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UNSHEATHS HER SWORD IN THE CAUSE OF FREEDOM

Female Literary Expert Shows How Chink Head Tax and Scarcity of Servant Girls Sinks Bourgeois Women into Slavery, Apathy and Ill Health.

"Gwen," who writes delightful jocos for the Sunday edition of the News-Advertiser of this city, has come out strong against the enslavement of woman, as the following taken from the columns of that sheet of August 25, will show:

"The average woman in Vancouver, B.C., who cannot afford to pay the exorbitant wages now demanded, is literally a slave in her own household. From early morning till late at night she must cook, wash, clean and sew, sweep and dust, and look after the children. Instead of employing a good servant girl, or Chinese domestic, at a reasonable wage, to do the cooking, dish-washing and house-cleaning, thus leaving her free to attend to the innumerable duties connected with the management and direction of her household and the upbringing of her children, she is so occupied with the daily routine of domestic work that her children's interests are necessarily neglected; she has no time to walk, talk, or read with them, or to teach and guide them as only a mother can; and she has no leisure for herself, a thing every woman needs in the interests of her health and happiness.

man would otherwise put in bed, or galloping up and down the street admiring the reflection of her gaudy trappings in the plate glass windows.

The servant girl and the Chink do not need any leisure. Their health and happiness are assured anyhow.

"Can we expect our boys and girls to grow up good citizens," etc. "Gwen" is unduly pessimistic. Even if the bourgeois mother does have to do her own work because of her inability to slough it off upon someone else, it is by no means necessary that her children be denied suitable "mental and higher training." Let her give them a few columns of "Gwen's" delightful stuff to read and they will obtain an ample quantity of "mental and higher training," while their mother is washing the baby's diapers or applying the family soap lather. There again, this pessimistic squawk for fear the children will not become good citizens is uncalled for. There are subjects and objects in the British State, but no citizens.

It is awful to think of women "sinking into apathy and ill-health," just because they have to wait on themselves.

"Do these men who are denying their servants ever stop to think of the curse of neglect they are laying upon the rising generation? Can we expect our boys and girls to grow up good citizens and members of the State when we give them only food and clothing and a roof over their heads, and deny them all the mental and higher training that their mothers' hands?"

"In a thousand Vancouver homes there is worry and grief and a rebellion at the intolerable situation created by platform orators and the public perversion of facts, and, above all, a vast despair at the total individual inability to cope with the problem. Women are being led into apathy and ill-health, home life is disorganized, or exchanged for hotel life, children are neglected — and why? Because the Dominion Government neither assists servant girls to come here from Europe, nor lifts the tax temporarily on Chinese domestics. Thousand of women can testify to "the enslavement of British Columbia," for they themselves are the ones enslaved."

If this be the result of having to do their own work, it should be a restraining warning to all females to refrain from becoming servants, lest they be thrown into a quick decline. If to do her own work causes the bourgeois dame to "sink into apathy and ill-health," the same would certainly be accelerated in the case of the servant girl who would be called upon to do that work and her own besides. It would indeed be a foolish girl that would rush into where bourgeois maidens couldn't travel without getting kerp.

There is one ray of light, however, in the otherwise impenetrable gloom of "Gwen's" pessimism. But that ray is only for the Socialist who has been misled by the stereotyped assertion that "Socialism would break up the home."

"Gwen" says that "home life is being disorganized, or exchanged for hotel life, children are being neglected," because the bad Dominion Government will neither import servant girls nor remove the head tax from Chinks. Socialism is thus cleared of the accusation and the blame for the destruction of home life placed where it belongs. This makes the heart of the Socialist bubble with gladness like unto that of the bourgeois female when servants are plentiful and cheap.

Of course there is a way out of the difficulty, but it will not appeal to the bourgeois conscience, and that is to do their own dirty work and thus save for themselves the fabulous amount that the servant girl or Chink might otherwise get away with in the shape of the "exorbitant" wage. According to "Gwen," this would be slavery and it is against this evil that she has unsheathed her sword.

We have a notion that the most pronounced evil effect of having to do her own work is the curtailment of the time the petty bourgeois wo-

man has to devote to his own work. It is now being perfected by capitalism, the only force merciless and unrelenting enough to drive the workers to the machine and

A SERMONETTE.

By Will R. Shier.

"Work not for the meat that perisheth, but for the meat which abideth unto eternal life."—Jesus.

Foolish advice this, if taken literally; wise, if taken philosophically. If we did not work for the meat that perisheth we would be unable to work for the meat that abideth unto eternal life. Unhappily the brain depends upon the stomach for its nourishment, so that unless we attend to this (the stomach's) wants we will be past having wants of any other kind. In point of time, if not in point of importance, the physical precedes the spiritual.

But the Jews of antiquity had an exaggerated way of saying things. They always said more than they meant. Probably this accounts for the Nazarene's astonishing command that we should ignore the needs of the flesh.

pleasant work and opportunities for recreation. Likewise a sound mind must be fed upon the luscious fruits of knowledge, be free from worry, and feel the joy of living. Environment is all important.

Now the question arises whether our present social order conduces to a favorable environment? It is a question which anyone may answer for himself. Let him visit the congested districts of our large towns and cities. Let him note the worried faces, the pinched features, the shabby appearance of people on the street. Let him go into our mines and shops and factories and observe the conditions under which a great proportion of people are compelled to work. Let him open his eyes to the deformities existing everywhere about him, to the industries under which millions of human beings struggle for existence, to the horrors of child slavery, to the prodigious follies of war, to the monstrosities of prostitution, to the ruthless exploitation of labor, to the degradation rampant on every side, and then let us have an answer, namely, that our present social order is not conducive of sound minds and souls, that, indeed, it is a blight on the face of the earth.

In the past the teachers of mankind enlarged the mind to the disparagement of the body. But science and experience have shown that the two are interdependent, if indeed they are not one. "A sound mind in a sound body" has become a proverb, and it is upon this proverb that all the great humanitarian movements of to-day are founded.

A sound mind in a sound body is now the ideal and the aim of all humanitarian effort. But a sound body must be a well nourished body, and there can be only well nourished bodies where there is plenty of wholesome food, fresh air, sunshine,

and liberty held at the absolute dispensation of the strong.

Agas of revolutions have only modified the rigors of the first rule. The divine right to rule, the absolute character of official power, is practically the same to-day in most of the nations of the world as with the early chiefs who executed their mandates with a club. The ancient knight who, with battle-axe and coat of mail, enforced his rule upon the weak, was only the forerunner of the tax gatherer and tax-devourer of today. Even in democratic countries, where the people are supposed to choose their rulers, the nature of government is the same. Growing from the old ideas of absolute power these democracies have assumed that some sort of government was indispensable to the mass, and no sooner had they thrown off one form of bondage than another yoke was placed upon their necks, only to prove in time that this new burden was no less galling than the old. Neither do the people govern in democracies more than in monarchies. They do not even choose their rulers. The rulers choose themselves and by force and cunning and intrigue arrive at the same results that their ancestors reached with the aid of a club.

ECONOMIC ORGANIZATION AND POLITICAL ACTION

The Economic Organization of Labor in the Factories, Mills and Mines of Capitalism Gives Birth to the Political Movement of the Working Class.

"Only the economic organization is capable of setting on foot a true political party of labor, and thus raise a bulwark against the power of capital."—Marx.

The above paragraph prefaces the "Report of the I. W. W. to the International Labor Congress at Stuttgart."

Religious maniacs of various stripes have, from time to time, by placing a new construction on some dark verse of the "Holy Writ," founded a new sect and bled to the pearly gates a new trail even more winding and difficult than any previously discovered.

There drill and discipline them into a vast army of wealth production performing its complex evolutions with accuracy and dispatch. This is the economic organization. The vast, unduly possessed, slave labor, gathered from the ends of the earth into mill and mine, factory and field, compelled, regardless of race, creed, color or tongue to act collectively, to produce by their united efforts, a vast political reflex as manifested, just as relentlessly to think collectively. Of this mighty accomplishment, capitalism alone, with its utter disregard of the human and the humane, was capable. It is not necessary for us to build up an organization of which the political party of labor shall be a reflex. It were indeed as impossible as to expect a political reflex to manifest itself wherever the economic organization has reached a stage sufficiently advanced not yet is its function so much political as propagandist. A propaganda urged on, dictated and determined by the very conditions of the economic organization.

The more perfect, the more homogeneous, becomes the economic organization, the clearer becomes the common and collective interest of the members of that organization, the working class. By virtue of their political supremacy is the master class enabled to enslave the proletariat. Therefore in the conquest of the political power lies the salvation of the proletariat. This is political action, whether at the ballot box or at the barricade. Imbued with this determination the workers can accomplish all, without it, nothing.

A process exactly parallel appeared to be taking place among the "savagers" of the working class, with Marx as the source of divine inspiration.

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But what is an "economic organization" clearly, an organization with an economic purpose, and the only conceivable economic purpose is the production of wealth. The mere definition of the word, economic would give us this. And this is ideologically constructed union, industrial or otherwise, is or can be. The economic organization is not something to be devised by an ingenious brain and built up by strenuous effort, it is already there, ready in evidence and has been in the making since the inception of slavery. It is now being perfected by capitalism, the only force merciless and unrelenting enough to drive the workers to the machine and

Capitalism must be destroyed; peacefully if convenient, bloodily if necessary, but destroyed it must and will be. By the hand that first

(Continued on Page Four.)

NOTED LAWYER DISCUSSES THE NATURE OF THE STATE

Clarence Darrow Recognizes the State to be the Instrument of the Ruling Class Used for the Purpose of Holding the World of Labor in Subjection to Exploitation.

The State has been looked upon by countless millions as a sort of heaven-appointed godfather, whose sole mission is to safeguard the interests of its children in such a manner as to prevent the more robust ones from unduly rapping their weaker fellows over the knuckles. So firmly has this superstition become fixed in the average mind, and what passes for such, that nearly every possessor of a bellyache, either fancied or real, looks to the State for the panacea for his ills. The State being the instrument whereby the ruling class enforces its rule over the victims of such rule to enable the State to come to their relief, as it would be for a person who, finding himself without an appetite, went to a drug store with the expectation of purchasing one.

It is refreshing to know that here and there another yoke was placed upon their necks, only to prove in time that this new burden was no less galling than the old. Neither do the people govern in democracies more than in monarchies. They do not even choose their rulers. The rulers choose themselves and by force and cunning and intrigue arrive at the same results that their ancestors reached with the aid of a club.

And who are these rulers without whose aid the evil and corrupt would destroy and subvert the defenseless and the weak? From the earliest time these self-appointed rulers have been conspicuous for all those views that they so persistently charge to the common people whose rapacity, cruelty and lawlessness they so bravely curb. The history of the past and present alike proves beyond a doubt that if there is, ever was any large class, from whom society needed to be saved, it is those same rulers who have been placed in absolute charge of the lives and destinies of their fellowmen. From the cradle to the grave, with blood-red hands, forbade their subjects to kill their fellowmen, to the modern legislator, who, with the bribe money in his pocket, still makes bribery a crime, these rulers have ever made laws not to govern themselves but to enforce obedience on their serfs.

Everywhere it seems to have been taken for granted that force and violence are necessary to maintain law and order upon the earth. Endless volumes have been written, and countless lives have been sacrificed in an effort to prove that one form of government is better than another; but few seem seriously to have considered the proposition that all government rests on violence and force, is sustained by soldiers, policemen and courts, and is contrary to the ideal of a better order which makes for the happiness and progress of the human race. Now and then it is even admitted that in the far distant ages it took some man far away deep into the woods to make for the political governments will have no need to be. This admission, like the common concept, presumes that governments are good; that their duties undertaken and performed consist in representing the will, lawlessness, and protecting and caring for the helpless and the weak.

If the history of the State ever proved that governing bodies were ever formed for this purpose or filled the function, there might be some basis for the assumption that government is necessary to preserve order and defend the weak. But the origin and evolution of the political State shows quite another thing. —It shows that the State was born in aggression, and that through all the various stages through which it has passed its essential characteristics have been preserved.

The beginning of the State can be traced back to the early history of the human race when the strongest seized the largest club and with this enforced his rule upon the other members of the tribe. By means of strength and cunning he became chief and exercised his power, not to protect the weak but to take the good things of the earth for himself and his own men by his unaided strength could not long keep the tribe in subjection to his will so these club-holders and aids, and these too were taken for their strength and prowess, and were given a goodly portion of the fruits of power. For the loyalty and help they lent their chief. No plans for the general good ever formed a portion of the scheme of government evolved by these barbarous chiefs. Their lives were slaves, and their lives delivered the address of welcome.

The purpose of this autocratic power has ever been the same. In the early tribe the chief took the land and the fruits of the earth, and parceled them among his retainers, who helped preserve his strength. Every government since then has used its power to divide the earth among the favored few, and by force and violence to keep the tolling, suffering millions from any portion of the common bounty of the world.

In many nations of the earth the real governing power has stood behind the throne, but suffered their creatures and puppets to be nominal rulers of the nations and the states, but in every case the rulers are the strong, and the state is used by them to perpetuate their power and serve their avarice and greed.

At the opening of the International Socialist Congress at Stuttgart on Sunday, August 18, 186 delegates from the various parts of the earth reported present. Twenty-five nationalities were represented. The delegates received an enthusiastic welcome, the streets lined with flags, with red predominating. The congress was opened by Emile Vandervelde, of Belgium. August 19th, the various delegates delivered the address of welcome.

HERE, THERE AND EVERYWHERE

Note, Comment and Opinion From Points Along the Line.

TORONTO ACTIVITY.

A revival is taking place in the English speaking branch of Toronto Local. On Saturday night, August 10th, we had a fine open-air meeting in James street, outside the City Hall, with a large, attentive and sympathetic audience.

On the following Saturday we had a much larger crowd. Comrade Mance, of Chicago, doing the bulk of the talking, and, as a delegate to the Boot and Shoe Workers' convention, also spoke, as well as Comrades Simpson and Gribble.

Three subscribers for the Clarion were taken, a few copies sold, and a number given away. We are going to hold these meetings every Saturday while the good weather lasts.

great bulk of coolies who are coming in, etc., and then went on to relate how his wife was a gentleman by birth, substance and education. I wonder if any other coolies, white or black, are so conspicuously clear comparison between the capitalist and exploiter and all our sorry coolies, white or yellow. I am sorry I cut it out and sent it away or I would have liked to see it.

The great scarcity of (cheap) labor, vide daily press, is a great drawback to the importance of this right to recover, she is not allowed to let her friends in dear old "Highland" know what they expect if they take up the white man's burden in this portion of the "Hemisphere." Another wrote saying he "went wages," and, at last, in despair went to the Salvation Army for relief, and yet men are coming and going away every day, for if there is work here, it certainly is very scarce.

W. G.

Toronto, August 22, 1907.

FROM ALBERTA.

Editor Western Clarion: A couple of years ago I read in the Catholic Press that some priests were hurrying to Milwaukee to counteract Socialism. The answer to such priestly effort was, I believe, the election of two or three additional Socialists to the Council of the city. Now I learn that the Socialists have captured a majority of the seats formerly held by the Catholic party in the City Council of Rome, Italy. There are a good many students of Socialism who seem to have an idea that the movement is advancing too slowly, but it appears to me that we are getting along quite satisfactorily when even the Catholic priesthood is compelled to retreat before the onslaught of economic truth.

I note in your issue of August 23rd, Comrade Curry's article in which he quotes the advice of the Chicago Tribune that tramps be poisoned. I should like to know what would be the penalty if an editor, either in the States or Canada, should advise the poisoning of dogs? Perhaps our civilization has reached a point where such things are to be given greater consideration than men.

Fraternally yours, J. S. ODEGAARD, Tofted, Alta., August 19, 1907.

Certainly dogs are entitled to a greater consideration than men, that is if the men happen to be tramps. The following clipped from the News-Advertiser of August 25th, is of great interest. "At a banquet in honor of a prize Pomeranian, the canine guests were seated on high chairs and fed by butlers with fine cutlery, sausage, chocolate and ice cream, with a special slice each of a birthday cake which might have graced a royal table."

This delightful affair was pulled off by rich, American society people recently. The American tramps receive no such tender consideration. He may be poisoned without seriously disturbing the moral and ethical excellence of capitalist society. Not so with the dog, however.

NOTES BY A "COOLIE."

Victoria, B. C., Aug. 25, 1907. To the Editor Western Clarion. Your friend and comrade, E. H. Roomie, sent me one dollar for subscription to your outstanding, clear-cut, class-conscious little paper. As a proletarian, under this bourgeois system, I appreciate any effort to arouse my class to a sense of their degradation.

There was a telegram in the issue of the Victoria Daily Colonist, Aug. 24th, that tickled me. I wish every "white" coolie would read, mark, learn, etc. The article in question was from New Westminster, I believe, and stated Mr. Shinobu (Jap) had been admitted to the Board of Trade and gave account of discussion. The name of who opposed the Jap merchant, in speaking, said: "There is no comparison between Mr. Shinobu and the

"NOT THE UNITED STATES."

At the time of the recent celebration in honor of Garibaldi, many of the papers reported that the Government had forbidden Maxim Gorky to come to Rome. Being mentioned in the Chamber of Deputies, the Minister of the Interior indignantly denied the rumor (which was actually false), saying: "The Italian Government respects the rights of citizens; this is not the United States."

THROUGH THE FIRE OF CRITICISM.

Some Timely Remarks on Speakers and Locals.

By Will R. Shier.

Adverse criticism is always disagreeable. It is as disagreeable to me as it is to some against whom it is directed. It is much pleasanter to us all to give and receive approval than it is to find fault. Yet singing each other's praises and ignoring each other's faults is not the highway to the perfection of ourselves or the institutions to which we belong. It is only by a fearless examination of things that we are able to judge whether they are capable of improvement or not. Where enology is desired, there should be given; where criticism is merited it should not be withheld. This is the principle the writer shall endeavor to maintain throughout this article.

The nominal subject of my criticism is the English Branch of Local, Toronto. I say "nominal subject" because my criticism is leveled against all locals in which are the same defects that are the progress of our movement here in Toronto. In reading the article submitted the name of your own local for that of Toronto and you may derive a great deal more benefit from

Let me begin my letter by a word of praise. Toronto local did some things worth while last winter. It moved from dirty, stuffy, ill-smelling headquarters, accessible only by a dark, rickety stairway, to a light, airy, clean and commodious hall to which no one would be ashamed to bring a stranger or a woman friend. It got out some very neat and attractive cards for distribution among the interested public inviting them to attend our meetings. It occasionally got announcements of our meetings in the newspapers. It drew up an interesting programme of subjects and speakers, thereby attracting its lectures and giving the comrades ample opportunity to prepare their addresses. It paid off all outstanding debts. It published 25,000 manifestos at election time and distributed them from house to house in the working class districts. It organized a central committee for consolidating the work of the Finnish, Jewish, Italian and English locals. It tried to interest its rank and file in our propaganda by sending them a circular letter about our meetings. In these and other ways it tried to carry the gospel of Socialism to ears that had not heard it. It is in some good ways as far as it did, it is to be commended.

So far so good. Now for its sin of omission and its sin of commission. Let us deal with the last first. The manifesto was a mistake. It was a denunciation rather than an explanation. It appealed to the prejudices of the working class rather than to its intelligence. It was better calculated to arouse antagonism than to win assent. It was filled with class-inveective instead of logical, class-conscious exposition. It with three inveective instead of logical, class-conscious exposition. It attacked the trade unions, attacked the clergy, attacked the press, attacked government, attacked the bourgeoisie in short, it "ran amuck." Its statements were true but not wise. The public is a babe whose stomach will not digest the meat of socialism unless it has learned to digest its milk. We must be tactful and become skilled in the arts of persuasion. In the present stage of our movement it is more important that we explain Socialism to the public than that we hurt it however we can. In plain language we should point out that the source of the evils which afflict present-day society is capitalism itself. It is our competitive system based upon the ownership by the few of the means whereby the many must live; that the way out of the present social mire is the nationalization of capital under a working-class administration, and that the execution of this programme must be the work of the proletariat itself. Let us have a vigorous exposition of the Socialist philosophy, of the class

struggle, of our internationalism, of our immediate as well as ultimate platform, etc., but let us not mistake fireworks for logic.

What has been said of our manifesto can also be said of some of our speakers, but fortunately not of the greater number of them. Last winter some splendid addresses from some of the comrades. These comrades came down to the meetings with addresses they had carefully prepared and to them belongs the credit of doing what we best of propaganda work. But there were other comrades who came down to the meetings with an apology and nothing to say, who devoted no study to the subjects on which they were booked to speak, and who had the downright gall to take up an afternoon's time with a lot of time-worn flimflam that was neither instructive nor convincing. Some of these comrades had weeks to prepare an intelligent address in, so that their negligence was inexcusable. Our locals should set a high standard of excellence for our propaganda meetings. Then there were comrades who made no effort to speak at all, who took no part in the discussion, and who contributed little to the interest of the meetings. I am fully aware that we have not all the "gift of gab," but we can, as Comrade Gribble noticed out in a recent article, develop the power to speak in a public hall. Those of us who now conduct the propaganda meetings only acquired the ability to do so by dint of practice. It seems to me that every comrade ought to come down to the meetings prepared to contribute a fact or two to the after-noon's discussion.

In the two foregoing paragraphs is contained our principal criticisms of the organization. We are not systematic enough. We are lacking in ordinary business sense. Let me proceed in detail.

Toronto is a large city with a population exceeding one-quarter million. It is seven miles long and three or four miles deep. For this large territory we have one organizer, an excellent, energetic, conscientious, hard-working comrade, but notwithstanding his experience and enthusiasm he is unable to attend adequately to the Socialist organization wants of our party. We ought to have an organizer for each ward with his general superintendence and these various organizers should comprise an organization committee for mutual help in their work. Each ward organizer should send a fortnightly report to the general organizer and he in turn should report to the local.

Well, say! This article is growing beyond reasonable bounds. I must for the present desist. A dozen ideas are in my mind clamoring for attention, but they will have to wait a week or two for attention. In the meantime I hope that what has already been said will provide food for much thought among the comrades and that it will be intelligently understood and called a carping critic. My intentions, if not my ideas, are good and above-reproach.

Hazzard's Corners, Ont., August 24, 1907.

NEW BOOKS.

The following books have been received from the publishing house of Charles H. Kerr & Co., 264 E. Kinzie street, Chicago, Ill.:

Capital, Vol. II, by Karl Marx. Price \$2.00.

In this volume Marx treats exhaustively the subject of Capitalistic Circulation in all of its phases. It was first published in German in 1885, and subsequently translated into French. The volume issued by Kerr & Co. is the first English translation, and was made by Ernest Unterman. It will prove an invaluable addition to the library of the English student of social and economic problems.

Revolution and Counter Revolution, by Karl Marx. Price 50 Cents.

This work is a history of the revolutionary period of 1848 in Germany, and was written by Marx in a series of letters for publication in the New York Tribune in 1851-52. As it was during the revolutionary period of '48 that the proletarian movement for emancipation from capitalist domination began to express itself, and in view of the obvious fact that the revolutionary period that is usher in the attainment of that emancipation lies just before us, Marx's searching criticism

of bourgeois artifice, subterfuge, plot and counterplot indigued in it '48, is of the utmost value as an aid showing to the proletarian just what a slimy and conscienceless class it will have to reckon with in the days to come. Every Socialist should have a copy of this book.

The American Esperanto Book, by Arthur Baker. Price \$1.00.

The publishers announce the aim of the book to be, to provide, in one volume, the means of acquiring a thorough, practical knowledge of Esperanto, the new universal language. It is claimed that "by a few weeks of study, even without the aid of a teacher," a person can qualify himself or herself for conversation or correspondence in the new language. As there are thousands who are taking Esperanto up, this book should have a large sale.

ECONOMIC ORGANIZATION AND POLITICAL ACTION

(Continued from page 1.)

planted corn its doom was written, and saw the time approaches and the executioners are here.

"The first Morning of Creation, wrote what the last Dawn of Reckoning shall read."

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