

THE LONG ARM OF THE LITTLE FATHER

Editor Clarion.—
 In the Vancouver "Daily Province" of May 10th last, the following short paragraph was inserted in an inconspicuous position:
 "Wintipeg, May 10.—It is rumored here that an organized movement has been ordered by the Czar of Russia to extradite all Russian political offenders now in Western Canada."
 Last year Rothschild's puppet, King Edward, visited the Russian court in St. Petersburg. Is it too far-fetched to infer that the negotiations that then took place included a provision that in return for certain privileges or concessions to the financial and industrial barons of England, the Czar should have the privilege accorded him of removing to Russia those comrades of ours (and foes of his), who have sought shelter in British countries from the unspeakable cruelties of Nicholas the Damned and his angels—the Cossacks, police and Black Hundreds?
 I am no believer in the cry so zealously raised on every occasion an excuse offers, that British courts of "justice" are the purest and most incorruptible on earth. I believe they are now and always will be what they are and all other capitalist institutions always have been, and had to be, viz., the instruments of the ruling class of the British Empire to maintain order in their own ranks, guard their own interests and terrorize and subjugate the workers.

Recent events in Manitoba (I refer to the cases of the Plumbers' Union and the millers, machinists and blacksmiths, who have been assessed a total of \$75,000, the latter body having an injunction permanently fastened on them in addition) seem to me to witness the determination of our ruling class to take a leaf out of the book of their brothers across the line and use the Canadian courts more often to guard their interests, when the workers show a determination to attack them. Up to the present time they have not used this weapon in so naked and flagrant a fashion as it has been used of recent years in the "land of the free" to the south of us, but after a few tentative efforts they seem to be screwing up their courage, and in the near future we shall probably get plenty of examples of undiluted British "justice."

The network of modern capitalism is today international. So involved, complex and sensitive is its machinery that the capitalists of no one nation can afford to ignore or underestimate the importance of the internal peace of any other country. We need not go far for an illustration to prove this. One billion dollars of American money is invested in the wretched peons of Mexico. Ground down to the limit of endurance by the tyranny of Diaz, these workers are dreaming of revolt. Pursued, hunted, threatened with death if captured, many of their organizers and leaders have escaped (or so they thought) to the United States. Are they safe? Let Manuel Sarabia answer, and the one hundred and sixty of his comrades who have been caught and delivered to the Mexican murderer by one detective agency alone.

If those wretched victims of capitalism successfully revolted, what would become of the dividends from that billion dollars of American money? The American bourgeois, cute man as he is, sees the point as soon as it is presented to him, and affords every facility to Diaz in rounding up and transporting back to Mexico these gallant leaders of the forlorn hope of Mexico's oppressed workers.

What matters it if those dividends are the congealed blood and tears of Mexico's people? The blood and tears of men, women and children are no strange sight, and any uncomfortable sensations produced by them disappear in the contemplation of a rapidly growing bank account. "Help Diaz? Why, certainly!" And forthwith courts and police are instructed to

afford the Fiend of Mexico every facility and assistance in capturing the objects of his hate.

I do not know how much of British and American capital is invested in Russia, but it must be an enormous amount. The same motives, the same arguments, the same class-conscious reasoning, appeals to the British capitalist as to his American prototype, Russia in a state of turmoil, slaves fighting instead of working, the consequent diminution in the amount and frequency of dividends, the uncertainty of life and property (dear property!) is a condition of affairs that is not conducive to the peace of mind of John Bull, with several score millions of pounds invested in the Russian market. Therefore he brings pressure to bear upon the rulers of Russia to restore "law and order," enforce the subjugation of the working class and at the same time grant a few of the demands of the rising capitalist class in Russia, in order that "industry" may have a better chance to appropriate dividends. The Czar replies by pointing out that he has pretty well got the revolution squashed and disorganized just now and that the most troublesome of the revolutionists are not in Russia, but in other countries, including England and her colonies, from whence it is difficult to remove them, owing to the absurd conduct of the courts, which have exhibited a strange stupidity by insisting upon the requirements of out-of-date laws being complied with. So long as these agitators are enjoying John Bull's protection while they are organizing and working for the downfall of the Czar, there can be no peace in Russia, and no dividends for John Bull.

So, apparently, hearty, fat, jolly John Bull, the traditional "friend of liberty and foe to tyranny," who has so often boasted of his house as being the "city of refuge" for the hunted and oppressed of all nations, until he believed it actually was so, honest John Bull is now going to throw off the mask of hypocrisy and announce to the world and his wife that the courts are his and that he intends to use them to further his interests (as he has always done and always lied about doing). Henceforth let no Russian fugitive from the "Little Father's" attentions expect a respite from his sufferings in any land under the shadow of the union Jack. For the sake of profits, this obese old hypocrite, who is tacitly accepted by the British capitalist as his class-type, is willing, like his kind the world over, that Russian streets shall run knee-deep in the blood of Russian workers, that Russian prisons shall shake with the shrieks and cries of the tortured men and outraged women of Russia's working class, and that any who have sought refuge with him from that inferno shall be hunted down and delivered up to the agents of the Czar; thrown back into the torture chamber. Let the cost in human blood and agony be what it may, so long as the goal of profit is appeased, all will be well with his votaries, the pillars of capitalist society.

Sombody certainly must have blundered, or that paragraph would not have appeared. "The best laid plans of mice and men gang aft agley," and we of the Socialist Party of Canada now have the opportunity of showing our Russian comrades how practical is our sympathy for them in their heroic struggle, by doing all that lies in our power to frustrate this diabolical plot so opportunely revealed. It is up to each one of us now to be on the qui vive for the first sign of an attempt on the part of our masters to carry out their intention. When the opportunity comes for us to show that we are in very truth a portion of the International Socialist Party, let us not fail to make good. Let us see that the workmen and women of Canada, be fully informed of the hellish plot concocted by this gang of respectable sandbaggers and the motives actuating it, by public meet-

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 The key to the philosophy of Capitalism is the philosophy of Socialism.—E. Untermaun.

Every workman should make a study of his exact position in society, so as to be able to use his vote in his own interest and safeguard himself against all political tricksters and orators.

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blame from any man or any organization.

The bourgeoisie can no longer monopolize service exclusively for their own profit, it has developed beyond their power to hold it in their own service.

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If every worker received the full equivalent for work performed, there would be no chance for the labor skinner to live upon others' efforts; hence the rooted antipathy of the "respectable" class to Socialism.

The time is rotten-ripe now for every man and woman to become undesirable citizens as speedily as possible; your material interests demand it.

The man who is seeking what is called a political career, or to become a labor-leader, is representing no one but himself. He is merely on the side of the biggest dollar.

There is scarcely a hobo trailing his legs in the west but is spreading the message of Socialism.

It is generally conceded that there are a million hoboes in North America. Where are the hoboes, O you sainted priests and pastors? If you will fight the fight of the working class in the class war, the wealthy won't come to any harm either with you or without you.

"Business" is a respectable word applied to the well-known process of labor robbing.

Labor is entitled to all it produces!
 THE FOC'SLE BARRISTER.

VALUE OF VIGOROUS UNEMPLOYED AGITATION

No one who has regard for their fame as an unprejudiced observer, would, in this day and generation, deny the strength of the Socialist movement. That the working class are being merged together by a compact which bids fair to obviate the action of the various disintegrating factors, which have heretofore been effective in keeping us divided, no one will deny. The power of class consciousness to abate race hatred and destroy religious bigotry and prejudice had long been demonstrated by the strength of the master class, which, though now numerically, physically and mentally incomparably weaker than the present slave class, have nevertheless proved the root of these past hundred years, simply because they were united and we were divided. Now that we are uniting, capitalism and slavery trembles at its base. "A house divided against itself cannot stand" is true now as ever, and particularly is this true when a united house is contending with it for some advantage.

Lewis said in one of his inimitable lectures, that we could understand the long life of tribal communism when we examined its social structure and found it contained "no private property, no class division, no unemployment problem." Any society possessed of such irritating elements is necessarily destined to change in the natural course of events. Whether for better or worse is a moot point; but that the change must come is beyond peradventure.

The character of capital and the condition of its development demands a world-wide market and international commercial relations. This created class solidarity on the part of the master class, irrespective of imaginary boundary lines or religious faiths. But capitalism "produces its own grave diggers," and every weapon which it forges is finally turned against itself. In late years the enormous strides which capitalism has taken, required above all things a mobile working class. To exploit the vast resources of this western continent, it was necessary to have a much larger army than one country could supply, and we now find all sorts of conditions of men working side by side in every country dominated by capitalism. As the British left Britain to seek better conditions of labor or to settle upon free (?) land in new countries, the Pole and Slav took his place, and latterly ere he had left. This at first bred ill-feeling, but with a knowledge of the capitalist system, ill-feeling gave way to comradeship, and racial hatred to class consciousness; not everywhere, but sufficiently general to produce, with other causes, the international Socialist movement.

This spirit has not escaped the eye of the watchdogs of capitalism. Although not all are so foolish as Roosevelt to suppose that the walls of class-consciousness are going to fall down before a blast of hot air.
 What troubles them most, however, is their own impotency in the presence of a creature of their own creation. The unemployed problem everywhere cries for solution. Capitalism cannot assure its slaves a living; "It has to feed them instead of being fed by them."
 Our comrades of the Socialist Standard are very much incensed because the S. D. P. are demanding a solution for the unemployed problem. The S. D. P. are, of course, in closer touch with the S. D. P. than I, yet if I may, while thoroughly conscious of my disadvantage, I should like to impress upon our Canadian comrades that Hyndman, Quelch, etc., are not such folks as the S. P. of G. B. would have it appear. The pressing of a solution to any problem which affects mankind is not folly; it is when we struggle for it as an end instead of as a means to an end that the cap and bells may be justly awarded to the strugglers.

If my memory serves me right, Hyndman and Quelch have always taken this position: The unemployed

problem is the most acute symptom of a diseased society; society cannot be cured, and maintain its capitalist form. Therefore, by continual agitation for its solution, the workers will be forced to recognize the impotency of their form, and consequently turn to revolution. The class struggle is a social abstraction which may for a time be obscured by flagrant or some other sentimental form of social luxury; there is no power on earth can overcome the wage slave, who has everywhere men similarly situated; the unemployed problem exists only in the brain of designing agitators. He may have his doubts as to the class struggle, he may have never heard of its existence, but he can test to the unemployed problem, an amount of sophistry can shake no convictions.

That the agitation of the S. D. P. is having some effect, coupled with the success of the unemployed problem itself, we can observe, in the Lloyd George budget, in which would appear the insurance scheme considered sufficient to remedy the evil. All the stock arguments against the common ownership of the means of life, may be used with equal force against this scheme. But an attempt to remedy the trouble short of the Socialist remedy, must fail, and the employed must turn somewhere else for relief. That they will turn to the Socialist party goes without saying.

Not only is the Government taking up this question; we have seen others, General Humburg Booth particular. We also have a growing literature on the subject. The latest is by a W. H. Beveridge, who makes the amazing discovery that, "to enable men to wait for the demand, they must have reserve emergencies; they must not be living from hand to mouth." But as this "hand to mouth" condition is the very basis of capitalism, it is obvious that it cannot be cured under this system. That Beveridge has not studied the problem, his first hand may be observed from the following: "To be able to follow d

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COMRADES, ATTENTION!

Owing to the lack of a Provincial Executive in the Maritime Provinces and realizing that the people are ripe for organization, the comrades of Local A have instructed me to appeal to Canadian Socialists to come down and provide "silers" so that Comrade Gribble may be kept in the East for some time.

Comrades, you can't merely dismiss this appeal by saying, "Aw, let them look after their own provinces." You must act, for so long as we in the East are in economic darkness, we fetter you. You cannot attain the Socialist revolution without us. We must a kick together.

New Brunswick and Nova Scotia are ripe for Socialism. There is discontent everywhere and we must lead that discontent into intelligent channels. In order to do this we must have money, money, money. Our organization in these provinces is weak as yet and we must call for help. Don't let our call be in vain, comrades. "Shout out!" Remember that it is for the Socialist revolution, the emancipation of the workers.

We appeal to you, comrades of Ontario, Manitoba, Alberta and British Columbia. We are few and our work is slow and discouraging. We need your support, both moral and financial for a time, in order that we may build up our movement. Two months' work on the part of Organizer Gribble will set us on our feet. Help us to keep him at work, comrades. Send along your dimes, quarters and dollars to the undersigned. All contributions will be acknowledged in the Clarion and Cotton's.

Yours in the revolution,
 ROSCOE A. FILLMORE
 Albert, N. B.

PROPAGANDA ZEAL OF CITY OFFICIALS

Realizing the Ineffectiveness of Purely Academic and Theoretical Discussion City Officials of Vancouver Take to Clinch the Arguments of Socialist Street Speakers By "Propaganda of the Deed."

Everyone who has had experience along the line of arousing the workers to a realization of the slavish position they occupy in capitalist society and stirring them to action in defence of their own class interests, knows how difficult it is to attain results in any manner encouraging, through mere academic or theoretical discussion. Like the man from "Missouri," the average workman must be shown. He must have some concrete expression of a truth before he will accept it. Though speakers and writers galore may explain to him that government from top to bottom is a means whereby the ruling class enforces its domination and ownership of the working class, it must be demonstrated to him in such a manner that he can feel it before he will believe it. A few cracks over the head by a policeman's baton, or a term in the "chain-gang," will afford more convincing argument than the combined verbosity and erudition of all the soapboxers that ever saved the air.

Carrall street, in this city, around the vicinity of Hastings and Cordova has long been dedicated to the use of street speakers, street fakers and Salvation Army vaudeville. Peddlers of ointment for the body or balm for the soul, have been free to dispose of their wares, and he who fancied himself possessed of a message to be delivered to his fellows, either relating to mundane or heavenly matters, has been at liberty to get it off his chest at this favored spot. As it was well known, the only person who has felt particularly aggrieved over the doings around this particular locality is

the master of the infernal regions, whom report hath it is much annoyed because of the raucous noises produced from the instruments manipulated by the S. A. vaudeville artists.

Evidently realizing the inefficiency of the Socialist propaganda carried on at this point, the city officials have recently taken the necessary measures to make it properly effective. In other words, they have suddenly become zealous and active in such "propaganda of the deed," as will clinch the arguments of the soapbox orator and drive his truths home in the mind of the wage animal whose hide has hitherto been impervious to the shafts of argument and reason.

Not long since six workmen were addressing the workers at the corner of Carrall and Hastings street were ordered to disperse themselves into circumambient space. Refusing to do so, their names were taken by the cop delegated to open up the new propaganda. The next day they were summoned before the "beak." One was fined five dollars. The others were dismissed for the reason that the magistrate was not sure of having made a correct guess as to the innocence or guilt of the first one. The matter was then passed up to the Supreme Court, where a similar guess was made to that of the police court. The five dollar fine was then paid. Also the costs of making both guesses.

The next individual with the gall to get up on that corner to speak to the workers was halted into court and soaked \$100. This time it being no

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What troubles them most, however, is their own impotency in the presence of a erratic of their own creation. The unemployed problem everywhere cries for solution. Capitalism cannot assure its slaves a living; it has to feed them instead of being fed by them.

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That the agitation of the S. D. P. is having some effect, coupled, of course, with the action of the problem itself, we can observe from the Lloyd George budget, in which it is considered sufficient to remedy the evil. All the stock argument against the common ownership of the means of life, may be used with equal force against this scheme. But an attempt to remedy the trouble part of the Socialist remedy, must fail, and the unemployed must turn somewhere else for relief. That they will turn to the Socialist party goes without saying.

Not only is the Government taking up this question; we have many others, General Hamburg Booth in particular. We also have a growing literature on the subject. The latest is by a W. H. Beveridge, who makes the amazing discovery that, "to enable men to wait for the demand, they must have reserve emergencies; they must not be living from hand to mouth." But as this "hand to mouth" condition is the very basis of capitalism, it is obvious that it cannot be cured under this system. That Beveridge has not studied the problem at first hand may be observed from the following: "To be able to follow down..."

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COMRADES, ATTENTION!

Owing to the lack of a Provincial Executive in the Maritime Provinces, and realizing that the people are ripe for organization, the comrades of Local Albert have instructed me to appeal to Canadian Socialists to dig down and provide "siller" so that Comrade Gribble may be kept in the East for some time.

Comrades, you can't merely dismiss this appeal by saying, "Aw, let-these look after their own provinces." You must act, for so long as we in the East are in economic darkness, we fetter you. You cannot attain the Social revolution without us. We must all kick together.

New Brunswick and Nova Scotia are ripe for Socialism. There is discontent everywhere and we must lead that discontent into intelligent channels. In order to do this we must have money, money, money. Our organization in these provinces is weak as yet and we must call for help. Don't let our call be in vain, comrades. "Shell out!" Remember that it is for the Social revolution, the emancipation of the workers.

We appeal to you, comrades of Ontario, Manitoba, Alberta and British Columbia. We are few and our work is slow and discouraging. We need your support, both moral and financial, for a time, in order that we may build up our movement. Two months' work set us on our feet. Help us to keep him at work, comrades. Send along your dimes, quarters and dollars to the undersigned. All contributions will be acknowledged in the Clarion and Cotton's.

Yours in the revolution,
 ROSCOE A. FILLMORE
 Albert, N. B.

PROPAGANDA ZEAL OF CITY OFFICIALS

Realizing the Ineffectiveness of Purely Academic and Theoretical Discussion City Officials of Vancouver Take to Clinch the Arguments of Socialist Street Speakers By "Propaganda of the Deed."

Everyone who has had experience along the line of arousing the workers to a realization of the slavish position they occupy in capitalist society and stirring them to action in defence of their own class interests, knows how difficult it is to attain results in any manner encouraging, through mere academic or theoretical discussion. Like the man from "Missouri," the average workman must be shown. He must have some concrete expression of a truth before he will accept it. Though speakers and writers galore may explain to him that government from top to bottom is a means whereby the ruling class enforces its domination and ownership of the working class, it must be demonstrated to him in such a manner that he can feel it before he will believe it. A few cracks over the head by a policeman's baton, or a term in the "chungking," will afford more convincing argument than the combined verbosity and erudition of all the soapboxers that ever saved the air.

Carrall street, in this city, around the vicinity of Hastings and Cordova has long been dedicated to the use of street speakers, street fakery and Salvation Army vaudeville. Peddlers of ointment for the body or balm for the soul, have been free to dispose of their wares, and he who fancied himself possessed of a message to be delivered to his fellows, either relating to mundane or heavenly matters, has been at liberty to get it off his chest at this favored spot. As far as we know, the only person who has felt particularly aggrieved over the doings around this particular locality is

the master of the infernal regions, whom report hath it is much annoyed because of the raucous noises produced from the instruments manipulated by the S. A. vaudeville artists.

Evidently realizing the inefficiency of the Socialist propaganda carried on at this point, the city officials have recently taken the necessary measures to make it properly effective. In other words, they have suddenly become zealous and active in such "propaganda of the deed," as will clinch the arguments of the soapbox orator and drive his truths home in the mind of the wage animal whose hide has hitherto been impervious to the shafts of argument and reason.

Not long since six workmen who were addressing the workers at the corner of Carrall and Hastings street were ordered to disperse themselves into circumambient space. Refusing to do so, their names were taken by the cop delegated to open up the new propaganda. The next day they were summoned before the "beak." One was fined five dollars. The others were dismissed for the reason that the magistrate was not sure of having made a correct guess as to the innocence or guilt of the first one. The matter was then passed up to the Supreme Court, where a similar guess was made to that of the police cop. The five dollar fine was then paid. Also the costs of making both guesses.

The next individual with the gall to get up on that corner to speak to the workers was haled into court and soaked \$100. This time it being no

(Continued on Page 4)

The Western Clarion

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THE SILVER LINING.

One of the chief reasons against the return of Prosperity, which has several times been billed to appear, but has as often failed to show up, is the collapse of "our" Oriental markets.

"Since 1896, owing to the metallic inflation of our currencies occasioned by the abundance of the new gold supplies, gold prices (and wages) in the West have been rising with unexampled rapidity, while silver prices and wages in the Orient have slightly receded.

"The economic forces of present day society are forcing the working class to recognize their position, as being opposed to the owners of the means of wealth production; not opposed to the forms which that production takes upon itself, but to that particular ownership known as capitalist ownership, which of necessity forces a conflict between the possessors and non-possessors.

THE VANCOUVER SCRAP. Things are warming up nicely in Vancouver. Last Saturday our valued friend and propagandist, the Court, fined T. M. Beamish, who describes himself as a "real estate shark," \$100 for free-lancing on the street corner.

Comrade H. Norman also undertook to announce a meeting to a large crowd that had been gathered by a religious freak, and a summons is out for him, but at time of writing had not been served. Be it noted that the police looked on calmly while the servant of the Lord was holding forth.

But there is a silver lining to this cloud also, and if our capitalists will but rise to the occasion we may expect another era of unparalleled prosperity—for them. Here's how: "In 1873, the sovereign was worth in exchange with China about three taels, and three taels then paid for one day the wages of twenty-five Chinamen; but now the sovereign is worth nearly eight taels, and wages being no higher, the sovereign exchanged into the currency of China now pays the wages for one day of sixty Chinamen.

Is there any doubt that American capitalist captains of industry will, in the next few years, take advantage of such exchange conditions? It is well known that in the Chinese province of Shanai there are vast beds of coal and iron ore as in Alabama in close proximity; that region is an anti-heap of willing unorganized labor, which will be as potted's clay to the hand of a modern tyrant.

Here is a problem for our good friends who would exclude yellow labor, for which the only solution we can suggest is that a movement be started in China for the exclusion of white capital.

say, and it would be highly appropriate if, after all the potter we have heard of "Oriental markets for our products," we should become an Occidental market for Oriental products.

What an iridescent dream for the fat bourgeoisie. Thirty or forty docile slaves to be had for the price of one now no longer as docile as he ought to be. Would not our eminent patriots embrace Confucianism and wear pigtail for this and forever extol the virtues of John Chinaman?

And what of our white proletariat? Why, living on China-made cheap wares they will be able to work for about three lead times a day, and everything will be lovely.

However, there is one obstacle in the way and that is that the heathen Chinese has no idea of government. He has no government. True, there is an imperial family descended from Heaven and a Manchu aristocracy, evidently raised in Hell, also an army and navy maintained chiefly for speculative purposes.

Our economist might well describe them as "unorganized." They are unorganized with a vengeance, and in a manner that bodes little good to those who attempt to organize them into a modern wealth-producing proletariat.

Let the bourgeois awaken China by all means; it may not be quite pleasant for the bourgeois, but it promises to be exciting.

Who said reform? What! Reform a system that has handed nothing to the working class but trouble? "The very fact that the capitalist class are trembling on the verge of a precipice will prompt the faculty of self-preservation to do anything in order to avert the situation."

Our knowledge of the capitalist class and their methods enable us to form an idea what means they will take in order to stave off as long as possible that inevitable day. They have played on the workers so-called love of country (labeled patriotism), crammed him from the scruff of his neck to the northeast corner of his pants with capitalist morals and education, and last but by no means least, have instilled in him that the only real glory in life was to be a "Jesus chaser" (Brookville comrades please note).

Now, as a Socialist Party, we are face to face with a far more serious problem than any of these, and it's this: "The movement is becoming respectable." All sorts of would-be intellectuals are indistinctly forcing their way into the various Locals, not because they have the instinct of working class revolt or a knowledge of scientific socialism, but because they see in it a means of self-glorification and a means of self-discrimination also.

On Wednesday morning, in the Police Court, after the usual drunks had been disposed of, an old woman had been terrified for the heinous offence of allowing a band of ravenous chickens to run loose, and the long-

stocking secretary of the S. F. C. A. had yanked a shabby old expression up for driving a lame horse (the witness) for the defence but whose name was also lame but whose name had not attracted the attention of the said kind-hearted society, Comrade Norman's name was cried three times in vain, when the appalling discovery was made that the summons had not been served on the criminal in person. The next move is up to the police.

PATRIOTISM AND RESPECTABILITY.

The following article, taken from the Chronicle, May 7th, 1909, gives one an idea of the prevailing opinion of the Canadian business world:

"The present attitude of the government employes in France on the labor question is an exceedingly suggestive indication of the result of Socialism carried to its legitimate end; and incidentally a warning against the public ownership of public utilities. Among the strikers the national feeling is evidently dead and replaced by a feeling of class interest. If this kind of tendency is not nipped in the bud, it will grow, and spread into every department of public service. Imagine the army infected with the strike fever! No thoughtful man can see such tendencies without anxiety, and there are similar tendencies even in conservative old England. Whatever else Socialism may mean, it evidently involves the death of patriotism."

Is it any wonder that the capitalist class and its apologetes are displaying anxiety over the national affairs of France, in an altogether impossible government from the capitalist standpoint. It collects taxes when and where it can, because it must, or perish. And that is almost the sum total of its activity. Beyond that it figures in the daily life of the myriads of interior China not at all. They have no government. Their government died centuries ago, but they are not yet aware of the fact. Their lives are ordered by laws that have become customs and habits, and by these alone. They have no municipal councils, no police magistrates, not even any police.

This conflict between the workers and the masters is not fundamentally for the possession of the means of wealth production, but for the powers of government, which alone enables a parasite master class to keep in subjection its slaves.

The world's atmosphere is saturated with the telephaty of revolution. The radicalism of today is the recognized opinion of tomorrow and so we move on; a step in advance, eager and ready for the coming revolution.

Who said reform? What! Reform a system that has handed nothing to the working class but trouble? "The very fact that the capitalist class are trembling on the verge of a precipice will prompt the faculty of self-preservation to do anything in order to avert the situation."

Now, as a Socialist Party, we are face to face with a far more serious problem than any of these, and it's this: "The movement is becoming respectable." All sorts of would-be intellectuals are indistinctly forcing their way into the various Locals, not because they have the instinct of working class revolt or a knowledge of scientific socialism, but because they see in it a means of self-glorification and a means of self-discrimination also.

SHALL WE LIE DOWN.

Simultaneously in Montreal, Winnipeg and Vancouver the police have started a policy of discrimination also. Again he commanded the obnoxious speaker to begone, and again met with another refusal and another howl from the crowd. The sergeant turned to the largest of his satellites, "Will you take him," he murmured. "No," growled that luminary, and the law turned round and retired in good order to return no more that evening. Which was wise. The meeting then continued peacefully for an hour and a half, several speakers participating.

No particular objection could be taken by anyone if the civic authorities decided to prevent ALL street speaking and enforced their mandate irrespective of whether the offenders were interested in material things or beyond the skies; in the three cities, however, no objection has been taken to the meetings of the Salvation Army, although they cause a greater congestion of traffic, create a great deal more disturbance, and, in addition, endanger human life by fighting horses with their alleged music.

Many eminent writers have written about the freedom of speech allowed in the British Empire as compared with other countries, but unless a firm stand is made by labor, the alleged sacred rights will rapidly disappear, and as the investigation of those whom we have elected to power, sworn to uphold and defend them.

Naturally, the first people to come under the ban of the authorities were the Socialists, who, at times, desire to use the streets as a forum, and in the first instance the prosecution was only to prevent street speaking, but when the case was appealed to the supreme court, the judge decided that street meetings, processions or demonstrations of any kind are illegal, which means, in effect, that the police may prosecute the members of any organization who parade for any purpose.

The wide scope given the police by this decision makes the question a serious one, not only to the Socialists who desire to use the streets, but to every member of organized labor, and a determined stand should be made by all sections of the working class against this police tyranny.

The Trades and Labor Council of Winnipeg have recognized the importance of conserving this right and have appointed a committee to act in conjunction with other organizations, who have decided to fight the policy of discrimination pursued by the civic authorities.

In this city the same course should be followed, and a fight kept up until either the policy or the officials responsible for it are changed.

THE VALUE OF UNEMPLOYED AGITATION

(Continued from Page 1) Demand, men must possess greater powers of intelligent movement from place to place; they must possess also powers to move from trade to trade, or—a more essential point—they must have better guidance in the first choice of occupations. The alternative is extremely amusing, and as an example of bourgeois economics is worth the seven shillings which the book costs.

Any attempt to solve the unemployment problem, short of the abolition of wage slavery, will only succeed in making those who make the attempt ridiculous. Meanwhile anything which will cement the slave class into conscious effort to throw off their yoke should be welcomed by all who are striving to that end. So long as we are divided and the master class is united, so long must we drag out our miserable hand to mouth existence.

With the development of capitalism a force is created exceptionally endowed with power to carry on production when the "centralization of the means of production and socialization of labor at last reach a point where they become incompatible with their capitalist integument," and that force is the solidarity of the working class. Anything which makes for a solid working class, makes for Socialism, for the working class can only unite upon the overthrow of wage slavery; and anything which tends to divide the working class within the Socialist movement, must retard the aim of that movement. If the exploiters are to be expropriated, when "the knell of capitalist private property sounds," it must be by an "intelligent solid working class, a class which is disciplined, united, organized, by the very mechanism of the process of capitalist production itself." Failure can come only because we are more antagonistic in our parts than the capitalist system is itself. And we can become so, only by fanatics in our own ranks, adopting the sound and fury, "after-me-the-deluge" attitude which is prevalent in the S. L. F. and also by the so-called step by step evolutionary Socialists, who find the sweets of office very difficult to obtain upon the road of revolutionary Socialism.

JOHN HARRINGTON.

THE S. P. OF C. BUTTON.

Price, each... To Locals five for \$2.00. Apply to your Provincial Secretary.

Socialist Directory

- Every Local of the Socialist Party of Canada should have a card under this head... LOCAL VICTORIA, NO. 2, S. P. OF C. meets every Sunday at 7:30 p.m. in the Trades and Labor Hall, 1150 Broadway St. W. Secretary, W. A. Meehan.

Directory of Western Federation of Miners in British Columbia

Table with columns: No., Name, Meeting Night, Pres., Secy., P. O. Box, Add.

TYOLAISET CANADASSA. Jos tahdotte jotakin tietämyksen puolesta ja sosialismin edistykseksi Canadassa, niin tilataks kohtia.

"Työkansa" Sem 197, Port Arthur, Ont. So on Canadassa sinne Suomen kielinen nankonelehti, joka lausee sinunkin puolesta. Edistat tyvansa lueks tilaamalla Työkansa.

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THE SOCIALIST PARTY OF CANADA

This Page is Devoted to Reports of Executive Committees, Locals and General Party Matters—Address All Communications to D. G. McKenzie, Sec., Box 886, Vancouver.

PRICE LIST OF SUPPLIES.

- Locals may obtain supplies from their Provincial Executives at the following prices:
 - Charters, each \$5.00
 - Constitutions, each20
 - Dues stamps, each10
 - Membership cards, each01
 - Platform and application blanks, per 10025
 - Platform and application blanks, (Finnish) per 10050
 - Platform and application blanks, (Ukrainian) per 10050
 - Constitution in Finnish, per doz. .50
 - Receipt books, each \$0.25
 - Warrant books, each25

SECRETARIAL.

The Dominion and B. C. Provincial Executive meeting is postponed to Monday, May 31st.

Organiser Gribble reports favorably of prospects in the Maritime. A large Local is being formed at Springhill, N. S., and another is in sight at Newcastle, N. B. He reports good meetings along the lane and an exceptionally fine Local at Albert.

Organiser O'Brien is working through Saskatchewan and will shortly tour Manitoba. He reports the farmers ripe for the message, but very poverty-stricken.

Organiser Harrington will tour the Okanagan and then probably arrive at the Coast.

VANCOUVER CAMPAIGN FUND.

Collected for Vancouver Election Fund, S. P. of Canada, from Finnish comrades:

- May Day Wages—
- Other Donations—
- Arva Siki \$ 5.50
- Kusti Nikula 4.00
- Jalo Nikula 3.50
- Aho Karna 3.85
- Jack Jackson 5.00
- A. Hainly 2.00
- M. Martilla 2.00
- E. Toskko 1.00
- Johan Myntti 2.00
- E. Payry 2.00

Total \$28.85

ABE KARME, Collector, Vancouver, May 16th, 1920.

ALBERTA EXECUTIVE COMMITTEE.

Present, Comrades Gibbs, Howell, Franklin, McDonald and the secretary. Correspondence dealt with from Edmonton, Hillcrest, Battle Lake, Winnipeg and Dominion Executive. Receipts—Edmonton, \$7.00; Okotoks, \$5.05. Total, \$12.05.

A. J. BROWNING, Secretary.

CAMPAIGN FUND.

Previously acknowledged \$130.90
Finnish Comrades 28.85
J. Bender 1.00

Total \$160.75

O. MENGEL, Treas., Box 836.

We must read the capitalist press if we wish to get the "news." In proof thereof it need but be stated that on May 1st the press reports from Winnipeg referred to the parade there as a "tame affair with not more than 300 in line." The truth is there were about 2,000 marched in Winnipeg on that day. So much for our Christian newspapers.

NEW SOCIALIST GAME

"The Class Struggle" Good fun, good propaganda, the whole family can play it.

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CHARLIE FINDS SOME SALARY.

I was ten days in Battleford district, addressing nine meetings.

"I find it difficult to be a religious preacher and a man at the same time," said one of the cloth to me some time ago.

Our chairman in the town of old Battleford, that government stronghold, was a religious preacher, but I believe he was also every inch a man. He felt his class position very strongly, which always gives one the courage of one's convictions.

In his opening remarks he said in effect: "Since it became known that I was to occupy the chair at this meeting, several prominent citizens have cautioned me, saying I ought to consider my position, and out of respect for them, if not for myself, I should not take such a prominent part in such a meeting." He said, in every case when he questioned them, they were ignorant of the Socialist movement. They stuck up a straw Socialist of their own; then proceeded to tear it to pieces, and to say Socialism was a failure. He told the audience he was proud to be chairman of that meeting, proud to assist the Socialists, and he advised them not to condemn a movement before they knew it. His remarks were not in the apologetic tone of the average clergy, but in the fearless, straightforward manner of an aroused slave.

We waded into an analysis of wealth production under the rule of capital, showing that the owners were the only real benefactors; that all the rest were wage slaves in one form or another. That some of the slaves got a few extra oats (a little better wage) for doing the dirty work of keeping their fellow slaves in subjection; how these few oats was the magic wand that worked wonders. It enabled those who receive it to hypnotize and mentally chloroform their fellow slaves and to jolly themselves into believing that they are real capitalists, thus enabling the capitalists to keep the conflict as much as possible among the slaves, making one bunch believe that it was the other bunch that was robbing them.

About a dozen of these extra-oats slaves in the shape of Government officials, sat well to the front of the audience, no doubt expecting to hear all about how things would be done under Socialism. Needless to say, they were disappointed. And as we laid bare the fact that they were not capitalists, but mere slaves, and that what they had to do to get the few extra oats, made of them the most degraded of slaves, you should see the broad smile creep over the faces of the ordinary slaves in the back of the hall, but you should also see the extra-oats slaves squirm. Talk about bearding the lion in his den. Gee! it was good to be there!

We had two of the largest meetings ever held in that town. The local is in good shape. I met a lot of fine comrades, mostly farmers, and now, with their organized effort, the comrades of the Battleford district will soon be a worthy addition to the Socialist Party of Canada.

C. M. O'BRIEN.

SOCIALISM AND RELIGION.

Numerous protests have been heard in the Clarion lately against the tendency of the "cellar brigade," and of various party speakers and writers, to take a fall out of religion in general, and Christianity in particular, whenever an opportunity presents itself.

Now, there may be an element of justice in these protests and in the stand taken that Socialist propaganda should keep clear of religious controversies and other side issues, and confine itself to the fight for the possession of the means of production by the workers; but there is another side to this question. Do not these same Christians themselves call for much of this by their continual attempts on platform, in pulpit and in general conversation, to enucleate Socialism with the mantle of their special pet creed, to Christianize Socialism? Christ, a Socialist, they say, and Christianity and Socialism are now and the same thing in theory. Now, as Socialists, we object to having any special form of religion tacked on to us, as we are mainly concerned with bettering mankind's condition while living, and extending the hand of comradeship alike to Hindus, Buddhists, Confucians and all manner of star gazers, and to atheists, agnostics, etc. We are principally concerned with mankind's material condition.

A doctrine which preaches, "Servants, obey your masters," and that one and all should content themselves with the position in life in which God has been pleased to place them, is diametrically opposed to revolution in any form. We want to abolish this master business and "divine right" of kings and papal infallibility. No one is perfect, and anyone laying claim to perfecting divine sanction to dictate to his fellow creatures is nothing more nor less than a hypocrite and prevaricator of the worst kind. The type of manhood which Chris-

tianity endeavours to produce is worse than useless to a class who are endeavoring to throw off the chains of oppression. It inclines rather to humility and servility, to the "turn the other cheek" proposition, which is hardly productive of revolutionaries. As Karl Marx says in "Capital," Vol. I, "The sheep-like character of the Christian is typified in his worship of the Lamb of God."

During the campaign against slavery in the United States, the Southern preachers were most eloquent in proving from the Bible that slavery as an institution had divine sanction. It was robbery to take away from the slave owners their most sacred private property, the slaves. But historical progression demanded their release to clear the way for the advance of capitalism, and they went, whether the Bible sanctioned it or not.

When Robert Blackford, the English Socialist writer, launched "God and My Neighbor" against Christianity, there came much bleating from the Christian fold as to why he did not confine himself to Socialism, and leave Christianity alone. His answer was that he found Christianity in his way, that he was leading towards the goal of Socialism when he encountered it.

That is our difficulty, too. It gets in our way as a religious-political combination. Christianity has been too long the tool of capitalism to be much in favor among those workers who realize the game being played on them. Instead of leading the workers to a freer life, it has been riding on their backs with the other parasites. It is no wonder that they should look askance at a religion which has the sanction and support of their "masters."

When the capitalists want to develop new markets, how do they proceed? First, they set a bunch of missionaries to work; then follow the guns; then the rum; and then civilization (?) is in progress. Has it not been so?

Again, what about war? During the late Boer war I was in the old country, and it rather puzzled me to see regiments going to the front receiving the blessing and sanctification of the church. Holy war. Murder sanctified. Blessing men, and exhorting them to go forth with a stout heart and slay their fellowmen and fellow Christians. Christian brotherhood, truly!

Another thing. Should a person get badly "up against it," and feeling overwhelmed with his misfortunes take his own life, would the same sky pilot give his remains his blessing? Not a bit of it. What's the difference? Is there any more justice in taking your fellowman's life than in taking your own? The whole thing amounts to this. It is quite right and proper to slay your fellowman when your masters (?) set you about it; but when you do it on your own account, your immortal soul gets lost.

According to the Bible story, "God's chosen people," the Israelites, were nothing more nor less than a sanctified gang of murderers and robbers. A savage tribe worshipping a savage god of their own conception.

No! Christianity isn't big enough, nor broad enough, nor good enough, to be in keeping with Socialism's ideal conception of a universal kinship. Ideally, Socialism is a religion unto itself; but practical Socialism is our present aim.

All we ask, then, of Christianity, or of any other form of religion, is to keep out of our road, and don't try and get into the saddle. Don't retard us, or endeavor to control us; otherwise, don't squeal when we kick.

GOUROCK.

ANOTHER VIEW.

Comrade Editor,—

The letters of W. E. French, Clarion, May 1st, and F. S. F., May 8th, show that this question of the attitude of the movement on religion is a serious one. I fear it will become much more serious if we cannot get the two opposing parties in the question to show mutual tolerance and respect for the good of the common cause. I was glad to see so frank a statement of the other side in the letter of F. S. F. It clears the air and lets us see where we stand, and, also, I think, where some of us are wrong; though I think F. S. F. has mistaken Comrade French's meaning when he accuses him of advocating dissimulation and deceit. Surely we who do not agree with F. S. F. that the man without religion is the better Socialist, ought at least to agree with him when he claims for his fellow infidels the same right as we have, to express their opinions. We surely must deplore the quoted statement of a clergyman, if correct, "that the materialists would have to go out of the movement." But while both sides exercise their rights in this matter, may we not both do so with a thoughtful forbearance and respect for the other side, even to the extent of preferring not to be needlessly offensive. I think some comrades forget what great numbers of the people, in country as well as town, a great majority, are still attached to the idea

of God, or at least to some form of religion, and that a tremendous and unnecessary obstacle is being raised to the movement if it aims at "destroying religion"—Ecclesiastical accusation. Moreover, truth ultimately prevails over error by reason and general enlightenment rather than by abuse and ridicule. For my part I believe that "truth is great and will prevail," whatever my particular interpretation of it may be, and I am in no fear for it. My fear is rather for the steady progress of the revolution.

The wretched condition of millions of our fellowmen might weigh with us to work together, in complete harmony if possible, in mutual respect at any rate, and use the revolution by an unwise instinct for our prejudices and selfish with a danger of serious dissension and cleavage, of restricting the movement to such numbers as would make it ineffectual.

The theories of historical materialism and economic determinism, which are the basis of Socialism, are supposed to exclude the idea of a Creator from the conception of the universe and of a Divine Ruler from the affairs of mankind, and consequently many Socialists think that this idea of a Creator and Ruler is necessarily antagonistic to the development of Socialism and must be overthrown by reason, sarcasm or downright abuse and contempt. Bacon, I think, said that a little learning is a dangerous thing—I confess I have little enough—and it is so in those cases where it makes a man think that the learning he has is absolute and final. Historical materialism and economic determinism are theories of the greatest importance, and every student of Socialism should try to understand them and follow them in their application. They are no doubt the theories and laws that will be generally accepted for the interpretation and solution of social and economic problems. But it is surely wrong to suppose that they or any other theories are absolute and final in universal science or knowledge, and, to my mind, they must always fall to explain, interpret or determine all the workings of the individual and all individual actions. There is something in man individually that eludes the analysis and definitions of all the philosophers, economists, scientists, etc., however much they may throw light on mankind, collectively considered. There is more in man and his destiny than can be contained in any one philosophy or science, or 2% of them, and it is absurd for any one to wish to make the economics or science of Socialism the final explanation and last word on man and his potentialities or on the science of the universe.

As another explanation of the hostility of many Socialists to religion, it seems to me that they believe that Christianity necessarily must uphold class rule and distinctions, that it teaches the idea of an elect to whom, in the providence of God, the rest of the world is subservient, and also servile submission of the people to authority. If these ideas have been associated with Christianity, it is not because they are properly part of it, but rather that they have been part of the general process of social evolution, in its worldly application, has itself been subjected. But many thoughtful and open-minded believers in Christ's teaching hold the very opposite ideas, that the followers of Christ were meant to render help and service to their fellowmen and not set up to be their superiors and rulers. Christ very explicitly laid down this rule. Let us have done with rulers and superiors, social, political, religious or anti-religious; let us be equals and comrades, free to think our own thoughts and express them without bigotry and intolerance, and cease to persecute and despise on account of opinions, beliefs or non-beliefs; and surely this is not weak sentiment, but commonsense and fair-dealing.

Comrade F. S. F. touches a sore point when he says he has found "that when you start to quote from the Bible evidence in support of Socialism, plenty of evidence is forthcoming from the same contradictory source to refute it." Do not all the infinitely varied and opposing sects and schools of thought in "Christianity" originate from or found themselves on the Bible? We ought to know by now how futile Bible wrangling and religious controversy. Socialism gives us an opportunity to get all the good we can out of the Bible and put it into general as well as private practice, and when the revolution is achieved, a great part of the practical application of Christ's teaching will be here in the substance instead of as now in the dim shadow. The evil of Christianity has always been that opinions or beliefs were more important than deeds. No wonder the down-trodden worker says at last, openly and bluntly, "to hell with your opinions and beliefs; it is deeds that count," unconsciously repeating in his own language the very thought of Christ. The atheist who works for Socialism is doing his duty to his neighbor better than the professed Christian who "passes by on the other side."

R. G. GREY.

Here and Now
By "LEADS"

It will be no child's play for the working class to break the rule of capital. Still there is no doubt but when the occasion calls for the men the men will be forthcoming. In the meantime you are asked to pave the way by sending in one new reader to the Clarion this month. By doing so you will be preparing yourself for more strenuous action. Now haste and let us hear from you before May 26th.

Comrade J. W. Wooster, Clarendon, Alta., reports matters looking bright in Southern Alberta since Charley was elected. He asks for God's sake to send him the Clarion, since he forgot to notice that his sub. was run out. Did you?

Your good intentions count for naught if your name is not on the voters' list.

By sending a new sub with his own, Comrade H. Howland, Vancouver, shows how the Clarion list may be easily doubled. Will you?

A notice from Greenwood asks that workers keep away from that town as there is more labor power there now than can be sold. When men are required there, the fact will be announced by the secretary of the Miners' Union through the press. Take no notice of reports from any other source.

A new Local of the S. P. of C. has been formed at Windsor, Ont., with eleven members. Comrade Lorae Wilkie, who is the secretary, has been taking a bundle of 25 Clarions weekly for some time. His address is 28 Louis avenue. We heartily welcome our new locals and wish them all success.

Comrade G. H. Ross, financial secretary of Local Cape Breton, forwards a dollar in payment of the Local's account.

And Comrade Lorne Wilkie, Windsor, Ont., sends a dollar and a quarter in payment of his bundle account.

How many more weeks is it before your sub. expires? Look and see.

Three more yearlies from Comrade John McInnis and one from Comrade Charlie O'Brien show that our M. F.'s are pretty good sub. hustlers and are ever "the lookout for scalp."

Comrade Geo. Gunderson, Supr. for Junction, Fort William, Ont., is on the warpath. He forwards \$300 for a bundle of 25 Clarions weekly, and \$2.00 for the aid of pure and earnest teaching.

Hello! Is that you, Winnipeg? Well, say, here comes Comrade W. H. Stebbings again this week with a bundle of five subs. We are getting ready for the rush, for that earthquake no doubt jarred some of you fellows loose. It was the only one we had in stock, too.

The red flag is the flag of Labor. It stands for the true interests of the workers of all lands. This flag on a neat button is the emblem of the Socialist Party of Canada. You can get one free by forwarding \$5.00 worth of subs.

I want every reader to send in a new sub. this month. You will be called upon to make a much greater sacrifice before the red flag floats from the Federal building. Education will remove many barriers from the way. The following comrades are with us: Chas. Macdonald, Vancouver, B. C.; F. Hyatt, Calgary, Alta.; F. Perry, Vancouver, B. C.; Edmund Fuleber, Brandon, Man.; Tom Briggs, Ladysmith, B. C.

A game of baseball on Sunday is immoral. At least that is what the opponents of Sunday baseball hypocritically assert. Just fancy that, will you, in a city where everything is for sale from a woman's honor down to an editor's brain.

Vancouver comrades will please notice that contributions to the campaign fund are always on order. This fund should be raised to \$500 as soon as possible. Give a helping hand, and you will get your money's worth before polling day.

What to Read on Socialism

By Charles H. Kerr, Editor of the International Socialist Review. Eighty brilliantly printed pages, with many portraits of socialists. Includes a simple, concise statement of the principles of Socialism. One copy free on request. 10 mailed for 10c; 25 for \$1.00; 1,000 for \$10.00.

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LONDON LETTER

MAY DAY IN LONDON.

Early at dawn on the first of May, 1909, London was astir. Men and women could be seen hurrying to and fro getting things in readiness for Labor's great International holiday.

The day broke fine, clear and cold and continued so throughout with the exception of an hour's rain, shortly before six o'clock in the evening. This, or nothing else, however, marred the day's proceedings and everything went off like clock work, with never a hitch or a halt anywhere.

Sections of the big parade formed in various parts of the city and all met at the Thames Embankment, where a start was made for Hyde Park.

As early as ten a. m., the East Central section began to form on the Mile End Waste in Stepney, and red ribbons and flowers added a touch of gaiety to the occasion. One by one the different Socialist branches and Trade Unions formed in lines while thousands gathered about to witness the rather unusual scene. The police, like the poor, are always with us, and by their great numbers, one not accustomed to the ways of the authorities in Merry England, or Darkest London, would have thought that the parades were bent on a conflict or raid. However, there was no occasion for the police to show their authority, and they looked as if they enjoyed the good-natured chaffing of the paraders and the bystanders.

Shortly before two o'clock all the organizations departing from Mile End Road were in line and with a big brass band in the lead playing the "International." The East Central section stepped out a brisk pace with flags, ribbons and banners flying. What a stirring scene it made as the sun shone brightly on the assemblage and how the crowd cheered as organization after organization got into motion and made old Mile End Road resound with their singing. All along the route large crowds gathered to see the procession, and hundreds, either late on or the spur of the moment, fell into line and added to the already large numbers.

Arriving at the Thames Embankment other sections were already in waiting and as the late-comers arrived they were heartily cheered by the assembled comrades. A short wait for still other contingents was made and at 2:30 p. m. the parade, which is conservatively estimated to have numbered between eight and ten thousand, started forward to Hyde Park. The route lay along Northumberland avenue, Pall Mall, St. James street and Piccadilly to Hyde Park and thence the wealthy West Enders an opportunity to view the march of the workers on a day that belongs exclusively to labor the world over. The windows of big fashionable hotels, residences, clubs and business houses were all lined with spectators, while in the doorways a few of the braver ones stood, not, however, without having the door open as if half expecting to make a dash inside in case any "bombs" came their way. What their thoughts were, could readily be imagined, and the brake load of Socialist Sunday School children (and there were over 50 brake loads, numbering close on to 2,000 children) probably barred their feelings when they thought of the rising generation of the working class. The women, too, added dignity and life to the procession and they stood the strain of the long walk with brave cheerfulness.

A tremendous amount of literature was sold along the line of march, and women did a large share of the selling. One woman went right up to the doorway of one of the big "nobly looking" hotels and gave the entrance. Another one tried to sell some literature to the sentries stationed at St. James' Palace, but her efforts were unsuccessful in that direction.

When the parade entered Hyde Park a large crowd of people, about 5,000 or seven thousand, were in waiting and some had brought their lunch baskets with them and made a day of it. There were in all seven platforms in the park in the shape of large wagons, from which the horses were withdrawn, and each platform contained one or more speakers.

The following resolution was moved and seconded, and then spoken upon by the speakers upon their respective platforms.

"Resolved, That the workers assembled at this meeting send fraternal greetings to their Socialist and Trade Unionist comrades who, throughout a world, assemble on the first of May to give expression to their sense of solidarity, to reaffirm their determination to emancipate themselves

from wage-dom, and their resolve to establish an International Co-operative Commonwealth based upon the collective ownership of the means of life, as a means to this end, and to check the physical deterioration of our class, and the mental demands of the free maintenance of all children in the national schools; the organization of unemployed labor in useful and productive work; an eight-hour working day and such amendment to the Old Age Pension Act as will secure adequate pensions for the aged and those incapable of following their occupations. To facilitate the conquest of social freedom by peaceful means; this meeting also demands universal adult suffrage, payment of members and election expenses and proportional representation.

This meeting further expresses its disgust at the efforts of the capitalist class and its jingo press in the country, as in Germany, to infect the people with animosities engendered by commercial rivalries which do not concern the workers, seeing they are despoiled of the products of their labor whether they are marketed at home or abroad, and pledges itself to co-operate with their fellow workers in Germany in their efforts to maintain harmonious relations between the two countries."

This resolution, at the sound of a bugle at 6:30 p. m., was put from each platform and carried unanimously, and that ended the proceedings for the day. There were 52 speakers in all. Only one member of parliament turned up, though all the Labor M. P.'s and members of the House of Commons, of course, had genuine excuses, such as speaking in other cities, but no doubt one-half of them hid themselves until May Day was over. J. O'Grady, M. P., was the lone one that attended the London demonstration. Three preachers, belonging to the Christian Socialist League, were also speakers on the platform, and from what could be gathered they preached the clear revolution. There were also several women speakers and all the prominent members of the Social Democracy were in attendance. The children's Socialist songs were a feature of the day and the tots had a rare time romping in the grass and among the trees. In the evening several dances and concerts were held and May Day in London came to a close as one of the most successful demonstrations ever held.

Yours for the Revolution,
ROBT. E. SCOTT.
London, England, May 2, 1909.

THE SLAVE AND THE HORSE.

The horse is a powerful animal, yet he will allow himself to be harnessed to heavy loads by a man, and a man is a puny animal alongside a horse.

Why does the powerful horse allow himself to be beaten and worked hard by a puny man? Pa says it is because a man looks big in the eyes of a horse, and Pa ought to know. He knows more than Ma or any of the kids.

If Pa is right, and a big horse is afraid of a little man because the big horse's eyes magnify the little man so that he looks bigger than the horse, the horse must be always having what old Grinder, our teacher, calls an optical illusion; that is, when anyone sees things that aren't.

I used to think: it's very foolish of the horse to allow himself to be beaten with a cruel whip and harnessed to heavy loads when he is so big that he could kick the liver out of the little man with the whip if he only took the notion, but, if the horse always has optical illusions I guess he can't help himself.

I told Pa the other day that I did not see how the horse could be so foolish when he is so strong. I said I thought the horse was the most foolish animal in all the world, because our cat is not nearly as big as me and she scratched my face when I pinched her tail the least little bit, and Growler, our dog, is just a small animal, and yet he bit at the milk-man just because he shook his can in his face; but this big, powerful horse will let a little man hitch him to a big load and beat the whey out of him and never try to take his own part.

But Pa says the workmen were just as foolish as the horse because they work long hours making things that their rich bosses might have all the best in the world, while they get only the poorest. He said that the workmen were only sure of getting the poorest things they made when the boss wants to let them work, and the boss only lets them work when he

can get someone to buy what they make, and that, when no one will buy what they make, they get thrown out of a job; then they only get a little charity, which is worse than the poorest things on earth. Pa ought to know; he says he was out of a job for a whole year during the panic.

I asked Pa how many workers there were in the world and he said a great many, so many that he could not tell the exact number. He said, though, that there were a great many more workers than bosses. Then I asked him if numbers meant strength, and he told me it did.

Pa had to go to work then, and I kept wondering that if the workers are many and the bosses are few, and if numbers really meant strength, how the few bosses to take all the best things they made and leave the poorest for the many workers. I puzzled my head about this for a long time, and then I began to see that Pa was right, that the workers were not only as foolish but more foolish than the horse.

The way I figured it out was that the many workers didn't know that numbers meant strength and that they thought the few bosses were stronger than they were. I guess old Grinder would call that a mental illusion, that is imagining things that ain't.

But then the worker is a man and can change his mind and stop his mental illusions, while the horse is not to blame for being born with magnifying glasses for eyes.

LITTLE TOMMY.

RESOLUTION

Passed at City Hall Meeting, Vancouver.

"Whereas the decisions of Magistrate Williams have become a stench in the nostrils of decency as exemplified by his conviction of the boy Finlayson and sentencing of him to a term of six years in spite of the fact that no crime had been proven against him; in his conviction of and therefore placing the stamp of criminality upon the boy Leech for stealing, when in fact the boy had committed no theft whatever, and there being no shadow of evidence against him; in his persistent convictions and penalizing of street speakers of one kind while street speakers of another kind are allowed unmolested the same privileges; and

"Whereas such a course would make it appear that justice is not being administered with an even hand to all parties alike; and

"Whereas these decisions are contrary to all right and reason and are not mere incidents, but have characterized his course since taking office; therefore Be it Resolved that in the opinion of this meeting he is wholly unfit for the office he occupies and we demand his dismissal by the authorities responsible for his appointment, and that a copy of this resolution be furnished such authorities."

FROM OUT OF THE WORLD.

My Dear Teit,—

Your Socialist news is gratifying. The old country, from papers I see, is in a worse condition than any other nation in Europe. My idea is, the worse it gets the better. There's got to be trouble so far as I can see. The lofty indifference of the moneyed men, their snish assumption of superiority indicates only one thing—and that is the same spirit which was in Charles I. creed, their entire belief that Providence chose them, divinely ordained them, to receive the fruits of other men's labor, put them up like Moses did the golden serpent for the rest of Israel to look at and thereby he healed from all their troubles. The same spirit, too, which put Charles I. and James II. off the books, still exists in England, buried up in custom and ignorant habit. A mere ember, perhaps, but still it is fire, fire unquenchable, and by and by when the fresh air and light goes to it again it will become a fierce fire as afore, and there will be a rude awakening for those wooden-headed effigies doing deputy for men, noble men as Carlyle longs for.

I tell you, my friend, you may talk peace if you like. We all wish it to be peace. "Everlasting peace" will be the war-cry in the final conflict, but war it will be yet inevitably, just as soon as the balance of the two parties becomes doubtfully equal. There never was any great progress made without a war. Never peace till after a storm. Therefore, I say, let things get to the worst, and get quickly. The sooner things are a-doin', the better and quicker. You may be sure, too, that the King Capitalist is not asleep on this matter, though he may despise somewhat this day of small things. As a man said to me in Atlin, "What can they do?" meaning the Socialists. That is their spirit at present, and they go blindly on. Well, let them, say I. The harder they grind, the sooner the grit between the millstones will break them. I hear much on the wire now that I'm able to take the press news. It is not news, but the same old game, untriflingly the same. I suppose when I get home I shall

soon be up to the neck in matters. I've no one to fear now. No church dignitary to bow to. No one who can say, "What doest thou?" I'd like just to turn loose and give them a shock. There are some good men in the church, I believe, deluded in their beliefs, but honest in their intentions, but the most of them are "Vicars of Bray." Just see how quickly the "magnificent certainty" of their religion, as I saw stated the other day, will adapt itself to Socialism just as soon as the churches become doubtful about the security of their graft. The church, Teit, I mean no particular brand of church dogma. To me it seems to have been through all ages the cruelest institution of graft ever known in use history of all people, pretending good and insidiously practicing every wrong that human ingenuity can devise. It has fostered, supported and divinely ordained in its efforts to rule all these evils which are cursing mankind. One cannot read history and judge events by the standard of judgment without coming to this conclusion. A trail of blood, outrage and cruelty through all ages perpetrated in the support of an Almighty Being. One Who devised, ordained and rules universes, has to be backed up by the torture of this own handwork. His children, whom He so loved that He sent His only Son to die for them. Think of it. Could there be greater blasphemy to a Supreme Power? Could there be a more devilish enemy of a loving Providence, to whom all men are alike in His sight? I could go on with the indictment, but it is unnecessary. Men are becoming irreverent enough to search for the real and true God and see the demon god, the church, set up in all his hideousness and insatiable cruelty. But the church calls it irreverence, blasphemy. Is it, I think you? The crust of ages is hard and almost impenetrable.

Yours, ready for the Big Row,
ATLINER.

PROPAGANDA ZEAL OF CITY OFFICIALS

(Continued from page one)

guess but a sure thing, the chance was too good to be lost.

The next culprit was a Comrade who, after some other speakers had finished addressing a crowd, took occasion to seize the opportunity to announce a meeting the following Sunday night at the Cameraphone theatre. One of the city's propagandists, a fat policeman, was promptly on hand and took the Comrade's name. Rumor hath it that a summons is even now wandering around town in search of the culprit.

These arbitrary acts of the police authorities, coupled with a number of outrageous decisions relating particularly to juvenile offenders, dragged into the police court within recent months, resulted in the calling of a public meeting at the City Hall on Monday evening, May 17, for the purpose of calling attention to these matters. The hall was packed to the doors. A number of city "steths" were on hand to size up the proceedings, presumably for the purpose of reporting to the officials as to the success of the new propaganda. From the temper of the meeting, it would seem quite certain that their most sanguine expectations must have been realized.

At this meeting Comrade L. T. English announced that he would address a meeting on the street at the old corner on the following evening, either with or without the consent of the police. This announcement was greeted with an enthusiasm that portended that all hands would be there.

The meeting was held as promised. At least 1000 persons were present. A sergeant and four policemen made their appearance, and the speaker was ordered to stop speaking. This he refused to do. His name was then demanded. He promptly told the sergeant it was none of his business. The five of them thereupon waddled solemnly up the street like a flock of fat ducks. The meeting then went on without further interruption.

Whether the wise city officials will continue in their zeal to further the good work of showing to the workmen of this city that they are merely the agents of the master class and kept for the sole purpose of holding the workers in subjection, we know not. But whatever they may be in their wisdom see fit to do further the good cause of educating the workers along the lines necessary to their deliverance from capitalist bondage, we shall welcome as worthy effort generously contributed to a good cause. If they push forward the "propaganda of the deed" as earnestly and zealously as we shall push forward the propaganda of the written and spoken word, that capitalist class that owns both city official and "wage plug" will speedily be put "hors de combat."

Let the good work go on.
—E. T. K.

PLATFORM

Socialist Party of Canada

We, the Socialist Party of Canada, in convention assembled, affirm our allegiance to, and support of the principles and programme of the revolutionary working class.

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

So long as the capitalist class remains in possession of the reins of government all the powers of the State will be used to protect and defend 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 profits, 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, under which is cloaked the robbery of the working-class at the point of production. To accomplish this necessitates the transformation of capitalist property in the means of wealth production into collective or working-class property.

The irrepressible conflict of interests between the capitalist and the worker is rapidly eliminating in a struggle for possession of the power of government—the capitalist 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 programme of the working class, as follows:

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

2. The democratic organization and management of industry by the workers.

3. The establishment, as speedily as possible, of production for use instead of production for profit.

The Socialist Party, when in office, shall always and everywhere until the present system is abolished, make the answer to this question its guiding rule of conduct: Will this legislation advance the interests of the working class and aid the workers in their class struggle against capitalism? If it will the Socialist Party is for it; 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 the public affairs placed in its hands in such a manner as to promote the interests of the working class alone.

DON'T BE A SOCIALIST

unless you know WHY you are one. The cause of Socialism has been tremendously injured and retarded by the ignorance of those who talk and write about it without a proper understanding of its principles. The foolish notion of "dividing up" and the story of the "Irishman's two pigs" come from this source. The capitalist writer and the speakers deliberately misrepresent our principles, but if every comrade thoroughly understands Socialism, it will hasten the coming of liberty for all.

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