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FUTURE ACTIVITY OF TRADE UNIONS

By W. H. Humphreys.
The recent decisions adversely affecting Trade Unions should cause all Trade Unionists to seriously consider the future of Trade Unionism. In doing so we must take note of the character and strength of the forces arrayed against us as well as of our own. We must not underestimate either the gravity of the struggle in which we are engaged nor the importance of the issues at stake. The concentration of capital into fewer and fewer hands is a feature which we must not ignore, while the growth of combines and trusts has a vital effect upon the power of Trade Unionism. With our hands tied; just when the enemy is in the height of his power, the outlook is black indeed.

There are some Trade Unionists who seem to think that we have only to secure the status-quo ante and all will be well. Assuming that the legal recognition of the right to strike is our only recourse, the chief thing necessary for the protection of the worker, it is quite certain that with the law-making machinery in the hands of the capitalist class, the privileges conferred upon us by the courts will not be maintained without a struggle. We have no legal authority that measures do not pass because they are just, and no measure for the adequate protection of the worker against the politically-enthroned capitalists will pass until further delay spells revolution.

It is quite clear that even a return to the status-quo ante will involve considerable expense and hard fighting. Conceding that the object to be attained is worth the struggle, we have still to consider whether it is better to fight for a loaf than a crumb. We are compelled to fight for our very existence. We must not as well fight for complete emancipation, instead of merely working for the abolition of those conditions which render strike necessary—namely private ownership of the means of life?

The right to strike is one thing, the power to strike is another. While the workers, organized into Trade Unions, are unable to effect collective action against employers who were fighting each other, the strike, or threat to strike, was a very effective means of bringing employers to their senses; but the employers are no better organized than the workers. In future a strike will often prove to be a means of limiting output in the interest of the employer and to the disadvantage of the worker. The limitation of output in the interest of the worker will have to be done in the factory, and not outside it. The strike will be regarded as an obsolete weapon, which, though useful in some cases, is quite incapable of affording anything like the real protection to the worker against the capitalist.

Our weapon in the future will be organized political action. But before we can use this weapon effectively, we shall have to throw aside our trade consciousness and become class conscious. A Trade Union exists to-day for the purpose of protecting and benefiting those employed in a particular trade. Now it would be simply absurd for a tailor to stand as a Parliamentary candidate with the one object of protecting the tailoring trade. He would appear as nobody's champion, in future the purpose of Trade Unionism will be the protection and ultimate emancipation of the workers as a whole.

Disputes which may arise between different unions will be settled by Comrades from outside not directly interested, Congress being the court of appeal. Instead of the employer dealing with trades in detail, he will have to deal with a composite Committee representing the several trades employed by him. Trade Unionists will

parliament of labor in fact as well as name. The future of Trade Unionism is in the political field. We shall link up all sections of the labor army for the conquest of political power, and emancipate the workers from class domination by the overthrow of the class system—Machinists' Journal.

THE MODERN EDIPUS.

Sphinx, an ancient Egyptian divinity, who personified wisdom and the fertility of nature, was transplanted to Greece, where it became possessed with malignant power and partook of the nature of a monster. When Hera became displeased with the Thebans she sent this monster as a punishment for their offenses. Sphinx placed its seat on a rocky eminence near the city of Thebes that commanded a pass which the Thebans were compelled to traverse in their way of business, and propounded a riddle to all comers. She tore all persons to pieces if they failed to solve it. King Creon became grieved at the number of people that fell prey to the monster, and on consulting the oracle of Delphi was informed that Sphinx could be destroyed by solving one of her riddles. Edipus, being offered the crown and Jocaste in marriage, proceeded to the spot where Sphinx was seated. The riddle propounded was, "What creature goes in the morning on four legs, at noon on two, and in the evening on three?" Edipus promptly replied, "Man, since in his infancy he creeps on all fours, in his prime he goes on two legs, and in old age he goes on three legs." The solution being correct, Sphinx flung herself over the precipice and perished in the abyss below. The perspicacity of Edipus was thus the means of ridding Thebes of this monster. Sphinx was represented in Egypt with the body of a lion and the head of a woman.

The modern Sphinx is represented with the body of a man, though somewhat out of shape and covered with gnarled spots known as callouses. The figure is usually draped in garments of coarse texture and ancient vintage. Originally this god was the very personification of stupidity and docility. Later on, however, he developed an extremely inquisitive disposition and a nasty habit of propounding riddles and hearing of those who failed to solve them. In consequence he became an "under-

HISTORIC UTTERANCES OF GREAT MEN

"The public be damned! I'm not running this road for the benefit of the public. I'm doing it for my own benefit."—Cornelius Vanderbilt of the New York Central Railway.
"The damned fools don't know what is good for them."—J. Pierpont Morgan, speaking of the striking steel workers in September, 1901.
"The rights and interests of the laboring man will be protected and cared for, not by labor agitators, but by the Christian men to whom God has intrusted the ownership of the country."—George M. Baer, mine owner, during the coal strike of 1902.
"I see no solution for the problem until hunger compels capitalization."—Charles L. Eldritt, President of New York Building Trades Employers' Association, during the lockout in July, 1903.
"To be loyal to the Constitution is to be loyal to the property interests of the country."—George M. Baer, mine owner, during the Colorado miners' strike and lockout of 1904.
"Habeas Corpus be damned!" We'll give them post mortem instead."—Adjutant General Sherman Bell of the Colorado militia, defying the orders of the civil courts.
"What's the Constitution between friends?"—Timothy Campbell, of Tammany Hall.
"I'm working for my own pocket all the time."—Richard Croker, of Tammany Hall, under whose regime Schmittberger became a power in the police.
"Men who object to what they're doing by injunction" are in hearty sympathy with their stem skin-clad ancestors who lived in caves, fought one another with stone-headed axes and ate the mammoth and woolly rhinoceros. . . . They are not in sympathy with men of good minds and good civic morality."—Theodore Roosevelt.
"God knows, I don't."—William H. Taft, at Cooper Union, February, 1905, when asked, "What can be done to give men work in hard times?"
"Strike! They (the American workmen) have no jobs now. We do not want to take up work again now. So what can they do? They will have to submit or they will starve."—J. Pierpont Morgan, February, 1905.
"The Christian Church is a snigger than the Constitution."—Inspector Schmittberger of the New York for the police riot in Union Square on March 23, 1905.

everywhere" Sphinx. Having his seat everywhere and possessing the power to pop up with his riddles anywhere and at any moment he became a veritable monster and a terror to good people of all shades and grades of goodness. King Theodoros became grieved at the number of desirable people who fell prey to the monster, and on consulting himself there being no other oracle, found that this modern Sphinx could be destroyed by the same process that put the mythical Egyptian divinity out of commission. One Taft, a retainer of great perspicacity and a greater paunch, was commissioned to do the job. The crown being promised him as a reward in case of success, he sallied forth in search of the monster and found him in a place called New York. The riddle propounded was, "What is a man to do who is out of employment and penniless?" Taft promptly replied, "God knows." The solution being correct, this modern Sphinx collapsed and went out of commission. That he did not throw himself over the precipice and perish in the abyss because of the fact that only mythological gods dispose of themselves in that manner. Real ones are in the abyss to start with and to throw themselves over the precipice would be too much of an uphill job for the sort of a god.

The happy manner in which the perspicacious and ponderous-bellied Taft solved the riddle clearly entitles him to be termed the Modern Edipus. Having thus rid our country of the modern Sphinx he deserves the crown and the title of Edipus II.

Father Jan, a Catholic priest of Calgary, warns every Roman Catholic against Socialism because it will prove "destructive to family ties, private property and religion." What Catholic priests don't know about such matters, especially family ties is not worth mentioning.

A yeoman was shot and mortally wounded in an Illinois town while in the act of burglarizing a bank. Had this burglar been wise enough to adopt the methods used by capitalists he might now be billing the price of an "honorable" citizen instead of holding down a cold slab in the morgue.

As an indication of rapidly returning property we note that the traffic receipts of the big railroads are steadily falling off.

LESSONS DRAWN FROM HAMSTEAD AFFAIR

In an essay entitled "The Soul of Man," by the late Oscar Wilde, he writes: "To the thinker, the most tragic fact in the whole of the French Revolution is not that Marie Antoinette was killed for being queen, but that the starved peasants of the Vendee voluntarily went out to die for the hideous cause of Feudalism." When pondering over the tragedy of Hamstead, I felt inclined to paraphrase this sentence by writing: "To the thinker the most tragic fact in the whole of the modern industrial disaster is not that the poor fellows were found blackened and scorched in the deadly underground passages, but that, as hope failed them they wrote a message of trust in a dead Christ instead of in a living renewed form of society, under which their work, and all other work, would be carried on for the profit and good of the community, and not for the profit of capitalist exploiters."

It is hard and bitter to think, it is hard and bitter to write; and the message may come at first as a hard and bitter message; but truth is not generally soap-coated, and the truth has to be spoken now, though human tears are falling, and human hearts are wrung. If the mines of Hamstead were worked under a system of social ownership, and not under the system of grasping Capitalism, most of these mining disasters would be averted. It is only because the human life of the manual worker is cheap under a system of capitalism that many of the accidents in mines are neglected; and if the poor fellows whose wives and children are now widows and orphans had learned aright the economic and social truths about our present mode of industrial society, and had known how to apply them, they might have been alive to-day. Workers, instead of putting their trust in the hideous cause of capitalism, and of the hypocritical divinity of a crucified Christ, will have to put their trust in a revolutionized and renovated form of society and in the solidarity of the cause of the daily crucified workers.

As Wilde very truly remarks in the same essay from which I have already quoted: "It is much more easy to have sympathy with suffering than it is to have sympathy with thought," and many people who read these lines will put the writer down as cynical and callous. I would ask such, however, to remember that when a doctor is forced to look upon a hideous sore, it is not feelings of pity or of sympathy which move him most strongly; his forth-leaping impulse to help springs from the scientific knowledge that he possesses the remedy for the evil; and though he may have to cut and lance and burn and cauterize and remove and quatern, he does not pause until he has applied the remedy, and done his best to cure the evil. So it is with those, who, possessing the scientific knowledge of the cause of physical degeneration. No quack remedies, no salves, no weak compassion are of any use in this urgent crisis. The surgeon's knife, antiseptics, the cutting lesson as to the forces in which these remedies, and in these members only, he hopes.

The tragedy of Hamstead is not so much in the fact that the bread-winners were killed during their daily toils for bread, but that they had not attained a mental and spiritual outlook beyond that of the dark or Middle Ages. When the plague or the Black Death made its appearance in the Middle Ages the priests, engaged in procuring the figures of Christ and of the saints; and the believers who looked on these sacred

emblems took comfort, and felt they were doing their best to combat the mysterious visitation. But scientific sanitation and the use of the humble chlorine of lime have tracked to their lair, and destroyed the once powerful microbes of Plague and Black Death; and anyone who asserted in the twentieth century that carrying in a procession a picture of Christ would have any effect in a small-pox epidemic would not get much of a hearing. A similar teaching of reason, a similar process of economic, a similar demand on the part of the miners for the best and most up-to-date appliances to protect them at their work in the mines, and in a generation mining would be as safe an occupation as legislating at Westminster is now.

In the same category of medieval thought and action is an appeal I received this morning from the Great Arthur Street Mission, 163 Whitecross Street. It is illustrated with a photograph depicting in the words of the appeal: "The many thousands of hungry half-starved . . . either quite homeless, or have no fixed dwelling place, with whom we have been continuously dealing, and in addition to hundreds of resident poor families, the mothers and children of which are every day crying to us for bread, or to save the home. After our 50 years' experience we never remind looking into so many starving faces as now. . . . Immediate help will enable us to follow the Savior's command—'Give ye them to eat.'" The workers should note here that the L. C. C. says officially that there are no starving children; that a Liberal Government rejected the plan of a measure brought in by the Labor Party which had for its inspiration, "Give ye them to work," and that this session of Parliament is likely to be as barren of any real social legislation for the amelioration of the condition of the workers as any other session has been. And yet the misery of those workers is to be traced on and further exacerbated by those detestable charitable organizations that the poor may receive doles in exchange for doses of Gospel. The writer of "The Soul of Man" says: "It is immoral to use private property in order to alleviate the horrible evils that result from the institution of private property. It is both immoral and unfair. If the miners could only realize what that cheque for 150 pounds from King Edward meant, they would fling it to the bottom of the pit where their comrades had just met their death."

Meanwhile, until this class consciousness and modernism in thought has been awakened among them, and until up-to-date appliances for safety are installed in every mine, it might prove helpful to have a prominent legislator attached as a bodyguard to every shift of miners. If Asquith, Roseberry, Madison, Lord Robert Cecil, and the Right Honorable John Burns were forced occasionally to expose their valuable lives underground "something might be done" in the way of improving matters at a fairly early date. Any way the workers would have a practical object lesson as to the forces in which they should in the future put their trust.

—Spectator in London Justice.
Representative Ward of Hancock, Mich., is being tried on the charge of manslaughter in connection with the death of Miss Edith Preedy from a criminal operation. Ward was speaker at the last session of the Legislature. He has a family and is shining light on republican causes. The press did not report this latter fact.

The Socialist Party of Canada

(Continued from page 3.)

to use an expressive word in his life to save pig-headed economic thinkers and similar freaks of nature. Get the printed word into his hand and leave him to his fate. He may fancy and fret over it; he may even indulge in language unfit for print, even in a capitalist sheet, but if there is any merit in the lobster it will in time come to the surface and be "born again," as the religiousists put it.

I sometimes do a little thinking myself. That is, I think I do. From what I see and hear around Edmonton everything is pretty well on the "boom." It is not the usual through-slavery phrase. Workmen are employed on what is termed relief work—another name for Christian charity—at \$1.50 per day, and report has it that their mental condition is one of such terror that they are not able to stand upright for that matter. They should keep on supporting the capitalist system, though, out of gratitude for the "relief" it affords them in times of stress.

The other day I caught a lot of Englishmen. Two of them were lucky enough to have "bones." The rest were unclaimed baggage. No one would apparently even take them as a gift. They were all complaining that conditions were "too hot" in general. I was attacked with another spell of thinking. I thought here was a good chance to "but in" and open up their minds a little. Just enough to set their feet on a new path, and to be cautiously referred to the Western Clarion and the Socialist movement. It was no go. After spending a half hour in answering full questions, the most of which were asked out of their own mouths, they were subsided. The net result of my missionary efforts was to arouse in these heathen a desire to be insulting. I left them to pursue this worthy ambition among themselves.

While my tinkering has ever since been kept busy trying to reach the exact words that I have somewhere run across dealing with pearls and swine.

At the accident that befell me came through learning that Captain Bertha Thompson of the Salvation Army, was to speak in Edmonton. Upon consulting my old alarm clock I found that faithful oracle that presides over my evening hours, and sees to it that he does not oversleep his job—I found I had just time to reach Army hall for the meeting. I went.

Though I have registered a solemn oath that I would in no way refrain from annoying editorial fellows with lurid accounts of my perambulations, experiences and observations the temptation is too great. I feel that I must break my oath in this instance. But I will make amends by swearing over again tomorrow.

Capt. Bertha Thompson is a warrior of international fame. It will be remembered that she recently successfully led an invading force of British immigrants clear across the continent, without the loss of either a man from the contingent or a cent from the Army war-chest. This remarkable achievement would certainly have won her the name of the Captain upon the scroll of fame along with the greatest of military heroes and heroes.

Our old friend Travis Barker, was chairman of the meeting. There is a man of great zeal for the "Lord" as well as a remarkably keen eye for the detection of coin, both large and small that may come within his "sphere of influence." According to rumor about Edmonton his predilection for coin was most strikingly exemplified not long since by his charging homeless workers who were camped down on the river flats, a dollar a month each as a reward.

Wolf, Barker was chairman. As such he was a success from a long-winded point of view. He lumbered along at interminable length and yet with due discretion, avoiding the pitfalls that long-winded ignorances usually fall into when they turn themselves loose. At one time it

looked as though he was going to give a bad break by referring to workmen as seeking their "labor-power," but seeing the danger in time he dutifully turned it to "seeking their soulmates."

Not knowing any of the ladies on the platform could not make up my mind at the beginning of the meeting which one was the military hero who was to afford the piece de resistance of the evening. Though lack of familiarity in matters militarily made it impossible for me to distinguish a Captain from a private in the rear ranks, or even from a brigadier Brindle, by the time Barker had rambled on for about half of the quartet, an hour had elapsed without my locating the Captain. The expression upon her face became ever more military and alligier the longer Barker rambled on. The more deeply Barker became engrossed in himself, the more clear did it become to me, upon that platform, was the one qualified to lead a battalion of warriors against the battlements of hell, or a band of pauperized immigrants across a continent.

Well, at last Barker ran down and the Captain took command. From that time to the close a wooden Indian would have filed the bill as chairman just as well as Barker.

Capt. Bertha Thompson appears to be an extraordinarily intelligent woman. But though she spoke interestingly for perhaps an hour she never gave the slightest indication of any knowledge of the cause which is producing the thousands of pauperized immigrants in which the Army is unscrupulously traffick. Just how it is that fairly intelligent people can remain in daily contact with the mass of misery ground out by capitalism and be blinded to its true nature, and to the more clear and at threshold theological dogmas of the faith, is, to me, a psychological mystery.

Once only during her speech did she expose the aim and object of the Salvation Army, in bringing "obedient servants" across the sea. This she did by quoting some one else in an exhortation to the immigrants to be "obedient to their masters" because it was their (the employers) money they received as a means of subsistence."

With a feeling that Brother Barker's fame as a long-winded orator is seriously threatened, I will close.

AN OLD OFFENDER.
April 3, 1905.

STIRRING UP LABOR TROUBLE AT NANAIMO.

Socialist Agitator Harangues Men Engaged in Government Relief Work.

Nanaimo, B. C. (Western Associated Press.) March 26.—Nanaimo is still having trouble with her "unemployed." Recently the police in the vicinity sufficiently large to employ every idle man in the city. While work was in progress a few men were discharged and all the men quit on one section. An offer of money was sent to investigate and on his recommendation all the men before being allowed back on the work were compelled to make a declaration as to their financial circumstances. A great many men took this and are now at work, but a number refused and are still idle about the city, kicking very much at the government.

Nanaimo, B. C., March 26.—The unemployed made a demonstration late last night at a meeting addressed by Premier McBride. One hundred men who refused to sign a declaration that they had no money, as imposed upon the government before relief work is given assembled in front of the hall where McBride was to speak and were harangued by Hawthornthwaite, Socialist leader. A resolution was passed calling on the government to discontinue work with signing the declaration on the ground that it would disfranchise the men on returning to England. A deputation

then strove to break into the hall, but were driven back by the police. Later Premier McBride received the men at his hotel.

—Edmonton Journal.

According to the Western Associated Press we have Hawthornthwaite and McBride making speeches at Nanaimo at the same time. But from above clipping you will note that McBride's speech is referred to as an "address" while Hawthornthwaite's speech is referred to as a "harangue."

Now what is the difference between an "address" and a "harangue"? If the Socialists had the majority in the provincial legislature, and Hawthornthwaite was Premier, would his speech then become an "address"? And if McBride was the leader of an aggregate minority of three would his speech become a "harangue" or would he be heard at all?

"HAPPY HOOLIGAN."
March 29, 1905.

FOREIGN PAPERS.

Prinčev i Unlon des Travailleurs Hungarain—Elore. 1528 Second Ave. New York, N. Y.

Italian—La Parola del Socialista. 145 Blue Island Ave. Chicago, Ill.

Polish—Robotnik. 627 Milwaukee Ave. Chicago, Ill.

Slavonic—Glas Svobode. 699 Loomis St. Chicago, Ill.

Slovak—Rovnost Ludu. 632 Loomis St. Chicago, Ill.

Swedish—Svenska Socialisten. Rockford, Ill.

Croatian—Radnicki Straz. 566 West 18th St. Chicago, Ill.

LAST NOTICE.

Drawing will positively take place on Saturday, April 11, 8 p. m., in the quarters. All interested are invited to attend.

DRAWING COMMITTEE.

PROSPECTIVE RAISE OF WAGES.

Mention was made last week in these columns that the Canadian Pacific Ry. had notified its employees outside of the Railway Brotherhoods, that all wage agreements were to be cancelled at the expiration of thirty days. This notification was in accordance with certain provisions in the agreement which empowered the company in case either party desired to alter or abrogate the same. According to press despatches the C. P. Ry. has no intention of reducing the wage scale. The inference, then, is to be drawn is that an increase is contemplated and the notification referred to was a necessary preliminary step to clear the way for raising wages without affording grounds for a charge of harassment, previous agreements. We hope this inference will prove correct and the increase of wages be forthcoming promptly at the expiration of the thirty days. We further hope, however, that the employees will not be sufficiently enticed to serve as a temptation to the recipients thereof to stray from the path of rectitude and good moral conduct. We trust that we shall never be called upon to chronicle that any of the C. P. Ry. employees ever purchased a \$10,000 automobile for some "fuzzy-headed female of unconventional virtue, out of any money that came into his hands through the generosity of the company. We shall be more than pleased if an increase in wages of that famed eleemosynary institution keep the contemplated raise of wages within the limit of ethical, moral and spiritual safety.

IS A SOCIALIST.

J. D. Houston Will Be Candidate for Commons in Winnipeg.

Winnipeg (Special to Western Clarion.) April 2.—A mass meeting of the Socialist party of Winnipeg was held in the Lyceum hall last night, with the object of nominating a candidate to contest Winnipeg in the next general election. Mr. Cameron was appointed chairman, and J. D. Houston, secretary. Over three hundred members turned out and unanimously expressed their opinion that a candidate should be put in the field.

After the convention had been addressed by Comrade Leheny, secretary, Comrades Dale, secretary of the Dominion Executive and several others, the meeting was thrown open for nominations. As J. D. Houston had been previously endorsed by the various localities in the province and seconded that he represent the party in the forthcoming elections. This motion carried with enthusiasm.

BORN

Vancover, B. C., on Sunday, March 26th, 1905, and Mrs. L. A. Fretz, a daughter.

That firm of wholesale and retail dealers in human flesh, known as the Salvation Army, has just landed another cargo of war-torn "Huns." It consists of 1073 packages. This cargo is to be held at Halifax a few days awaiting the arrival of another that is on the way. The war-torn are to be distributed over the province, and that now lies parched and barren because of a lack of the labor that alone can make it bloom and bear fruitage. A goodly portion is to come to British Columbia where the labor famine is particularly acute, as everyone knows. As the "Army" does business in the name of the "Father, Son and Holy Ghost," the bringing of this much needed labor supply may quite properly be considered an act of Providence.

While the papers have been full of accounts of wage reductions of late we are pleased to note that the tide has turned and wages are on the up grade. Kaiser Bill of Germany, who has been heretofore working for almost nothing has had his wages raised to \$3,900.00 per year. His kind employer granted the Kaiser the right to increase cost of living and the fact of his having such a large number of brats to keep. It is expected the standard of wages thus set will, in time, become general throughout the Empire.

Pious old John D. Rockefeller announces a gift of \$5,000,000 to the Union of Bible Classes in New York. The purpose is to encourage Bible study among young men. That such pious efforts are required to push the circulation of this particular book might be construed as somewhat of a reflection upon the author's ability to deliver his message in an understandable manner. Or it might be inferred that the message is of little or no import to the average human animal. There is ground for some consolation, to John D. at least, in the thought that "the young men" are studying this book; they will not be inquiring too closely into the method whereby he and other oleaginous, capitalist scoundrels weary their millions. If we are to believe ever one of his sermons, it is the old case in regard to the material things of this life, we are not justified in assuming that he encourages Bible-study and pietistic zeal for nothing. He is said to be a shrewd investor and we are quite prepared to believe it.

Bulkeley Wells, former adjutant-general of the state of Colorado, has filed a complaint that an explosion took place under his bed last week. It is very probable that Wells knows all the particulars as to the party who brought about an explosion that failed to injure Wells. Wells, as well as a few others, tell us that they were born to suffer, and as long as they kissed the hand that chastized them, the masses were fain to be content. But to-day is the beginning of a new era and they are voicing the sentiment of the thoughtful when I say the greed of those in

Philadelphia has 25,000 unemployed to care for, his bed last week that they are asking the city council to appropriate \$50,000 for the purpose of relieving distress. Such demands are exorbitant and should be frowned down. While it may be true that Philadelphia is a non-union concern, do something for them, it is beyond reason to expect it to afford them a competency for life. By accepting a reasonable sum thrift and industry would be encouraged, initiative in working order and there would be no danger of the family being destroyed. They should be satisfied with two-bit each. But two dollars! It's outrageous.

Before passing an opinion we prefer to await Orchard's explanation of the affair. This will, at least, afford us some facts to go by.

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THE PROFIT SYSTEM.

By Harry J. Brower.

(Concluded from last issue.)

In connection with the shoe proposition, I remember when a small boy, seeing a cobblers bench in a country town, was told of the enormous profits and part of the complete domestic economy. Many a time I see old John patching and mending the footwear, and it is not so long ago since the women members of the "C. P. Ry." I repeat these things to show that more often than not in the old days men sought by their own efforts to provide their own necessities, and I am sure proud of their independence. Now, if we would wish these cumbersome and inefficient methods restored, but that we retain the modern gains of production not at the sacrifice of manhood and independence, we must have the situation a trifle further. No matter to what I desire to turn my natural abilities I find the field already pre-empted so much so, that, to-day if you look closely you will see that the "C. P. Ry." has been founded on some particular special

This is seen in all trades and professions—the criminal lawyer or patent attorneys, etc. Among surgeons and physicians a very decided specialization—the same in merchandising, mining and building engineering, etc., which the complexity of our civilization does not altogether account for. From this generalization we expect the trusts for their speciality is monopoly—What, therefore, is left to me? I must live myself out for such a part of the wealth my natural abilities (not special training or talent considered now) enable me to produce, as the state of the labor market in any particular field, arbitrarily offers. Mind you, I have no voice in saying what I will take for my services—for unless I am a specialist and can enter a field not already over-run, I may not dictate the terms of my enforced unwilling dependence. I must first make an amply a general all-around healthy and intelligent being with, as yet, no special predilection for any trade or profession (and there are millions such) who produce for me no opportunity to pick and choose for it takes me every minute (rent) I live and for every smallest necessity that I cannot live without. I cannot even go freely from place to place—in short, I am completely hampered by an environment I had no hand in building, that I must rest content to take what offers both as regards position and amount. And herein is a most striking fact all over the world which cannot be even approximately computed—Misplaced and misdirected energy—leaving to chance what should be nurtured with extreme care, largely lost should be mechanics, mechanics that should be farmers, preachers that would be better as hewers of wood and so on, besides a host engaged, wily nilly in doing a million things for which there is no demand, and that we are twisted mentally and stunted morally? Consider this thing called profit and you will find the answer. Someone is continually taking something and giving nothing, thus throwing the whole system of natural exchange out of order and causing the present conditions so overpoweringly menacing. Until this state of enlightenment the masses look these inequalities for granted. Born to the purple, was a common expression and caused no question—So long as the King taught by priest, counselor and king that they were born to suffer, and as long as they kissed the hand that chastized them, the masses were fain to be content. But to-day is the beginning of a new era and they are voicing the sentiment of the thoughtful when I say the greed of those in

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power growing by what it has fed upon, has at last become so arrogant and demanding that it has reacted on itself and is even now witnessing the beginning of the end. Let them take such satisfaction as they can while the opportunity is still left them for the day is coming and is now here when their power shall be scattered to the four winds and the place thereof shall know them no more.

And what is to be the consummation? Co-operation—that is a social being and can neither live nor produce alone. He must co-operate with his fellows. The anomaly of present civilization is that while millions cooperate to produce the wealth of the world but few get it. The millions now; the few reap. If we wish to survive and to realize the utmost possibilities of which we are capable we must help one another. Interdependence means the realization of the doctrine of give and take. This is the whole law and the prophets.

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