsooth, in doing this they injure "the freedom of their co-eval masters, the present entrepreneurs," and because a coalition against the despotism of the quondam masters of the corporations is "guessed what—is a restoration of the corporations abolished by the French constitution."

lament ordered that the wages of the Scotch miners should continue to be regulated by a statute of Elizabeth, and two Scotch acts of 1661 and 1671. How completely in the meantime circumstances had changed, is shown by the occurrence unheard of before in the English Lower house. In that place, where for more than 400 years laws had been wages absolutely null and void. The wage in 1796 proposed a legal minimum bread for agricultural laborers. Pitt opposed this, but confessed that the condition of the poor was in England, in 1812, the laws for the regulation were repealed. They were an absurd anomaly, since the capitalist retained his factory, his private legislation, and could by the poor-laws make up the wage of the agricultural laborer to the indispensable minimum. The position of the laborer as regards contracts between master and workman, as to giving notice and the like, which only allow of a civil action against the contract-breaking master, but on the contrary permit a criminal action against the contractor, the workman, are to this hour (1873) in full force. The barbarous laws against Trades Unions fell in 1825 before the energetic bearing of the proletariat. Despite this, they fell only in part. Certain beautiful fragments of the old statute vanished only in 1869. Finally, the act of parliament of June 29, 1871, made a pretence of removing the legal recognition of the contract by legal recognition of Trade Unions. But an act of parliament of the same date (an act to amend the criminal law relating to violence, threats, and molestation) re-established, in all points of fact, the former state of things in a new shape. By this Parliamentary enactment the means which the laborers could use in a strike were completely withdrawn from the laws common to all citizens, and placed under exceptional penal legislation, the interpretation of which fell to the masters themselves in their capacity as justices of the peace. Two years earlier, the same House of Commons and the same Mr. Gladstone in the well known straightforward fashion, brought in a bill for the abolition of all exceptional penal legislation against the working-class. But this was never allowed to go beyond the second reading, and the matter was thus protracted until at last the "great liberal party," by an alliance with the Tories, found courage to turn against the very proletariat that had carried it into power. Not content with this treachery the "great Liberal party" against the English judges, ever complaisant in the service of the ruling classes, to dig up again the earlier laws against "conspiracy" and to apply them to conditions of laborers. We see that only against the will and under the pressure of the masses did the English Parliament give up the laws against strikes and Trades Unions, after it had itself, for 600 years, held with shameless egotism, the position of a permanent Trades' Union of the capitalists against the laborers.

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PLATFORM OF THE SOCIALIST PARTY OF CANADA

We, the Socialist Party of Canada, in covenant with the workers, in allegiance to and support of the principles and program of the international revolutionary working class.

Labor produces all wealth, and to labor it should justly belong. To the owners of the means of wealth production belongs the product of labor. The present economic system is based upon the ownership of the means of wealth production; therefore all the products of labor belong to the capitalist class. The capitalist is master; the worker is slave.

So long as the capitalists remain in possession of the reins of government all the powers of the state will be used to protect and defend their property rights in the means of wealth production and their control of the product of labor.

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

The interest of the working class lies in the direction of setting itself free from capitalist exploitation by the abolition of the wage system. To accomplish this necessitates the transfer of ownership of the means of wealth production into collective or working-class property.

The irrepressible conflict of interests between the capitalist and the worker is rapidly culminating in a struggle for possession of the power of government—the capitalists to hold the worker to secure it by political action. This is the class struggle. Therefore we call upon all workers to organize under the banner of the Socialist Party of Canada with the object of conquering the public powers for the purpose of setting up and enforcing the economic program of the working class, as follows:

1. The expropriation, as rapidly as possible, of capitalist property in the means of wealth production (natural resources, factories, mills, railways, etc.) into the collective property of the working class.
2. Thorough and democratic organization and management of industry by the workers.
3. The establishment, as rapidly as possible, of production for use instead of production for profit.

The Socialist Party, when in office, shall always and everywhere stand for the present system is abolished, shall the workers to this condition, in order to advance the interests of the working class and aid the workers in their own struggle against capitalism? If it will not, the Socialist Party is absolutely opposed to it.

"In accordance with this principle the Socialist Party pledges itself to conduct all its public affairs placed in its hands in such a manner as to promote the interests of the working class alone.

