

# TO THOSE NOT AFRAID OF ROUGHING IT

O'Brien Tells of Idyllic Conditions For Proletarians On the Sunny and Fruitful Prairies.

Walter T. and Arthur H. Smart, formerly of Bernonsey, England, now of Balgonie, Saskatchewan, have a letter in one of their former home papers replying to a letter in a February issue of the same paper, written by A. J. C. of Toronto. I have not seen A. J. C.'s letter, but judging it from the criticism by the Smart boys, he went considerably into detail re the labor market of Canada, and finally came to the conclusion that for the working class of Canada it was Socialism or starve.

They say A. J. C.'s letter is a gross libel on this country. I admit such letters are detrimental to those who own this and all other countries, but such letters are not written to benefit the present owners, but in the interest of the working class who by force of economic development are being compelled to reach out and take ownership or starve.

The Smart boys admit that there is an industrial depression in the older parts of Canada and that young men with plenty of grit and willing to get right down and rough it can do better in the west than in the old country. This is an admission that the more the workers build up a country the poorer they are.

The fact is, from a working class point of view, the same conditions apply not only all over Canada, but all over the civilized world—namely, they have to have access to property they do not own. The small property holders, such as farmers, are in the same fix. They, too, must have access to capitalist property, elevators, railroads, etc., and like the proletariat, in order to get access to capitalist property they must surrender all they produce. The more highly developed capitalist property becomes the less chance for the workers to get access to it.

The Smart boys say that a certain class of single men would rather bum and live on charity than to get right down to hard work. That for a single man to be idle in Canada is his own fault. If this is true of the single men, so much the better for the married men, whom the Smart boys see so much in sympathy with. For if the single men now unemployed resolved to go to work, they could do so only by underbidding the married and others that are now at work.

Can the Smart boys name one industry where on top of this earth that is idle because men, women or children cannot be had to operate it? The fact is, large numbers are rustling for jobs every hour in the day around every industry that is working. Some twenty-eight thousand unemployed in the city of Montreal during the past winter. The most ever known in the history of the city, and every other place in Canada was equally burdened as compared with its population.

It is very little over a month since workers fought like demons in the streets of Calgary for shovels. The ones successful in securing a shovel got sale for their labor powers at a miserable price (wages).

They question A. J. C.'s information re the harvest fields. I wonder when the Smart boys get their information. They are not on the subscription list of the Western Clipion, until recently the only working class paper published in Canada.

They who are so ignorant of the Socialist movement as to think it is an attempt to reform capitalism, are not competent to deal intelligently with the labor conditions of any country. They who do not read and study Socialist papers, must depend on the capitalist for their information. It is absurd to expect the capitalist to expose their own rule.

They say in 1907 few extra men were needed. They might have added that some 1500 of those that were needed in Saskatchewan made application to the attorney-general to col-

decided to practice economy, they were arrested for indecent exposure. It is hardly necessary to mention that Klondike prices are charged for everything along construction work. Then there is the subscription list, raising funds for those dependent on fellow-workers who have been maimed, crippled, sick, or perhaps died from fever or any of the other diseases that follow in the wake of such poor accommodations and such cheap adulterated coarse food. Statistics, which only tell a part of it, show that Canada is up to date when it comes to killing, maiming and crippling men on railroad construction. As a rule the hospitals are slaughter houses, where cheap students practice on wage slaves and though he be full of grit and determined to rough it, he is liable at any moment to be the victim.

But suppose he is a fortunate fellow, and after he has paid his share to his church, his dues to his union, and his political party, and contributed to different athletic associations, which all good Britishers are taught to pride in, also to the sisters of charity and the Salvation Army to assist in bringing out more young fellows full of grit and willing to rough it, and with a time cheque in his pocket for the balance, which any good Christian will only charge 10 per cent. to cash, on some rainy day when he cannot work, he walks to the nearest boom town (it would not do to go on Sunday, as no real or sham estate gentleman would violate the Lord's Day Act), and after buying a shave, a haircut, a haircut, shampoo, bath and sufficient funds to make his appearance such that he can register at a decent hotel where he can be free from vermin for one night, he phones to the real estate man and as they slip the cham-

pagne he purchases a lot and cottage, and on Sunday he calls on the clergy and asks for an introduction to some respectable girl, that he may become a decent married man and have the sympathy of the social reformers—enough! It is about time he was tramping back to the camp.

Come right along, all you working plugs, that are contented with the information furnished you by the masters; take lots of it. The sooner you go against the real thing the better for you and your class.

We all know that the unemployed of England are so numerous and concentrated in such small spaces as to be a source of great danger to the capitalist class, who in defence of their class interest are trying to remove the danger by scattering them over Canada. So come right along, if you're full of grit and not afraid to rough it, "you know."

C. M. O'BRIEN.

### THE MAN WITH THE JOB.

The man with the job is legion. His virtue is caution. He walks softly before the Lord. He has a neat shifty side-step and can dodge the trouble every time. Sometimes he is a bishop and says nothing, in a deep, round voice. Or he is a newspaper and his news is edited from the counting room. He sits in the Senate, and doesn't forget the corporation that put him there. He may be a judge, but he knows the political boss who got him the nomination. He may be called a governor, but his real business is keeping up his fences. He may preach a platitudinous gospel for a while, but he is strenuous in denouncing the Turk or any one else who lives far enough away.—Ex.

# FOOLS RUSH IN WHERE ANGELS FEAR TO TREAD

Whom the Gods Wish to Destroy They First Make Mad, or Incite to Attack Socialism.

Fools have been renowned for many years because of their propensity for rushing into places which angels refused to frequent, but it would seem, since scientific Socialism struck this planet, that people generally reputed to be sane persistently push their noses into the general melee, which ever ranges around that much mooted and much maligned subject. Not infrequently they get their delicate noses damaged, but they are hardy cusses, and like the valiant Don Quixote, it matters not to them whether ignorant bystanders think they are fighting sheep or windmills, they and their faithful Sancho Panzas know better. So there you are; where are you?

A Dr. Schaffle might lament this "dangerous self-deception of attacking mere windmills" and set out in the painstaking manner peculiar to German professors to get a clear conception of Socialism ere attacking it, and then set this conception forth so fairly that his book, "The Quintessence of Socialism," was prohibited circulation for a few days under the Bismarck Exceptional laws, and he is quoted by Comrades even today as a Socialist of great authority. He may publish further, another book, "The Impossibility of Social Democracy," after many more years of study. Or a Bohm Bawerke may turn the might of his giant intellect upon the labor theory of value, and publish massive tomes on "The Close of Marxism." It avails naught. But a Roosevelt, a "Bruce," or a Goldwin Smith can demolish the entire "Marxian system" in a two column editorial, and "all the world wonders."

Nay, that would be heaven, and we might get a certain amount of satisfaction out of fact that their ignorant tirades are clean bills of health, but when a Harry Lauder chimes in with his childish contributory mite, one begins to wonder if Socialism has been placed upon earth by some fiend with malice aforethought, for the express purpose of warning otherwise blameless lives. "Whom the gods would destroy they first make mad" and if they can't make them mad, they incite them to attack Socialism. Lauder, who can doubtless sing a good song, and cause many a merry laugh, has been induced by the Strand Magazine to write his "Reminiscences." He was as a youth a driver in a coal mine. He tells us that there were Socialists in the mine, who believed that the government should own the mines, etc., and he ventures the sage remark that not one of them would in the event of his coming into possession of a coal mine, give it up to the government. No two-column editorials for Harry; no, no ponderous tomes, either. Harry is a humorist and can do it in less. But the cream of the joke does not lie here. Further on Harry tells us that he is digging coal, is married (kind reader, laugh not yet, though 'tis certainly an amusing situation), and is earning eighteen shillings a week; after some time and down he gets an engagement with a concert company at something like two pound (\$10) a week, maybe less, I forget his exact wage; does not matter, anyway. After this tour he comes home with ten pound (\$50), and falling another permanent engagement, goes back to the mine. His "low miners sneer at him, and he consoles himself with this remark (now for the joke): "Never mind, I have more than the whole bunch of you put together." Ye gods, the whole bunch did not have fifty dollars, and yet there were SOME Socialists among them.

In point of humor Harry is some what ahead of Elbert Hubbard. Elbert conjures the wastegale from time to time, in not too lengthy lectures, to be faithful to his employer. His latest entitled "The Chesty Employee," appears in the "Frisco Examiner" for May 13. In it he recognizes that individual-

ism has passed away, and speaking particularly to clerks and salesmen, who by the way are not noted for their "chastity" as employees, he says "To lose your identity in the business is one of the penalties of working for a great institution. Don't protest—it is no new thing—all big concerns are confronted by the same situation—get in line. It is a necessity." Savvy, "Mr. Chesty" clerk, you are not an individual, you are a part of a "great institution" just as much as the "great institution" of the brick walls or the logs, or any other part, and you have about as much individuality. He then shows that individual businesses, which he refers to somewhat contemptuously as "peanut stands," should stay in the country, and asserts that wherever they are they are unreliable anyway, causing "vexatious delays, dire confusion and a great strain on vocabularies." He is highly incensed at the thought that certain salesmen consider "the customers of the house their personal property" and calls such salesmen "two by four men." The idea of a "part" of a "great institution" supposing it had any personal property. Pah! No wonder Elbert gets mad and calls it names.

To the individual who has an idea that he owns a job, I commend the following: "The man who thinks he owns his trade and threatens to walk out and take other employees and customers with him is slated to have his dream come true. The manager gives in—the individual then is sure he is right—the enlarged ego grows, and some day the house simply takes his word for it, and out he goes. The down and outer heads of his mail at the post office and for some weeks embarrasses customers, delays trade, and more or less confuses system, but a month or two smoothes things out, and he is forgotten absolutely. The steamship ploughs right along. The firm's interests are yours; if you think otherwise you are already on the slide."

All of which is so sane and true that it somewhat staggers one to find the continuity of the article broken, and the following statement having no relation to the whole, tacked on to the end:

"The weak point in Marxist Socialism is that it plans to divide benefits, but does not say who shall take care of the deficits. It relieves everybody of the responsibility of failure and defeat. And just remember—according to Marx, in the event of its further development it must have a Socialist result. In the words of Lafargue, 'The collective operation of the means of production must inevitably, necessarily result in collective control of the product of labor, of the things the workers make and wish to enjoy.' Elbert Hubbard, Lauder Roosevelt, Bruce and many other people who have a bone to pick with Socialism, will only get those few words stamped upon their brain it will save the world some ink and themselves some fame. Nor would it be a bad idea for many of our Party members to learn

# WHAT HAVE WORKERS TO DEFEND?

Rejected by Brantford Expositor

Editor Brantford Expositor,—Dear Sir: In your editorial column of Saturday's issue you deal with the resolution passed by Brantford Socialists re the proposed grant of \$400 to the Brant Dragons. You take exception to the statement that the principal function of present day military organizations is to protect and defend the property rights of the capitalist class. In your criticism you make the statements that their function is to protect the property of all classes of citizens in the event of disastrous fire or flood.

In the first place I must say that it looks strange to me to equip a body of men with swords and rifles to fight fire and flood; to equip life-boats, life-boats, and hook and ladder apparatus to more in keeping with their requirements?

In the second place, the working class have no property to protect anyway! You ask: "Who have protected and will in the future protect Canadian soil against foreign invasion?" I would like to ask: "Where is the foreign foe who is thinking of invading Canada?" As you seem to know something about it, perhaps you will enlighten me. What would be the motive which would lead a foreign power to invade Canada, and what would the Socialist working class in that particular country be doing while their masters were busy scaping together an invading force?

Even if we were invaded, what difference would it make to the working class, anyhow that nation's flag floated only over our flagpoles? The working class get a bare living out of the deal, anywhere, no matter whether they be living under the British, French, German, American or any other flag.

But your closing sentence is a gem of the first water. In industrial troubles it seems the military is never called out save by request of the civil authorities, and only then for the protection of life and property. I have dealt with the property question—now for the protection of life. Surely this is the funniest touch of all. I was all ways under the impression that a military force was formed for the purpose of taking life, yet you correct me here. So the rifles, swords and bayonets are to protect life with and not to kill. Thanks for the correction.

readers will have vivid recollections of the Hamilton street car strike of a few years ago. Perhaps that was an occasion when the military protected the life and property of ALL the citizens. Moreover as the civil authorities are (thanks to the apathy of the working class) members of the capitalist class, it is easily seen how they will use their power—"To protect and defend the property rights of the capitalist class."

Those of your readers who are acquainted with modern history will know that the Socialist position is the correct one. The wars of recent date all prove this. The Franco-Prussian war of '71 was inaugurated in preference to having to face a popular uprising against the French empire, and when after the surrender of Paris to the Germans the working class revolted, established the Commune of Paris, the German leaders, on the 25th of April, 1871, very obligingly released some 60,000 French prisoners, and armed them in order that they might help the French rulers in subduing the French working class. This they were successful in doing, but only when upwards of 30,000 of the workers had been massacred, and more than 13,000 imprisoned and transported by the French military organizations.

Those of your readers who are from the old land need not be told of the coal miners of Featherstone, Yorkshire, who were fired upon and killed some few years ago, by order of the civil authorities. In every war of recent years the same story is told. The army is one of the tools of the aristocracy and capitalists in keeping the workers in subjection.

In conclusion, let me say that if the City Council of Brantford are really concerned about the defence of this country, and have \$100 to spare for that purpose, I would suggest that the money could be spent to better advantage than in buying fancy uniforms and tin and brass gear for a cavalry regiment. Spend the money in ammunition and rifles and distribute them amongst the workmen of the city! I'll take one, and the rest of the Socialists round here would, too. All the time keeping in mind the watchword that is inspiring the working class the world over: "Workers of the world, unite! You have nothing to lose but your chains—you have a world to gain!"

WM. DAVENPORT.

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Watch the label on your paper. If this number is on it, your subscription expires the next issue.

SATURDAY, MAY 27TH, 1906. MATERIALISM VERSUS ETHICS.

In another column is published Spencer Percival's letter on "Socialism, Christianity and Other Matters." The infliction of so long a letter and of this editorial upon readers already satiated with the subject, calls for some explanation.

To deal first with Mr. Percival's comments on our former editorial. In the first place we may inform him that he misunderstands us; we have never been subjected to a personal attack from Christians, as our personality, charming as it undoubtedly is, has not yet attracted the attention it merits.

As to what would be Christ's attitude if he came on earth now, it appears to us that, if a correct estimate of his character is to be derived from Biblical accounts, Cotton's Weekly and the Clarion are about the only papers in Canada that would venture to print his candid opinion of modern Christianity.

Further on Mr. Percival produces his Christian in the person of one of our parliamentary representatives. As we do not care to have his personality or that of the others dragged into the controversy without their consent, we have taken the liberty to use the blue pencil.

"Sermon on the Mount," for instance. Finally, while the Party has not yet pronounced itself on this subject, it would appear that the clique is quite a large one. Nor is it necessary for the Party to make any pronouncement on its attitude towards the church, for the church has made its attitude towards the Party clear enough.

Before dealing with those parts of Mr. Percival's letter relating to the question of ethics versus materialism, though we do not care to obtrude our personality into these columns any more than can be helped, we would ask our Christian friends to disabuse their minds of the idea that we are actuated merely by unreasoning hate of religion.

We will admit that in our pro-Socialist days being disgusted at the prevalence of hypocrisy, which we were then unable to account, we were somewhat active in propagating atheism. But a closer acquaintance with Socialist philosophy has shown us that such an attitude is rather the characteristic of bourgeois radicals than of proletarian revolutionists.

One of the factors that lend invincibility to the Socialist movement is that it is in accord with what is termed "human nature" and not contrary to it. Were it contrary to human nature, there would be no course open to us but to attempt to do, as religions have been attempting to do, supposedly at any rate, for thousands of years.

Nevertheless, thanks to the development of capitalism, the improvement of machinery throwing millions out of their accustomed grooves and lowering the level of favored occupations, the shifting of almost entire peoples from continent to continent, the periodically recurring crises with their consequent accentuation of misery and unemployment, the workers are being brought to that state of mind where it needs but the clear exposition of the cause and cure of their ills to enlist them in the ranks of the army of proletarian revolt.

Thus it is not we, but the fact that the social ownership of the means of life is to the material interests of the workers, that places the Socialist movement on a materialist basis. We have no option in the matter. Were we directing our propaganda to the capitalist class, it would truly be necessary to give it an ethical basis, for in an ethical sense alone, if at all, is the social ownership of the means of life, from the capitalist standpoint, the best for the beneficiaries of that form of ownership.

Mr. Percival refers frequently to fundamental Christian principles and their permanency. It is to be admitted that there are certain principles in the teachings accredited to Christ, which exhibit symptoms of permanency, having endured, in theory at any rate, for centuries. Not with any idea of creating doubt on the good that originally those principles, but merely to arrive at some understanding of that which lends them this character of permanency, we would point out that these principles are by no means peculiar to the Christian religion but are largely common to most religions, some of them very much more ancient than Christianity.

The Czar dissolved the Finnish Diet at what his ministers considered an opportune time to inflict a defeat to the Socialists. However, they bobbed up serenely with 84 members instead of 83 as before.

and are largely accepted by those who have no religion, in the theistic sense of the term. There is every reason to believe that they were in actual practice, with and without divine sanction, during the ninety-five thousand odd years of primitive communism; and they have been found in practices within recent times among the scattered survivors of that social order.

It would appear therefore that their permanency is due to the fact that they are a codification of the ideal rules of conduct governing the mutual relations of individuals living together. Being thus parallel to the unwritten and unspoken laws which govern the mutual relations of other animals of gregarious habit, numerous instances of which are cited in Prince Kropotkin's "Mutual Aid." Founders of religions appear to have embodied such of these principles as appressed account to them in their religions, and have accredited them with a divine origin, if from no other motive, in order to make them acceptable to peoples having a reverence for the divine.

Under present social conditions these principles can receive hardly any more than a theoretical acceptance; their practice is largely impracticable. To attempt to inculcate these principles into individuals living in an environment that places a premium upon their infraction is manifestly a hopeless task, and to carry on Socialist propaganda on such lines would mean to indefinitely postpone the realization of our hopes and aims.

It is, however, by no means Utopian to infer that, under the co-operative commonwealth, with the present almost inexorable incentive to money-getting removed, such of these "fundamental principles" as are suited to that social form will govern our mutual relations and gradually will receive wider and wider observance as the evil effects of centuries of class rule are bred out of the race. Man is said to be vile by nature, but that is hardly true. The normal human being finds pleasure in being kind to others, and in a society where we can be kind to one another without penalizing ourselves, it is surely reasonable to suggest that this is the course we should take.

Mr. Percival makes much to do about the phrase "the worker is entitled to all he produces." The phrase is hardly correct even applied to a collectivist society where the workers would be entitled to all they produced. Note the plural, which makes a vast difference. Modern production is a collective process and hardly a worker (he might safely say, none) can lay his hand on anything and say it is his product. By virtue of the collective effort of society wealth will be produced, when produced it will be the collective property of society and will be distributed in accordance with the collective wisdom of society. So much we can say and no more, as it is not for us to dictate what that society shall and shall not do. There is no need to worry about the farmer's rent and improvements. With little effort society can produce enough for all if equitably distributed. To have more than enough would be of advantage to none, where the surplus could not be used for the exploitation of others.

As to the lazy. Many of us hate work because conditions of work are so hateful. In the new order it would be of prime importance to make labor as little irksome as possible. Otherwise, mere laziness is not a crime but a disease or rather a symptom of disease, and would have to be so dealt with.

It is hardly to be hoped that everything will go as merrily as a marriage feast. But the social ownership of the means of life is the inevitable consequence of its present capitalist ownership. The problems that will arise through this change of ownership will have to be met and solved and the collective wisdom of society may safely be relied on to solve them, for it must. Much more might be said but already we feel gully and if we have imposed upon the patience of our readers, an intimation to that effect would be taken in good part.

VANCOUVER FREE SPEECH.

Nothing doing. Comrade English's refusal either to move on or to give his name seems to have confronted the police department with a problem, the solution of which promises to try their phenomenal intellects to the limit. The press informs us that the chief of police does not know whether there is any other legal method of finding out Comrade English's name except by asking him, and without leaving his finding out his name, how can he be served with a summons?

STILL DECLINING.

In France there have been 21 by-elections this year of which the Socialists have won 11, increasing their representation to 98 deputies.

RELIGION AND THE SOCIALIST PARTY.

Dear Comrade Editor:—

Will you kindly allow me to put the following questions to those who favor religion being attacked in the Party press and from the Party platform?

(1) Is the Socialist Party organized to overthrow religion or to overthrow capitalism? Is it the church or capitalist control of the church, religion, or capitalist use of religion, against which we should turn our backs?

(2) Does the pledge, platform or Constitution of the S. P. of C. require the abandonment of religious ideas by those seeking membership therein? If not, then why should we insist that those outside the party should discard theology before we recognize them as brother Socialists?

(3) Does the program of the Socialist Party of Canada or any other Socialist Party in the world, indicate that this organization, when in power, will suppress the churches and dictate to citizens what they shall and shall not believe concerning God, immortality, Christ and matters of similar character? If not, then why drag these questions into propaganda discussions?

(4) Does the Socialist Party hire halls and publish papers in order to afford an opportunity to Christians to preach the gospel of the Nazarene, to free converts to advocate sex reform, to mental healers to teach psychotherapeutics? No. Then why allow an atheistic propaganda to be carried on under our auspices?

(5) Is it not true that many agnostics are anti-socialists and many Christians collectivists? If so does this not demonstrate:

- (a) That making a man an atheist does not make him a Socialist; and (b) That religion can be used as a lever to move people over a way?

(6) Are revolutions made by philosophers or by subject classes fighting for political and economic emancipation? Are the masses moved by ideas or by their material interests? If by the latter, then why not confine ourselves to the economic issue and leave theology to take care of itself? This making of Socialism a universal philosophy and insisting that it be accepted in all its parts is a colossal mistake. Rather should we stick to our platform, which requires merely that the three principles of collective ownership, parliamentary action and the class struggle be accepted, and all excursions into the domains of history, science, religion and ethics should be merely to tap them for arguments in support of our objects and our methods.

The present writer is willing to be convinced that attacks upon religion are necessary for the success of our movement. At present he is persuaded that such attacks do our cause an incalculable amount of harm and until he has reason to think contrarywise, he will oppose the employment of speakers and organizers by the Party who are so lacking in judgment as to provoke the theological prejudices of their audiences.

Fraternally yours, W. W. RESTELLE SHIER, Toronto, Canada.

Answers.

In the first place, anyone writing to the Clarion merely with a view to attacking religion, is not likely to see his attack in print.

Question (1). Answer: Against capitalism and any of its defenders. We don't like nobody as likes Mr. Arris.

(2) Certainly. Why should we? (3) Who dragged them in? (4) An atheistic propaganda would be propaganda aiming to disprove the existence of a God. Not guilty. Also, why allow a Christian propaganda to be carried on under "our" auspices.

(5) Conversely stated: Is it not true that many Christians are anti-Socialists and many agnostics collectivists? If so, does this not demonstrate (a) that making a man a Christian does not make him a Socialist; and (b) that irreligion can be used as a lever to move people over a way. The one proposition no more absurd than the other.

(6) Exactly. Now where are you at? Comrade Shier seems to have assumed that the Clarion and the Party's organizers are anti-Christian. We are not. We are anti-capitalist, and as soon as the church ceases to support capitalism, the wicked Clarion will cease from troubling. We care little what God ye worship, provided ye worship not Mammon.

THE S. P. OF C. BUTTON.

SPC logo and text: Price, each... \$0.20. To Locals five for \$2.00. Apply to your Provincial Secretary.

Socialist Directory

- Every Local of the Socialist Party of Canada should run a card under the head of Locals in each month. Secretaries please note.
DORSETT PROVINCIAL SECRETARY: Every alternate Sunday in Canada.
ALBERTA PROVINCIAL SECRETARY: Every alternate Sunday in Alberta.
BRITISH COLUMBIA PROVINCIAL SECRETARY: Every alternate Sunday in B.C.
ONTARIO PROVINCIAL SECRETARY: Every alternate Sunday in Ontario.
QUEBEC PROVINCIAL SECRETARY: Every alternate Sunday in Quebec.
SASKATCHEWAN PROVINCIAL SECRETARY: Every alternate Sunday in Saskatchewan.
MANITOBA PROVINCIAL SECRETARY: Every alternate Sunday in Manitoba.
NEW BRUNSWICK PROVINCIAL SECRETARY: Every alternate Sunday in New Brunswick.
PELTON PROVINCIAL SECRETARY: Every alternate Sunday in Pelton.
YUKON PROVINCIAL SECRETARY: Every alternate Sunday in Yukon.

Directory of Western Federation of Miners in British Columbia

Table with columns: No., Name, Meeting Night, Pres., Secy., P. O. Box, Add. Lists names like Wm. Davidson, Sandon, Jno. A. McKinnon, Rossland, Thos. J. McKay, Greenwood, Arthur A. Shilland, Sandon.

TYOLAISET CANADASSA. Joe tahdotte jotakin tietoa tyovan puolesta ja sosialismin edistykseksi Canadassa, niin tilaatka kohta. "Tyokansa" No 127, Port Arthur, Ont. Se on Canadassa ainoa Suomen kielen sanomalehti, joka taistelee sinun puolesta. Edistat tyovan luokkaa tilamalla Tyokansa.

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LONDON LETTER

Since the successful May Day demonstration, Socialists in London have taken on a new lease in life and are working with renewed vigor for the attainment of the Co-operative Commonwealth. The fine May weather has been the signal for the "soopbox" and the street corner orator to emerge from the winter's indoor lectures and take up the more difficult task of dealing with indifferent or antagonistic audiences. However nothing daunts the true Comrade in the advocating of the principles of Socialism, and one seldom has to walk very far on Sundays or in the evenings on week days before one will find a crowd gathered listening to some Comrade speaking on Socialism. While Hyde Park is still a popular place for open air meetings, there are many other parks in which just as large and even better meetings are now being held, while the gates to the many large dockyards are also great propaganda spots.

Last Tuesday Mr. J. Pointer, a member of the Patternmakers' Union and of the Independent Labor Party, contested a parliamentary seat at the Attercliffe division of Sheffield, and went out in a four-cornered fight, in which two Conservatives and one Liberal candidate took part. His election to Parliament is a great source of satisfaction to the Labor Party, and a disappointment to the two old parties, who, however, console themselves by saying that they are glad, at least, that Mr. Pointer is an I. L. P. member and not a "dangerous" Social Democrat. Amen!

During the past week some delegates representing a small section of trade unions in Germany were in London on a fraternal visit, and were largely in company with the prominent parliamentary member of the Labor Party during their stay here. The capitalist press stated that the German delegates belonged to the non-Socialistic trade unions in Germany, and I guess the capitalist press told the truth for once.

Samuel Gompers is expected over here next July, and he has promised to stay until September and be present at the Trades Union Congress, which is to be held in Ipswich. The Labor Party M. P.'s are going to entertain Sam with a big swell banquet on his arrival in London and give him the time of his life. It's strange how eagerly the Labor Party snaps up every stray derelict of the labor movement it can find and wines and dines it until its cranium becomes larger than its body.

The tailors in the West End of London went on a strike during the last week, and some 500 of the members of the Tailors' Union who responded to the call have pretty well tied up the smart tailoring establishments of the West End. They are demanding an alteration in the number of hours worked per day, a re-arrangement of payment for overtime, and overtime payment for all bank holidays. On Saturday the Master Tailors' Association, which is negotiating on behalf of the firms concerned, placed before their employees the recommendations that they, the Master Tailors, had agreed upon. The Tailors' Union considered the proposals at a mass meeting and promptly rejected them, which action grieved the Master Tailors sorely. It is expected, however, that some terms will be agreed upon during the coming week, but meanwhile the useless swells and snobs in the West End are much concerned about the strike, not for fear that any of the necessary. With this proposition I agree and possibly because during Christ's sojourn on earth the words are the means for production were not capable of being socially owned and operated accounts for the fact that we have no records of his preaching Socialist economy. I will not presume to say what kind of political economy Christ would teach supposing he took earthly form again, but can we doubt that He who drove the money changers from the temple, who denounced the devourers of widows' houses and the Pharisees of His time, who taught unselfishness and love to our fellow-men, would take the side of the worker against the exploiter of the worker?

The Platform and Constitution of the S. P. of C., page 4, intimates that changes in the methods of production and distribution must be met by changes in the social structure. This is quite reasonable, but if those changes are not made in accordance with the fundamental principles of Christ's teachings, they will inevitably bring disaster to the human race. In the history of mankind we have no record of an ideal human government nor even of a particularly good one for any period. We have now a democratic form of government, in spite of which evils of all kinds exist, which

goes to prove that men are not fit either to govern themselves or others. Why denounce the ruling classes? Who put them where they are? If they are not as good as the people who elected them, whose fault is it? If by the mass of the people are unselfish and charitable, how does it come that they regularly elect to their executive and legislative men of demagogues, demagogues as pirates and colleagues of pirates? Are we not as well governed as we deserve to be; or are we such idiots that we are continually electing men to office of less virtue than ourselves by some excusable ignorance? What is the character of any government but a reflex of the character of the people who elect it and tolerate it. If we people are, in the mass, utterly selfish and anti-Christian in practice, what can we expect but that the executive will be the same. When the Socialists take over the reins of government will their executive heads be more virtuous than the people who put them there, or will they be a reflex of the rest of the human race? If self-interest is to be the mainspring of action (the dominant factor governing men's actions) how can we expect the Socialist regime to be anything but a period of petty tyranny and injustice. There will be a scramble for the posts of honor and for the money job. By what power are you going to transform human nature into the divine? To wit, by scoffing at most things which many people believe contain divine teachings? Are you going to incite ungodliness by trying to destroy men's faith in the greatest exponent of ungodliness the world has known? If you say that under Socialism the temptation to selfishness will be removed by the elimination of the profit system, that is only true of some of the forms of selfishness now manifested; other forms will surely be developed under different conditions.

With the advent of Socialism we shall have shorter work hours, we shall have longer hours for recreation and amusement, what is to prevent selfish men and women from taking their amusement and pleasure at the expense of their fellows whenever possible? If we are to have laws to prevent such abuse of personal liberty, who is to frame and enforce them? The people who want to transgress them or the Divine Law Giver? Are they to be framed on what Christians know as divine laws and teachings? If they are, why should we not pay tribute to the author of those laws and acknowledge Him as our King? If you say that human nature is capable of framing its own laws and enforcing them after its own conception of the fitness of things, then I would say for your answer, read the reports in the newspapers, including Socialist papers of the gross tyranny, spoliation and immorally practiced both within and without the law. Human nature practices and allows such atrocities contrary to Divine teachings. If disobedience to Divine injunctions brings disaster on the race as it always has done in the past, so it will in the future. The forms and manners of the evils may change but others as bad will remain, unless we all strive continually to obey Christ's teachings in every day life.

Human governments having all been failures we need a Divine one, and that we shall get one after a period of great trouble is my firm belief. When the greatest period of trouble the earth has ever known has been endured, according to Bible prophecy, we shall be in a fit frame of mind to welcome the Saviour of the world as our King and obey him. It will hurt the feelings of egoists to be told that we are incapable of governing ourselves or others wisely, but in ages past egoists who misruled would have felt just as had to have been told the same thing. The ancient egoist thought that he knew how people should be governed under conditions then prevailing; the modern egoist thinks today that he is quite capable of framing the code of laws and regulations that will put society in an ideal condition. No doubt in days to come there will be others just as egoistical who will laugh at the efforts and results of the present day dogmatists.

You ask if there are any Christians extant and say that you have never met one. What is a Christian? The dictionary says: "One who professes faith in Christ or his teaching; one who believes in Christ or his teaching." If that definition is correct, then the editor of the Clarion must be both workers may become hungry, but because their own clothing may not have the latest style or fit.

About 2000 members of the Motor Car Drivers' Protection Association are on the verge of striking, owing to

the increased petrol tax caused by Mr. Lloyd George's "great democratic budget." On Thursday morning the motor car drivers in the employ of the Quick Motor Cab Co. came out on strike in consequence of the company demanding that they should pay the extra 1 1/4d. per gallon tax which has been put upon petrol used for commercial purposes. The average consumption of petrol being about five gallons per day, this means that the men will be called upon to pay something like 3s. 9d. a week extra towards building more Dreadnaughts.

The men refused to pay to such an extent out of their already starvation wage and are firm in their refusal to pay the extra 1 1/4d. per gallon on petrol, for, in addition to the estimate of 3s. 9d. per week, they often have to purchase petrol when they run short and this will mean that on a two gallon car they will have to pay the full 3d. per gallon duty as well as a penny per gallon for the emergency, thus bringing the cost up to 8d. per can. Other companies are now on the verge of having their men come out and a general strike of the Motor Car Drivers can be expected any moment. For some time past there has been a strong feeling amongst the Motor Car Drivers in the view of the fact that they only receive one-fourth of the earnings they should be provided with petrol free, and if a general strike takes place demands in this direction will be one of the leading issues. A mass meeting under the auspices of the Motor Car Drivers' Protective Association will be held Monday at midnight, in St. George's Hall, Westminster, to consider the advisability of taking some drastic action at once.

Yours for the Revolt,  
ROBT. E. SCOTT.  
London, May 9th, 1936.

SOCIALISM—CHRISTIAN AND OTHERWISE

(Continued from page three)

There is surely no need to recall all the instances that could be given showing that there are numbers who would rather take what others produce than produce themselves. How, then, can Socialism rest on a foundation so palpably weak as "every worker is entitled to all he produces."

If you give as a reason for Socialism the Christian foundation of love—love to our fellow-men and to God—you are on solid ground. For the sake of those sweated toilers in factory, shop, mine or field we will overthrow the present individualistic system of "a man is entitled to all he can get," by substituting "the workers will produce socially for the common good and the strong shall bear the burdens of the weak."

Some of us are prepared to surrender our farms to the commonwealth, when established, and labor with the rest of mankind for the common good. Some, under present conditions, could sell their farms for sufficient sums to enable them to live lives of ease and comfort and indulge in hobbies longed for but hitherto denied. They are benefactors to their race and entitled to a rest; they have caused not one, but millions of blades of grass to grow where none grew before. These farms will help sustain the workers of the world with comparatively little further work, and on the materialistic economic ground of "a worker is entitled to all he produces," the farmer is entitled to a rent based not on the increased land values, but on his improvements. But the Socialists who take the economic base as the only one, would inconsistently deny him rent or his share of the annual yield, and thus the fabric reared by the Socialist on the "economic base" comes tumbling down because its foundation was rotten.

I may be told by the editor to study some work dealing with rent and interest and retract my fallacies. I may be told that the land cleared and improved by this farmer would not give him a complete living without the rest of society to act as his customers to produce his tools, clothing, etc., therefore he is not entitled to rent; but listen a little further. Farmer A. went on to 200 acres of wild land years ago. He bought it for \$1.00 per acre with his savings as a "wage slave." At the same time had mfwy hrdl mfwy hrd most any other worker could have done the same (and can, perhaps now). He cleared the forest, drained the swamp and fenced the whole. He worked early and late, lived frugally. He did not get all he produced, society got most of it. However, he improved it so that the land will now support about 200 sheep and their 200 lambs. If he gave up 50 of the lambs or sheep to society each year in return for other food and clothing, he would be fully doing his duty to society; what will he do with his other 150 sheep or lambs. They are the product of his years of work. Society wants them too, because it does not get too much mutton. The farmer would like to exchange the other 150 with society, in yearly payments, for an automobile, a new piano, a ticket good for a voyage around the world or as many works of art as he needs. Under the present conditions of "a worker is entitled to a portion of what he produces" he could get some or all these pleasures by selling or renting his farm, but on

the proposed economic basis of "a worker is entitled to all he produces" he would be denied them. The Socialist who loudly proclaims this economic basis would take the rest of the sheep and give him nothing for them. If the economic Socialist says, Oh! yes, we would, he should have those pleasures he has earned and craved, then are they not in principle acknowledging the justice of rent on value of improvement?

Farmer B. took up 200 acres of land about the same time as Farmer A., but he took life more easily and refused to clear land to give society 200 sheep annually. He cleared enough to grow a garden and keep about 15 sheep. On the economic basis of "a worker is entitled to all he produces," his share of the good things of life would be meagre compared with Farmer A.'s share. Are the rich and the poor to be always with us? or are the strong to bear the burdens of the weak?

There are thousands of farmers in Canada like Farmer A.; industrious and frugal, whose improvements will help to sustain society after they are dead and gone, and they will hardly be converted to Socialism by the "economic base," but some at least may be won over by a sense of Christian duty. As for Farmer B., his type are in the minority and they are not all Socialists either; some of them are looking for government favours and are not free and independent in political issues.

I have been asked by a Comrade on Gabriola Island if I would allow myself to be proposed as a member at large of Vancouver Local, S. P. of C. If the Clarion represents the views of the Party, then it would be useless for me to join, even if permitted to do so, as we apparently are not of like opinions.

The Clarion rather pats itself on the back as being a great propagandist paper, and was lately lecturing our Comrades in the United States re their platform and methods, but if I may be allowed to offer an opinion, papers like the "Appeal to Reason" made more Socialists than the Clarion, probably ever will. I notice that Socialist workers still continue to distribute the "Appeal" in addition too or in preference to the Clarion. In the issue of May 15th, the Clarion asks about that bunch of 2,000 at Winnipeg who voted the Socialist ticket, and says it's about time they woke up and sent in some subscriptions. If those 2,000 were converted by the Clarion, it is very cruel of them not to try and spread the Clarion's gospel: either they do not take much stock in the Clarion, or they are too selfish to exert themselves. Which is it?

In conclusion, I would say many of us do not want the Clarion to try to conciliate the Christians by pandering to their prejudices. We only want fair play. If the Party is to be a Party of agitators, then go ahead and pandering to the prejudices of those people. If the Party is to consist of all shades of religious beliefs and unbelief, then kindly oblige by refraining from writings offensive to a section of the Party. The Party as yet has not pronounced on this question, perhaps it never will. Is it in conformity with the spirit of Democracy for a clique to dictate the policy of the Party on such an important matter?

Yours for the common weal,  
SPENCER PERCIVAL.

FOOLS RUSH IN WHERE ANGELS FEAR TO TREAD

(Continued from Page 1)

That little sentence and understand its meaning. We would then not only be free from Hubbard's and Lauder's stupid blunders, but from considerable Christian Socialism, evolutionary Socialism, practical Socialism, broad-minded Socialism, and other like examples of well meaning ignorance. They would then know that they could with equal justice apply all these adjectives to astronomy or mathematics, provided they were willing to be considered unfit to talk upon them. And Hubbard would know that Marxian Socialism does not plan anything, any more than algebra does. He and others would know that the utopian speculations of pre-Marxian bourgeois philosophers, although they were called Socialists, have nothing to do with Marxism, any more than Darwin's hypothesis of the origin of man through stretching of his neck through continually stretching it, or the serpent in its long body from squeezing through narrow places, has to do with Darwin's theory of biological evolution. The sins of the fathers are visited upon the children not to satisfy the whim of an angry deity, but because of certain physiological laws; a system of thought (therefore, having no congenital connections with preceding systems, must be held not guilty of the errors found in them, however much it may be indebted to those systems for the basic principles of its own.

JOHN HARRINGTON.

SOCIALISM UP-TO-DATE.

"I don't object to the King. King Edward VII is a very good worker in the State, and probably the first thing Socialists would do would be to raise his salary."—Rev. R. J. Campbell.

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-widening 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 culminating 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 securing 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.

"The Library Of Original Sources"

(In the Original Documents—Translated) sweeps away the bigotry and superstition that has accumulated around Religion, Government, Law, Social Science, etc.—brings to light the naked truth and shows why Socialism is coming. The "Documents" cover as well the entire field of thought.

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VICTOR L. BERGER: "Of great value to Socialist students—a treasure mine of information."
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SEYMOUR STEDMAN: "It stands like a pyramid in a desert."

Not for "Scholars" but for Thinkers

The letters, the "producers" who are beginning to be disappointed and tired for themselves. MAIL THIS TODAY

University Research Extension, Milwaukee, Wis. GENTLEMEN:—Please send review articles by Simons and Berger and tell me how I can get the Documents and a 20 year membership on a co-operative basis. No obligation involved by this request.

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