

Vancouver, British Columbia, Saturday, October 23, 1909. Subscription Price \$1.00

THE WORKER'S OPTION

Fellow Workers:

Pretty soon you will be called upon to decide an important question concerning yourselves and your class. The question itself is, whether you are satisfied with this present system under which the workers exist to-day. Are you content with living in the poorest excuse for a house while at the same time you are building fine palaces for an idle class? Are you content with the cheapest kind of shabby clothing for yourselves while at the same time you are wearing the finest worsteds and making all the finest fabrics there are in the world today? And above all, are you content to see the pinched and woe-faces of your wife and children, when your masters, who by virtue of owning the machinery and tools of production by which you live, can deny you the opportunity to provide the means of subsistence for yourself and family?

If the reader of this manifesto is contented with the present conditions, I would ask him not to read any further. If on the other hand he should happen to be discontented, and is a wage worker, I would like to impress upon him, that he is a member of the only useful class in society to-day; that it is the only necessary class; that it would be utterly impossible for any progress to be made without this same class; that by their labor alone they keep this world progressing.

If you are convinced that the workers are the most useful class, does it not strike you as funny, that this class is the one that bears all the hardships, deprivations, and sufferings that exist with the system we are living under? Would it not be more logical for the idle class to inherit this suffering, and let the workers who produce all have the benefit? Can't you see the cause of the workers having to suffer, is that they are not the owners of the tools whereby they get their living, and that such being the case, they are forced to cringe and crawl to the owners of these machines, and accept their terms, before being allowed to use the machines?

You workers beg to be allowed to use the machines you made, but were robbed of, so as to be able to live. "You workers are not masters of your own lives," you are the under dogs. This idle class have you in their power. You leave it for them to dictate whether you shall be allowed to get your own living. You leave it for them to say whether your children shall go to school hungry, and poorly dressed. You leave everything to them and they turn round and insult you by calling you the "low set," the "working class."

Now a great lot of you will become discouraged, look around vainly, and say, "Well what can I do, I can't help it." What an admission to make, that you can't help being robbed. Stand up, take a glance around you, is there no remedy for this evil; is there no way by which you can free yourselves from such a form of slavery with all its attendant miseries, is there no way by which the workers, instead of depending on this idle class, can depend upon themselves.

Stop and think, there is a way to free yourselves, if you toilers would just take time to find out where your interest lies, and make right straight for that point. Your power to shake this idle class from your backs, lies in your intelligent use of the ballot box, to understand correctly where your interest lies, and vote for. The party you see are out to further your interests, by the total abolition of this capitalist system. Don't be bluffed into taking anybody's word for granted, think for yourself first, and then see that you vote for yourself. Your ballot is a strong and heavy club, and by voting the Liberal or Conservative ticket, you hand that club over to your masters saying, "Please smash me over the head with that," and they smash you alright. Now the time is here for you to use this club, and say whether you want to be hit on the head again, or whether you are going to do the hitting. You have to decide which way you will vote, you want either a continuance of this murderous wage system or something better.

In the field there will be, by name, three political parties, but when we take into consideration that two out of the three represent the same thing, namely, the idle class, that narrows the number down to two for you to choose from. Despite their representations, they cannot all be running for the working class. The workers' interests being identical with each other, there is no need for these three parties, one party is capable of doing all the legislating that the workers need. So while you are looking around for a party to pin faith in, you will discover that there is one party that is a working class organization from beginning to end, and that is the Socialist Party. You can depend on any candidate running with the endorsement of the Socialists to put your claims to the front, and fight for the emancipation of the workers. He is pledged to fight for the abolition of wage slavery, and so will be the means of the workers owning the necessary implements by which they get their living and obtaining the full product of their labor.

It is the opinion of some of the workers that they are wasting their vote when they vote the Socialist ticket, they forget that it is better to vote for what they want and not get it, than it is to vote for what they do not want and get it. When you vote the capitalist ticket (Tory or Grid) you are then destroying the power of your vote, as you are then voting against yourselves. These two parties stand for the robbery of the workers, they are run in the interests of the capitalist class; by giving them your vote you help to strengthen and perpetuate the rule of your enemies so that they can continue to rob you. All this proves that to save your vote you have got to vote the Socialist ticket; even though it does not win, you strengthen and build up a party that is destined to emancipate you from the chains that bind you.

Socialism is not a far off dream. If you have that erroneous notion in your head the sooner you get it out the better. Socialism is the next step. This is demonstrated by the great and constant increase in the Socialist vote all over the civilized world.

Again I repeat, vote for yourself at the next elections.
 A. W. BAKER.

HAYWOOD ON THE STUMP.

Haywood's lecture on the class struggle was very interesting and instructive. Like most of our cousin comrades, he confuses the struggle between the buyers and sellers of commodities with the class struggle—the struggle between masters and slaves for ownership of the means of wealth production.

Being one of the foremost spokesmen of the Western Federation of Miners, enables him to relate its thrilling history up to the time of the famous trial at Boise, Idaho, as no one else could do. His description of the hazardous nature of mining generally, increased many fold by the fact that the mines are operated for profit, showing the important part that miners perform in making civilization possible, and the poor remuneration and consideration that they received, ought to make every miner who was not enraptured with the eds fighting for freedom blush with shame.

Lead mining is worst of all. The miners were usually carbonate. The miner becomes lead poisoned, and those suffering from lead poison suffer tortures untold. Their limbs become twisted out of human semblance. They lose the sense of taste, of smell, of hearing, and very often the sense of sight. The hair falls out. The gums draw away from the teeth. The teeth fall out. Six or eight years around a lead mine or smelter and the victim is ready for the capitalist scrap heap. You wage slaves should know what that is, for most of you are going there. It is the place where they cast old people and young people made old by having most of their red blood squeezed out in industrial pursuits, and those that are maimed, winged and crippled.

But Bill did not confine himself to mines. Said he, the class struggle is

as broad as capitalism and must last as long as one class eats from the sweat of the faces of another class. He told of the horrible conditions he had witnessed among the factory and farm workers of the New England and Southern States. Said Bill: I would rather be a lead miner, and would rather be a chattel slave than either. On the auction block I would be a valuable piece of property. My master would have a property interest in me just as he now has in his horses and cattle. Note, said he, how well and regularly the horses are groomed, and fed. How clean the stables are. The sanitary conditions are up to date. They even retail their identity. They call the horse Jim and the mule Charlie, but the wage slaves are number 149, 311, etc. In obedience to the call of the whistle, they check or punch their number as they go on or come off shift. Said he: It is amusing to hear your people on this side of the line say "Britons never shall be slaves." Why, you surrender all you produce to your masters, and according to their figures they keep 83 per cent, and give you 17. So at best you are 83 per cent slave. The 17 per cent freedom is in your feet, and with your free feet you take your slave carcass to look for a master.

In one of the early conflicts between the miners and the operators, it somehow happened that the governor was a union man. He refused to call the soldiers against the miners. The sheriff organized and armed a mob of six hundred little business men, professional men, bank clerks, etc. They started to march up the hill where the miners were barricaded in the union hall. Then the governor called the troops and placed them between the opposing parties, and the sheriff and his brave mob marched down the hill. The miners won a victory; but the mine operators were treacherous. In the next conflict the governor was

a pink and white Republican. The same troops were now used against the miners. The operators won a victory.

Then he told of the many times the miners had to go up against the troops. You in this country are fast coming to the same thing. Already where your industries are highly developed, the workers have had to face the troops, and the Rocky Mountain rangers and the Alberta rangers are not being organized for nothing. The modern Lee-Enfield rifle was not made to dig potatoes with, as you may some day discover, when a bullet is plowing a furrow through your liver. Police and soldiers are pimples, and detectives and politicians are boils on the body social which can be eradicated only by a strong dose of Socialism. We Socialists mean to transform the government from political junk shops to industrial work shops.

While on trial for our lives as the result of the most cowardly, treacherous plot, we appealed to all the courts of the nation, but all were preparing to hang us without trial. Then we appealed to the last but all powerful court, the working class. To you we owe our lives, for which I thank you from the bottom of my heart. But you can do for your slaves what you have already done for us, and I appeal to you to beatify yourselves; organize and educate that you may free yourselves from the rule of capital.

He addressed ten meetings in Alberta. It was in the busy time of the big harvest, otherwise we would have given him fifty meetings. I fixed dates for him at Saskatoon, Regina, Moose Jaw, Brandon, then Winnipeg. Then he goes to Fort William, Port Arthur, Cobalt and such other dates as he can get in Ontario and Quebec. Then to the strike zone in the Maritime Provinces. His lecture is good propaganda and those who arrange meetings will not rue it.

C. M. O'BRIEN.

JOTTINGS BY THE WAY

Barcelona.
 The meagre reports which reach the outside world through the capitalist press indicate that the revolution in Spain is proceeding very merrily and along class-conscious lines. A little heaven leaves the whole bread, and good class-conscious proletarians will now find a grand field for their efforts.

The papers report that the lives of the children of Alfonso and others were threatened in the event of Ferrer being executed. This of course is to be greatly deplored, but is it not owing to Christian influence? Who said "The sins of the fathers shall be visited upon the children?" Amen.
 Newcastle.

Mr. Lloyd-George is treading upon very dangerous ground. Surely he will lose his job. He asks, "Who made 10,000 people owners of the soil, and the rest of us trespassers upon the land?" When he appreciates the answer to this question he will have no need to hesitate in answering the following: "Who made hundreds owners of the machines, the mills, the mines, and all means of life preservation, while millions are trespassers thereat and are forbidden access thereto?"
 Vancouver.

Mr. Oliver is now leader of the Liberals of British Columbia. By his deeds shall ye know him. In the session of 1905 he voted in the House against: (1) The eight hour law for smelter workers. (2) The eight hour law in coal mines (bank to bank). (3) He opposed the amendment to the Workmen's Compensation Act.

This year's work is typical of his entire career and truly defines what a worker can expect from Liberalism.

Local Option.
 It is the question of the hour and has for ever so been and as far as we can see will be. It simply amounts to this. Shall I have a beer, or shall I not? Shakespeare would say as he stood outside the saloon, "To be or not to be, that's the question." Why should the deeds of our private lives be dragged into the debating halls and on to the public platform as "The burning question of the hour." If the spirit's answer properly reasoned, they

should not burn, at least not for an hour.

Will Crooks.
 "Whenever I meet a Canadian in England, I shall feel it my duty to stand him a dinner." Oh, rash promise. When he gets home he will be surprised at the immensity of the Canadian population in England (that is if we rightly judge the Cockney). Besides why not stand a few dinners to Canadians in Canada. We feel sure they would appreciate the attention. A bird in the hand is worth two in the bush. There is something in that promise that savors of the promises for the next life. Will you have it now or will you wait till you get it?
 Ottawa.

The Canadian Federation of Labor wishes to have a tax placed upon foreign laborers. Supposing you don't have a job, would you have to pay the tax? The only redeeming feature about this proposition is that it would not keep capital from coming to the country.
 F. M. T.

ATTENTION.

All members of Locals Vancouver No. 1 and No. 45 are urged to be on hand to consider the nomination of candidates and appointment of campaign committee, at the next business meeting Tuesday, October 26th.

B. C. ELECTIONS SPRUNG.

November the 25th, say McBride and Mann. Nominations October 31th. Are you fellows ready? If not get busy. What about that campaign Clarion? Come on in, Grubble, the water's getting warm.

"Owing to the Budget" the Duke of Buccleuch has reduced the wages of the old men on his estate from 14s. to 7s. 6d. per week, and driven them to secure a Government old-age pension of 5s. per week. The Duke will thus benefit to the extent 1s. 6d. per week per man, and the old fellows will be 1s. 6d. per week the loser. Evidently the mean old customer considers that 14s. per week is too much for a workman to handle. He ought to fry it.—Leigh Chronicle.

TIME FOR A CHANGE

One of the most vital questions of the day, one that is occupying the serious attention of Socialists, is, as to whether the awakening of the proletariat is keeping pace with the growth of capitalism, not to mention whether it is really making any gains. It is patent to the observing that after all these years of inflections by such fancy named bodies as the Scouts, Clarionettes, Laborites (dependent and independent), Fabians, Labor Churches and nauseam, that these organizations have made no real progress towards setting the worker to desire anything higher than the same old "half-loaf" measures that have been continually agitated since time immemorial. Now the idea is suddenly becoming crystallized that a propaganda without organization and steadfast aims is about as useful to the worker as strawberry plants would be to a settler in Labrador. Nay, such methods are even more useless and it is to be hoped that the near future will see the complete disappearance of nondescript bodies which sacrifice honor and principle to suit the taste of persons who do not wish to have their names associated with working class organizations which announce their aims and objects in bold, fearless terms.

It is very evident that the workers have no time to lose in this matter, as the growth of modern industry is going on by leaps and bounds the world over. In Great Britain this development affords an interesting study as the change from the old to the new seems to often take place in a day and the little concerns of the middle class fall by the score before the grim onslaught of organized capital. In the mercantile line the department store in the large cities is rapidly concentrating the retail trade in fewer and fewer hands, while in the smaller towns and villages the "octopus," the "branch store" is relegating the small trader to the cross-roads and back settlements. Added to this is the gigantic growth of co-operative ventures which cause more weeping and wailing to the petty merchant than even the larger private concerns do, and is driving him to a timely and unwelcome end.

With the railways and other means of transportation the same development is taking place, and while at first glance these utilities may seem to be separate and distinct concerns, competing with one another, yet it needs but a glance at the tariff rates of supposedly competing lines to prove to the investigator that competition is dead. Another significant fact is the numerous repetitions of the names of the same directors in the various transportation companies, and after scanning all the lists, one comes to the conclusion that a score of men do most of the directing of all the railways and many of the steamship lines in the British Isles.

Agricultural pursuits are undergoing a rapid and wonderful transformation, and the old one-horse plough and other farming implements are giving place to steam-driven affairs, which first made their appearance in the Western land. In a few years the farm laborer with his scythe will be a thing of the past and the young Britisher will only see the old farming implements in the museums along with the spinning wheel and the bootjack.

In the manufacturing line, however, the greatest threats of modernism have taken place, for here capital is not only national but international, and that with a vengeance. Gigantic concerns with factories in every large country seem to be the order of the day and there are a number of large concerns who not only control the entire output of certain commodities in Great Britain, but throughout the world. Manufacturers have joined hands as no body of men have ever done before and the result is that many industries are internationally unified. With up-to-date methods, machinery appliances and buildings, the master class is slowly becoming solidly entrenched, and with the world's workers, not half organized on the industrial field and only partially along political lines, it looks as if some rapid awakening must take place

in order to even keep pace with combined capital.

As far as Britain is concerned, pure and simple trades unionism is powerless and impotent, and it seems to now partake solely of a fraternal nature to add the out-of-work, relieve the sick and bury the dead, and, as such, the ruling class gladly permit its existence and put up with petty industrial disputes, for it relieves them of a great deal of annoyance and much trouble.

The palliatives advocated by reform parties seem to all work for the good of the capitalists. They help keep down popular discontent and furnish soft jobs for a few misleaders. But it is just this which indicates that all the noise and clamor that has been made in the past few years about the workers coming to their own has been just so much tooting of tin horns and that the time has now arrived for the workers to get 'wan to business and organize and educate along class lines or else take an even larger and more bitter dose than the present one of unemployment, starvation wages and misery.

In Britain the work of the "pink tea agitator" and the "geordie party propagandist" has had a most harmful effect which can only be overcome by work and education of the hardest kind. It is not too late yet to begin anew. Meanwhile, the ones that have been duped will do well to start at once and repudiate the reformers forever.

Yours for the revolt,
 ROBT. B. SCOTT.
 Glasgow, Oct. 2, 1909.

KARL MARX ON EXPLOITATION OF CONSUMERS.

(2) The Evidence of the First Volume of "Capital."

We have seen in the foregoing chapter that the laborer in his role as a consumer may be exploited over and above his exploitation in the sphere of production by changes in the value or in the price of commodities, so long as the value and the price of his own commodity labor-power remain the same. Still more so, of course, if the value of labor-power is at the same time reduced.

A change in the value of a certain commodity means that more or less social labor has been materialized in it. Such a change will raise or lower the value of the individual commodity as well as of the total quantity of commodities produced by definite quantity of labor. If more labor is materialized in the individual commodity, then the same use-value has more exchange-value. If less labor is materialized in the individual commodity, then the same use-value has less exchange-value. It commodities are sold at their value, then, in the first case, the same amount of wages will buy less of the same kind of commodities. This is a reduction of the purchasing power of wages and signifies an additional exploitation of the laborer, so long as the rate of exploitation, or the proportion between necessary and surplus labor, remains the same or is changed at the expense of the necessary labor. For in that case the laborer is exploited in production at the same rate or at a higher rate; the rate of surplus value for the capitalist remains the same or increases; and the loss in purchasing power is thrown not upon the shoulders of the exploiting capitalist, but upon those of the exploited laborer in his role as a consumer, who has to bear this loss in addition to the robbery in production. Of course, members of other classes than the working class also bear such losses as consumers. But the laborer feels this loss more keenly than others, because his wages tend towards a minimum and leave but little room for any compensation through a gain in productivity, even if we do not remember that such a gain is generally due to a more intensified exploitation of his labor power in production, which is not nearly compensated by any gain in the sphere of consumption. In the one case, he has to work much harder in production than his compensation in the sphere of consumption can

(Continued on Page 4)

The Western Clarion

Published every Saturday by the Socialist Party of Canada, at the Office of the Western Clarion, 215 Hastings Street, Vancouver, B. C.

Subscription: \$1.00 Per Year, 50 cents for Six Months, 25 cents for Three Months.

Send 5 or more copies, for a total of not less than \$1.00, at the rate of one cent per copy per issue.

When making remittance by check or money order, please add. Address all communications and make all money orders payable to the Editor.

THE WESTERN CLARION, Vancouver, B. C. Box 838.



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

551 SATURDAY, OCTOBER 16th, 1909.

WHOM THE GODS WOULD DESTROY.

It is particularly fortunate for the ruled, as a class, though sometimes rough on individuals, that the ruling class can generally be depended on to do the wrong thing at the right time, which is not so difficult for them either as their whole history is a succession of blunders.

The murder of Professor Ferrer is a case in point. Spain's rulers could hardly have chosen a worse time for his assassination, or have made a worse choice of a victim. For, of all their enemies, Ferrer was the most widely known and respected, even by respectable people, and further, known as an advocate of methods the very reverse of those with which he was charged. So that the degeneration of the execution into mere assassination was altogether too much to be wished.

Aid for a revolution Spain seems rotten ripe. The Spanish monarchial government is dominated by foreign capital and by the church. The native Spanish bourgeoisie naturally find this state of affairs little to their liking, and consequently we find them in the "liberal" and "progressive" ranks, struggling for "liberty"—that is, liberty to rob their own working class themselves, and freedom from the competition of the church. For, in Spain, the church is an industrial as well as a mendicant institution. Its monasteries and nunneries are veritable hives of industry, and petty, producing commodities in this world and paying wages in the next. Against such competition "legitimate" industrial establishments cannot hope to compete.

Consequently the church is little loved by the Spanish "liberal and progressive" bourgeoisie. The strained relations thus prevailing between the "people" and the "Crown" were stretched to the breaking point, by the outbreak of the Moroccan war, undertaken in the attempt to "protect" a foreign syndicate in the enjoyment of its proprietary rights in a mining concession. The necessity for the overthrow of the monarchial clique became very apparent to all freedom-loving liberal Spanish capitalists and prospective capitalists. But the possibility of such a revolution, is altogether another matter. To accomplish it, the help of the workers is absolutely essential, and there's the rub. Not that to inflame the workers against the Monarchy and the Church would not be an easy matter. To start them is easy, but where will they stop? Even in the past, workers, after having been allowed to aid the sacred cause of liberty by raising a new class to power, have ungratefully, sought their victory by attempting to attain rights and privileges for themselves, and have only been put back in their proper place with no little trouble. In these degenerate days they evince a regrettable marked hankering for the earth itself, and, once roused to revolutionary effort, what forces are available to check them when they have gone far enough? Truly the Spanish bourgeoisie is in a sorry plight. To endure the monarchy longer is impossible. To revolt seems dubious.

Ferrer's assassination can only secondarily be laid at the door of the Church. Primarily it is the work of the Church. Previous to his day, "education" was in the hands of the Church, and the Church made the best possible use of it—for the Church. Ferrer founded modern non-clerical schools, and naturally incurred the hatred of the Church. Well, the Church has had its vengeance, but, as in the past, its vengeance has defeated its purpose. Ferrer's death will do more for anti-clericalism than his whole life has, and brings us a step nearer the time when the power of the oppressor to crucify its victims will be broken, whether that oppressor crucify in the name of Christ or of Capital.

LET CLASS HATRED FLOURISH

Moralizing, pugilistic, spectacular proletarians and "other" benches of Capital frequently arise to deplore and denounce "that foul thing, class hatred." They may well do so, for it bodes no good to capitalists. They, of course, from class hatred are entirely free. Mark how they love us, fellow slaves, and turn from your wickedness. Have they not deluged us with tokens of their goodwill? Of a certitude they do not get their hirelings to bludgeon and butcher and jail and hang our best and truest, it is but for our own good and out of surpassing love for us. And yet class hatred is spreading. How strange!

Proletarians, heed not their smooth-tongued hirelings who exhort you to love your neighbor; the capitalist is no neighbor of ours anyway—he is our foe. Nor heed ye the sentimentalists in your ranks who expatiate on the beauties of brotherly love. Let your hate run free, for here is an object for hate and despair.

It may be said that according to our own determinist philosophy it is illogical for us to hate the master class, but, in the light of that very philosophy, it is perfectly natural that we should. They may be automata, compelled by their environment to do as they do and able to do not otherwise; yet we also are automata and able to do no otherwise than to hate them.

And indeed, need not our bourgeois masters the most hateful and despicable we slaves have ever had? To all the vice of their fore-runners have they not added one peculiarly their own—that of hypocrisy? The virtue of the wives and daughters of the serf and the chattel slave was at least lawfully and openly at the disposal of the liege lord and the slave-owner. Our parasitical masters, however, have made such "revolting" practices unlawful, while they keep an army of procurers to pander to their lusts. Those held their slaves in subjection frankly by the sword; these, towards to the core, have to depend on treachery and guile. These ruled and ruled, and made no bones about it. Our masters, such the widow's mite and plausibly thank Providence for their successes; grab the blood and sweat of mere babes into fat dividends, and then publicly applaud themselves for their benevolence in finding them work; garner with one hand, in secret, the rents of prostitution, then flauntingly finance anti-vice crusades; drive girls through destitution to shame, and then glorify themselves in founding institutions for redeeming "the fallen"; brutalize through poverty their own race; and yet proclaim to the ends of the earth their mission as the civilizers and uplifters of the backward people.

Uniting ardent cowardice to unbridled arrogance, cunning knavery to ruthless brutality, unctuous hypocrisy to base debauchery, how could any manhood do aught else but hate them? Let class hatred flourish, until it destroys classes from off the face of the earth. Then, when we are brothers, will be time enough to think of brotherly love.

San Francisco Comrades rise to repudiate the efforts of the "Boasting Club" on their behalf, as republished in the Clarion. Which seems to us to be somewhat unnecessary, as the document was on the face of a slit, and not a badly concealed slit either, but we presume that this is one of the penalties of the lack of a saving sense of humor. A few more such slits would not be altogether untimely across the line in many places. The San Francisco Comrades, however, insist that the cap does not fit them and forward their Platform as proof. It is worthy of publication, even though its authors seem to be suffering from the double-barrelled movement malady, now so common.

Socialist Party Platform of San Francisco.

Election, Tuesday, November 2, 1909.

1. The Socialist Party of San Francisco in convention assembled reaffirms its adherence to the principles of International Socialism.

2. The Socialist Party, as the political expression of the class-conscious working class, demands that the workers, the producers of all wealth, shall receive the full social value of their product. With this end in view, we demand that the working class, as the essential class in society, shall seize and control the powers of government, and shall use these powers for the purpose of enforcing and defending their ownership and operation of the means of production.

3. The Socialist Party is the only party able or willing to make plain the cause and the cure of the great problems of today, including the problem of the unemployed. So long as there is industrial competition, so long as there is a struggle for profit, so long as one class owns what the other class produces, there will be rivalry, industrial prostration, and the tramping armies of the unemployed. To abolish unemployment, we must abolish capitalism; we must organize the workers as a class. To organize the workers into a solid political and industrial phalanx—the fundamental antagonism between the exploiters and the producers must be emphasized wherever the workers in the shop and at the ballot box.

4. The Socialist Party realizes that, while the aim of the workers is to capture the state and national powers of government, we are forced by the form of the industrial and political institutions of today to acquire control of the municipal government in order to aid the workers in their struggle with the capitalist owners of the means of wealth. We therefore pledge our candidates to administer the powers of the municipal government of San Francisco in such a manner as to strengthen the working class in this city in all its efforts to organize for the final emancipation of labor from wage slavery.

5. We declare that the only political issues of importance to the workers are class issues, and that all the other parties in this campaign, in order to prevent the workers from lining up as a class, are aiming to center attention upon issues that do not affect the labor or social question.

6. The Socialist Party recognizes that an organized working class is essential to the progress of the human race. Hence our party calls upon all the workers to organize, the unskilled as well as the skilled. Understanding the trend of capitalist development, the Socialist Party of San Francisco realizes that, to cope with the powerful capitalist class and resist the encroachments of the greedy exploiters, an industrial form of labor union is essential.

7. The Socialist Party, the world over, represents the interests of the toiling masses. Wherever men and women are organizing to abolish poverty and misery, wherever they are standing in stalwart defiance to militarism and all the kindred horrors of capitalist despotism, wherever labor is on the march to emancipation, the Socialist Party is found in the vanguard of over ten million, solidly arrayed around the banner that proclaims the slogan of International Socialism, "Workers of the world, unite."

As Dietzen says, "nothing is absolute. An error is Internationalist in truth in its turn is recognized with error." These were the thoughts conjured up in my mind, when I read the article "Something is holding us back."

Now far be it from me to attempt to belittle those self-sacrificing comrades who have devoted the best years of their lives to propaganda, and who repeat more kicks than to hence in so doing. But, even the very fact that these men have so done, must, in the nature of things, have had its effect shaping their outlook, speech and philosophy, and must have somewhat made them abnormal. There is no doubt that no party can thrive unless its members are allowed a certain amount of latitude in criticism, always granting that that criticism is well meant, and candid.

Now it appears to me certain of our speakers are somewhat dogmatic. I do not think when Marx wrote his chief works he expected exponents of the philosophy to make them an end, but simply as a means toward an end. What I mean to say is this; when a child is first taught to read, the teacher does not put a newspaper or other such ponderous matter for its undeveloped mind, but starts with teaching in its most simplified form.

Now certain of the comrades having been a long time in the movement and most of toiling progress among their Socialist colleagues, have unconsciously developed a manner and terminology peculiar to themselves and although they are not aware of it, their language and illustrations to the fellow who has had to spend nineteenth of his waking hours in a struggle to keep his stomach from hitting his back, is to say the least somewhat incomprehensible.

For instance, a certain speaker recently in holding forth stated, the Socialist philosophy was based on the following nine phases: (Materialistic conception of history) (Theory of value and surplus value) (Class struggle) (Concentration of wealth) (Disappearance of middle class) (Increasing misery of working class) (Necessity of Political action) (Overproduction theory of panics) and (Social Revolution). Accompanying this with a digital performance that reminded one of the mental tortures of the first primer scholar.

Just put yourself in the place of the poor wage-slave a week or two previously blown in from the logging camp, mine or prairie, and, it is well-known that Vancouver absorbs most of its population from the latter, whose literary education has in the majority of instances, ceased with the third or fourth standard. Just fancy his mental perplexity when he is assailed with such a string of verbosity, Why! It's enough to make his head swim! "Materialistic Conception of History!" You might as well hit him on the head with a Greek grammar.

I do not wish to assume an air of infallibility myself, but, if the speaker would take one of the Items mentioned, say, "Economic Determinism," and, if possible deal with something as near as possible in the public gaze at the present time, showing the economic forces at work counselling the different ways to adopt the course they are pursuing, and that at the back of was material interests, showing that whenever they liked or not, whenever the flying machine became a more economic form of transportation, than that in vogue at the present time, society would be compelled to adopt it. Or, better still, as seventy-five per cent. of the audience are "Old Countrymen" take the Englishman and show him why he is the butt for so much derision, viz. because he is a less exploitable quantity than the other classes of immigrants and why so. Capitalism by compelling him to live in towns, breathe bad air, eat poor, unwholesome adulterated food, etc., had so reduced his physique that on an average, as compared to the Swede or Hoosier, he is a veritable pigmy. Further, that England being an island is of necessity insular, and will somewhat thwart a man who has no broader environment.

Now certain of the comrades having been a long time in the movement and most of toiling progress among their Socialist colleagues, have unconsciously developed a manner and terminology peculiar to themselves and although they are not aware of it, their language and illustrations to the fellow who has had to spend nineteenth of his waking hours in a struggle to keep his stomach from hitting his back, is to say the least somewhat incomprehensible.

For instance, a certain speaker recently in holding forth stated, the Socialist philosophy was based on the following nine phases: (Materialistic conception of history) (Theory of value and surplus value) (Class struggle) (Concentration of wealth) (Disappearance of middle class) (Increasing misery of working class) (Necessity of Political action) (Overproduction theory of panics) and (Social Revolution). Accompanying this with a digital performance that reminded one of the mental tortures of the first primer scholar.

Just put yourself in the place of the poor wage-slave a week or two previously blown in from the logging camp, mine or prairie, and, it is well-known that Vancouver absorbs most of its population from the latter, whose literary education has in the majority of instances, ceased with the third or fourth standard. Just fancy his mental perplexity when he is assailed with such a string of verbosity, Why! It's enough to make his head swim! "Materialistic Conception of History!" You might as well hit him on the head with a Greek grammar.

I do not wish to assume an air of infallibility myself, but, if the speaker would take one of the Items mentioned, say, "Economic Determinism," and, if possible deal with something as near as possible in the public gaze at the present time, showing the economic forces at work counselling the different ways to adopt the course they are pursuing, and that at the back of was material interests, showing that whenever they liked or not, whenever the flying machine became a more economic form of transportation, than that in vogue at the present time, society would be compelled to adopt it. Or, better still, as seventy-five per cent. of the audience are "Old Countrymen" take the Englishman and show him why he is the butt for so much derision, viz. because he is a less exploitable quantity than the other classes of immigrants and why so. Capitalism by compelling him to live in towns, breathe bad air, eat poor, unwholesome adulterated food, etc., had so reduced his physique that on an average, as compared to the Swede or Hoosier, he is a veritable pigmy. Further, that England being an island is of necessity insular, and will somewhat thwart a man who has no broader environment.

Now certain of the comrades having been a long time in the movement and most of toiling progress among their Socialist colleagues, have unconsciously developed a manner and terminology peculiar to themselves and although they are not aware of it, their language and illustrations to the fellow who has had to spend nineteenth of his waking hours in a struggle to keep his stomach from hitting his back, is to say the least somewhat incomprehensible.

For instance, a certain speaker recently in holding forth stated, the Socialist philosophy was based on the following nine phases: (Materialistic conception of history) (Theory of value and surplus value) (Class struggle) (Concentration of wealth) (Disappearance of middle class) (Increasing misery of working class) (Necessity of Political action) (Overproduction theory of panics) and (Social Revolution). Accompanying this with a digital performance that reminded one of the mental tortures of the first primer scholar.

As Dietzen says, "nothing is absolute. An error is Internationalist in truth in its turn is recognized with error." These were the thoughts conjured up in my mind, when I read the article "Something is holding us back."

Now far be it from me to attempt to belittle those self-sacrificing comrades who have devoted the best years of their lives to propaganda, and who repeat more kicks than to hence in so doing. But, even the very fact that these men have so done, must, in the nature of things, have had its effect shaping their outlook, speech and philosophy, and must have somewhat made them abnormal. There is no doubt that no party can thrive unless its members are allowed a certain amount of latitude in criticism, always granting that that criticism is well meant, and candid.

Now it appears to me certain of our speakers are somewhat dogmatic. I do not think when Marx wrote his chief works he expected exponents of the philosophy to make them an end, but simply as a means toward an end. What I mean to say is this; when a child is first taught to read, the teacher does not put a newspaper or other such ponderous matter for its undeveloped mind, but starts with teaching in its most simplified form.

Now certain of the comrades having been a long time in the movement and most of toiling progress among their Socialist colleagues, have unconsciously developed a manner and terminology peculiar to themselves and although they are not aware of it, their language and illustrations to the fellow who has had to spend nineteenth of his waking hours in a struggle to keep his stomach from hitting his back, is to say the least somewhat incomprehensible.

For instance, a certain speaker recently in holding forth stated, the Socialist philosophy was based on the following nine phases: (Materialistic conception of history) (Theory of value and surplus value) (Class struggle) (Concentration of wealth) (Disappearance of middle class) (Increasing misery of working class) (Necessity of Political action) (Overproduction theory of panics) and (Social Revolution). Accompanying this with a digital performance that reminded one of the mental tortures of the first primer scholar.

Just put yourself in the place of the poor wage-slave a week or two previously blown in from the logging camp, mine or prairie, and, it is well-known that Vancouver absorbs most of its population from the latter, whose literary education has in the majority of instances, ceased with the third or fourth standard. Just fancy his mental perplexity when he is assailed with such a string of verbosity, Why! It's enough to make his head swim! "Materialistic Conception of History!" You might as well hit him on the head with a Greek grammar.

I do not wish to assume an air of infallibility myself, but, if the speaker would take one of the Items mentioned, say, "Economic Determinism," and, if possible deal with something as near as possible in the public gaze at the present time, showing the economic forces at work counselling the different ways to adopt the course they are pursuing, and that at the back of was material interests, showing that whenever they liked or not, whenever the flying machine became a more economic form of transportation, than that in vogue at the present time, society would be compelled to adopt it. Or, better still, as seventy-five per cent. of the audience are "Old Countrymen" take the Englishman and show him why he is the butt for so much derision, viz. because he is a less exploitable quantity than the other classes of immigrants and why so. Capitalism by compelling him to live in towns, breathe bad air, eat poor, unwholesome adulterated food, etc., had so reduced his physique that on an average, as compared to the Swede or Hoosier, he is a veritable pigmy. Further, that England being an island is of necessity insular, and will somewhat thwart a man who has no broader environment.

Now certain of the comrades having been a long time in the movement and most of toiling progress among their Socialist colleagues, have unconsciously developed a manner and terminology peculiar to themselves and although they are not aware of it, their language and illustrations to the fellow who has had to spend nineteenth of his waking hours in a struggle to keep his stomach from hitting his back, is to say the least somewhat incomprehensible.

For instance, a certain speaker recently in holding forth stated, the Socialist philosophy was based on the following nine phases: (Materialistic conception of history) (Theory of value and surplus value) (Class struggle) (Concentration of wealth) (Disappearance of middle class) (Increasing misery of working class) (Necessity of Political action) (Overproduction theory of panics) and (Social Revolution). Accompanying this with a digital performance that reminded one of the mental tortures of the first primer scholar.

Just put yourself in the place of the poor wage-slave a week or two previously blown in from the logging camp, mine or prairie, and, it is well-known that Vancouver absorbs most of its population from the latter, whose literary education has in the majority of instances, ceased with the third or fourth standard. Just fancy his mental perplexity when he is assailed with such a string of verbosity, Why! It's enough to make his head swim! "Materialistic Conception of History!" You might as well hit him on the head with a Greek grammar.

I do not wish to assume an air of infallibility myself, but, if the speaker would take one of the Items mentioned, say, "Economic Determinism," and, if possible deal with something as near as possible in the public gaze at the present time, showing the economic forces at work counselling the different ways to adopt the course they are pursuing, and that at the back of was material interests, showing that whenever they liked or not, whenever the flying machine became a more economic form of transportation, than that in vogue at the present time, society would be compelled to adopt it. Or, better still, as seventy-five per cent. of the audience are "Old Countrymen" take the Englishman and show him why he is the butt for so much derision, viz. because he is a less exploitable quantity than the other classes of immigrants and why so. Capitalism by compelling him to live in towns, breathe bad air, eat poor, unwholesome adulterated food, etc., had so reduced his physique that on an average, as compared to the Swede or Hoosier, he is a veritable pigmy. Further, that England being an island is of necessity insular, and will somewhat thwart a man who has no broader environment.

Now certain of the comrades having been a long time in the movement and most of toiling progress among their Socialist colleagues, have unconsciously developed a manner and terminology peculiar to themselves and although they are not aware of it, their language and illustrations to the fellow who has had to spend nineteenth of his waking hours in a struggle to keep his stomach from hitting his back, is to say the least somewhat incomprehensible.

For instance, a certain speaker recently in holding forth stated, the Socialist philosophy was based on the following nine phases: (Materialistic conception of history) (Theory of value and surplus value) (Class struggle) (Concentration of wealth) (Disappearance of middle class) (Increasing misery of working class) (Necessity of Political action) (Overproduction theory of panics) and (Social Revolution). Accompanying this with a digital performance that reminded one of the mental tortures of the first primer scholar.

Socialist Directory

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

DOMINION EXECUTIVE COMMITTEE, 215 Hastings St. W., Vancouver, B. C. Secretary, D. G. McKinnon, Box 838, Vancouver, B. C.

BRITISH COLUMBIA PROVINCIAL EXECUTIVE COMMITTEE, Socialist Party of Canada, 215 Hastings St. W., Vancouver, B. C. Secretary, D. G. McKinnon, Box 838, Vancouver, B. C.

ALBERTA PROVINCIAL EXECUTIVE COMMITTEE, Socialist Party of Canada, 215 Hastings St. W., Vancouver, B. C. Secretary, D. G. McKinnon, Box 838, Vancouver, B. C.

MANITOBA PROVINCIAL EXECUTIVE COMMITTEE, Socialist Party of Canada, 215 Hastings St. W., Vancouver, B. C. Secretary, D. G. McKinnon, Box 838, Vancouver, B. C.

ONTARIO PROVINCIAL EXECUTIVE COMMITTEE, Socialist Party of Canada, 215 Hastings St. W., Vancouver, B. C. Secretary, D. G. McKinnon, Box 838, Vancouver, B. C.

LOCAL VANCOUVER, NO. 1, S. P. OF C. Canada. Business meetings every Tuesday evening, 8 p.m. at 215 Hastings St. W., Vancouver, B. C. Secretary, D. G. McKinnon, Box 838, Vancouver, B. C.

LOCAL VANCOUVER, B. C. NO. 45, S. P. OF C. Meetings every Tuesday evening, 8 p.m. at 151 Hastings St. W., Vancouver, B. C. Secretary, Matt Marshall, Box 838, Vancouver, B. C.

LOCAL VICTORIA, NO. 2, S. P. OF C. G. O. Headquarters, 1100 Douglas St., Victoria, B. C. Meetings every Tuesday evening, 8 p.m. Propaganda meetings every Thursday evening, 8 p.m. at Grand Theatre, Victoria, B. C. Secretary, W. W. Lefcove, Organizer, 1100 Douglas St., Victoria, B. C.

LOCAL NANAIMO, NO. 3, S. P. OF C. Meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Saturday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Sunday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Tuesday evening, 8 p.m. at 7:00 o'clock sharp, Propaganda meetings every Thursday evening, 8 p.m. at 7:00 o

EXPLOITATION OF CONSUMERS.

(Continued from page one)

make good. In the other case, he has to pay more out of his wages for the same individual commodity, or he gets a smaller quantity of the same commodities for the same wages.

An increase in the productivity of labor, which is not accompanied by an improvement of the conditions of labor, or at least by a corresponding increase of wages, many indeed procure for the laborer a greater quantity of the same use-values for the same amount of exchange-value in wages. But the tendency of capitalist production is to obtain this greater productivity of labor by a more intensified exertion of the laborer in the sphere of production. And this tendency is accompanied by the fatal tendency to lower wages, unless the laborer has powerful organizations at hand which may prevent it.

But even if his organization succeeds in keeping the nominal wages at their normal level, the historical tendency of capitalist accumulation is towards capitalist monopolies and towards a stiffening of the regulating power of competition, which keeps prices near the average value of commodities. Competition may still dictate prices in the international market, while the home market, completely under the control of the monopolist, has to pay for his commodities "all that the traffic will bear."

In other words, a loss in the productivity of labor must be borne by the laboring class as consumers. A gain in the productivity of labor, which might benefit them as consumers, is secured at the expense of their health and strength in the process of production.

Where the exploitation of the consumers is due to a raise in prices, it may take place with or without changes in the value of the products. A mere change in the distribution of products over certain areas and the shifting of vast masses of laborers from some localities to others, improvements of transportation facilities, etc., may suffice to permit a manipulation of prices in some local markets through fluctuations in the proportions between the supply of products and the demand for them. The laborers as a class cannot escape from this sea-saw between the capitalist. The capitalists own all the essential means of production and circulation. This enables them to keep practically all the benefits of price fluctuations in the pockets of their own class.

At any rate, it is evident, even from the historical evidence presented so far, that Marx was well aware of the fluctuations of prices around values, and of the possibility of an exploitation of consumers in addition to their exploitation as producers.

The first volume of "Capital" indeed starts out from the proposition that commodities are sold at their values. But Marx leaves no doubt, even in this volume, that this does not apply, as a rule, to the individual commodities. It applies to society as a whole, or to large spheres of production in society, over long periods of time in such a way that the fluctuations of prices around values compensate each other.

But does not Marx, in this volume, quote examples of individual capitals, which sell their commodities at their value? Yes, he does. But he wants us to understand that these are capitals of average composition, that is, capitals which have the same organic composition as the capital of society as a whole, or of whole spheres of production. And where he uses such illustrations, he does so for the purpose of simplifying the problem. This is quite a permissible practice, and is customary in all sciences. Marx does not make this assumption alone. He also assumes, in the first volume, that the entire constant capital is used up in the production of a certain small quantity of commodities, or that there is no constant capital at all. Such assumptions do not signify by any means that this is the actual rule in reality. These examples are abstractions, which are stripped of more or less of their surrounding realities. And they serve no other purpose than that of making the problem and its understanding easy for the reader.

In this first volume, Marx does not inquire into the relation of prices to value. His task in this volume is rather to find out what exchange-value is and how it is measured, in order to demonstrate the way in which surplus-value is produced and capital concentrated. Therefore he sets value equal to price, abolishing all the difficulties which are thrown around value by the competitive struggle. But he abolishes them only in imagination, not in reality.

Now we have already seen that an exploitation of the consumer is possible not only through a competitive fluctuation of prices around values, but also by changes of value due to changes in the productivity of labor. I shall not pay any attention here to the different causes to which a change in the productivity of labor may be due. Whether it be due to technical improvements, to natural powers, to an intensification of labor, to a prolongation of the unpaid labor time, all

this does not concern us here. What we are concerned in here is not the various ways in which exploitation in production is possible and intensified, but the various ways in which a disproportion betwixt the various values of commodities than labor-power results in a virtual reduction of the purchasing power of the same wages. We are all agreed that exploitation in production is the primary and fundamental evil which keeps at our strength and liberty as a class. Every Comrade knows that I combat this evil as uncompromisingly as any other class-conscious proletarian. What I want to accomplish by proving a secondary exploitation in consumption, is to show that even apparent improvements of the laboring class through changes between the proportion of wages and the prices and values of other commodities are in reality for the greater part veiled means of exploitation. Not to substitute reform for revolution, but to intensify the revolutionary spirit, that is the object of this discussion.

Now, where is there any evidence in the first volume of "Capital" which would prove that an exploitation of the laborer as a consumer through changes in the value of other commodities is possible? Where is the evidence which would prove that individual commodities are not sold at their value, as Marx occasionally assumes, but at prices fluctuating around value?

This evidence is scattered all through this volume, and a careful reader can easily notice it. Space forbids an exhaustive array of quotations. I can point out only a few hints, leaving the interested student to find others for himself.

For instance, on pages 618 and 619 of Volume I, Marx points out the actual condition of the matter, as it is in reality, and warns the reader that he cannot discuss that condition in Volume I, but will take it up in Volume III. He says that the industrial capitalist is by no means the sole and ultimate owner of the surplus-value extracted by him from the laborer, but only its first appropriator, and that he has to share it with other capitalists, merchants, landowners, etc. Only for the purposes of Volume I Marx is going to assume that the capitalist not only appropriates, but also keeps the entire surplus-value extracted by him from the laborer. A careful reader will naturally ask: How is it possible that the industrial must share his surplus-value with other members of the exploiting class, if commodities are sold at their value, if commodities are sold at their value, if commodities are always and everywhere sold at their full value? Then the capitalist must exchange equivalent for equivalent with his competitors, and in that case, the total amount of his surplus-value remains the same and he keeps it and does not share it with others. Or, individual commodities are not always sold at their value, and in that case, of course, some capitalists get more, others less of the surplus-value than their competitors. For instance, if an industrial capitalist sells a certain quantity of commodities to some wholesale merchant, and the wholesaler has to sell the same commodities to some retail merchant, who have to sell these goods at a certain prevailing market price, then it is evident that the industrial capitalist must sell his goods at less than their full value to the wholesale merchant, and that the wholesale merchant must sell these goods to the retailers at a price which leaves to them some of the surplus-value of the industrial capitalist.

The vulgar conception in such a case is that the industrial capitalist sells his goods at a price determined by competition, and regardless of value. He sets his price for his products at his purchase price, and the retailers do the same. But Marx's theory of value has precisely shown that this is a mistake. It is true that the price of commodities is regulated by competition. But competition cannot determine the value of commodities, and the capitalists, as a class, cannot get rich by cheating each other. The value of the commodities must first be created by labor, before competition can regulate the fluctuations of prices around it. Additional profits may, indeed, be made by individual capitalists through additions of their surplus profit to the average profit. But as a class, the capitalists cannot make any surplus profits in that way. They can get profits as a class only by sharing in the surplus-value of the industrial capitalist. Consequently the industrial capitalist cannot, as a rule, sell his commodities at their full value.

Marx has warned his readers of this state of affairs, but many readers persistently overlook his warning, because they have a preconceived vulgar theory of value in mind, with which such a state of affairs is not reconcilable. And instead of changing their preconceived notions in conformity with Marx's warning, they prefer to attribute their vulgar theory of value to Marx and then to hurl invectives at those who may try to open their eyes to this fact.

If Marx, in Volume I, had really meant to say that all commodities are always and everywhere sold at their full value, then such capitalist econ-

omists as Bohm-Bawerk, Bombart, Welsengrun and others would be right in claiming that he shifted his position in Volume III. But this is just what he did not do, he merely started out from an assumption simplifying the problem, always keeping in mind that it was merely an assumption, warning his readers of this state of affairs, and working consistently toward the point where he could use his basic analyses as a foundation for a thorough discussion of the actual state of affairs.

Engels, in his preface to the first English translation of Volume I, likewise calls attention to this circumstance, on page 29. He says that the classic bourgeois economy had been perfectly aware that both profits and rents are subdivisions of the unpaid labor. The industrial capitalist is only the first appropriator, but not the "ultimate exploiter, owner" of this surplus-value. Again, on pages 86-87, we read: "The determination of the magnitude of value by labor time is therefore a secret hidden under the apparent fluctuations in the relative values of commodities." Here, once more, a careful reader will ask himself: A secret? What secret? Either the commodities are sold at their values, and then the "retroactive fluctuations of value" cannot give rise to any secrets, for then it must be evident that these values fluctuate according to the quantity of labor materialized in them. Or, the commodities are not sold at their values, and then, of course, something else than labor may be hidden behind the relative fluctuations of their labor-value, and their money-value, and in that case, indeed, it is necessary to find out what secret lies at the bottom of the relations between the relative fluctuations, whether it is labor or competition, in the last analysis.

Then there is a whole chapter in Volume I, namely, chapter V, page 173 and ff., dealing with the "Contradictions in the General Formula of Capital," every page of which calls attention to the differences between the theoretical aspects of the question of value and the actual condition of affairs in the sphere of circulation.

In this chapter Marx shows that surplus-value is not created in the sphere of circulation; that mere exchanges between buyers and sellers can neither add nor subtract from the labor-values thrown into circulation by the sphere of production; that the problem of value must be analyzed first on the balance scale of other things, and that this can be done only on the admission that commodities are sold at their value in society as a whole; that for society as a whole the gains and losses of buyers and sellers compensate each other. The question is: Where does the value come from in the first place? It comes from the unpaid labor of the wage laborers in production.

These are direct hints that prices fluctuate around values in the sphere of circulation, and that the sale of commodities at their value must be understood literally. And when this is grasped, it is easy to see that while haggling between buyers and sellers cannot change the labor-value of commodities, it can and does change their money-value, their prices, and that the gains and losses of individual buyers and sellers compensate themselves only over long periods of fluctuations in society as a whole.

In chapter X, dealing with the working day, illustrations abound which show that commodities are not sold at their values. For instance, in section 3 of that chapter, Marx refers to the "underselling bakers," who do not sell bread at the "full price" and yet work their employees longer than the "full-price bakers." If this bread had been sold at its value, if the vulgar theory of value will have it, these bakers could not have undersold their competitors, but would have had to sell at a higher price than they. "Even the bourgeois intellect," says Marx in that place, "understands the position of the 'underselling' masters. The unpaid labor of the men was made the source whereby the competition was carried on."

In other words, the employees of the underselling bakers performed more surplus labor, consequently materialized more value in their product. The underselling bakers, however, did not sell this bread at its higher value, but at a lower value than the normal bread. They gave up some of the unpaid value created by their employees, but still made a profit, because they had a larger quantity of bread to sell and because they adulterated it.

It will not do in this case to say that the productivity of the labor of these employees created a greater product, and materialized the same value in a greater quantity of bread, consequently put a smaller quantity of value into each individual bread. For the magnitude of value is measured by labor time, and the labor time was prolonged. Yet this bread of greater value was sold more cheaply than the better and cleaner bread in which a smaller value had been materialized.

The consumers received cheaper bread, but it was adulterated and produced by an increased exploitation of the laborers who baked it. The producing laborer was more exploited and

the consuming laborer was cheated, because his cheaper bread was less pure and less wholesome. "Double exploitation, and the bread sold below value at that!"

On page 314, Marx says that surplus labor may be prolonged by overlapping the normal limits of the necessary labor and reducing wages to the very minimum, or even below that minimum. "Despite the important part which this method plays in actual practice, we are excluded from considering it in this place, by our assumption that all commodities, including labor power, are bought and sold at their full value."

Is it necessary to continue this list of examples? Every reader of the first volume of "Capital" can multiply them at his own pleasure by following up these hints. The whole volume is full of them. Marx confined himself to mere hints, because he was analyzing the production of surplus-value, not the question of individual consumption. But this does not signify by any means that individual consumption does not play an important part in Marxian economics. Nor does it mean that Marx was unaware of any exploitation of the consumer. On the contrary, he was well aware of it, pointed it out continually, and did not intend to furnish any material for any vulgar theory of value by his temporary assumption that all commodities were sold at their value. This assumption was mainly his theoretical starting point for the inquiry into the problem, how it is that prices fluctuate around value, and how these fluctuations lead to a distribution of the surplus-value among different members of the exploiting classes by means of an average rate of profit.

But why didn't Marx write at least one chapter on exploitation in consumption? Because his principal aim was to supply the class-conscious proletariat with the scientific basis for an understanding of the cause of its class struggle. These causes are found in the process of production, not in the consumption of commodities. It is the economic function of classes in production that determine their historical role in the class struggle. The exploitation of the consumers strikes all classes and does not lead to a sharp demarcation of class lines.

Nevertheless the class-conscious proletariat cannot afford to ignore exploitation in consumption. It cannot afford to ignore any fact, however trifling, that affects its welfare. It cannot afford to ignore the truth in any field of human life. On the contrary, much of the energy of its representatives under the capitalist system of production must necessarily be directed against this exploitation in consumption, this reduction of the purchasing power of wages. And in fact all the Socialist Parties having representatives in public bodies have a program which aims to lessen the exploitation of the laborer as a consumer. This does not mean that these representatives have given up the fight against the exploitation in production, which is the determining cause of the class struggle between wage workers and capitalists. It merely means that they are trying to curtail the lesser evils of Capitalism while they are organizing the revolution which shall abolish the entire capitalist system.

ERNEST UNTERMANN.

In El Paso, Texas, at Taft's coming, all well-known Socialists mysteriously vanished. Their friends subsequently discovered them in jail and were informed that that is where they would have to stay till after the President of Free America had safely taken his departure. Very fine.

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 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 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.

THE LIBRARY OF ORIGINAL SOURCES

Among all independent and progressive thinkers this great work is rapidly increasing encyclopaedias, histories, etc., which are only second hand information. Here are the sources to which the encyclopaedias and other writers have to go for their information. These are original sources—documents, sweep away bigotry and superstition and show why Socialism is coming. It is absolutely authoritative and unbiased. It is filled with the words of men who have made history. Economics, Evolution, Education, Philosophy, Sociology, Science, Psychology, Religion and all fields of thought are fully covered, presenting the ideas that have influenced civilization in the original words of the master thinkers and investigators, from Thales, Plato, Aristotle and Seneca to Darwin, Spencer, Huxley, Weismann, Marx, Engels and Haeckel. A history—not of mere events—but of human thought and institutions. Indispensable to every Socialist. Appeal to Reason says: "Every Socialist Local should have a set." Walter Lohrke, Secretary Longshoremen's Union, South Bend, Wash.: "A boon to the workman who has neither money nor opportunity to attend a college education." Tom Clifford, Socialist Lecturer: "A service to civilization."

KNOW WHY SOCIALISM IS COMING

You know how capitalist writers and speakers deliberately misrepresent history. Here at last is a work that digs deep into real history of civilization and reveals the naked truth. It traces the economic development of ideas and institutions and shows why Socialism is inevitable. Freeman Knowles, the grand old man, who has the bravery to speak the truth and go to jail for it, says: "It is the greatest work extant." All the leading Socialist writers, editors, lecturers and thinkers use and commend the library—Ernest Untermann, Victor L. Berger, A. M. Lewis, A. W. Simons, and thousands of the comrades—farmers, miners, ranchmen, mechanics, blacksmiths and cobblers. You should use the enthusiastic letters they write, uncollected—for instance, A. J. Livingston, ranchman, secretary Local, Hackberry, Kan.: "Greatest addition I ever made to my library."

IMPORTANT TO YOU

Thousands of Socialists are pleased owners of this work. Get yours now on the co-operative basis before the sale closes. Only a few hundred sets left. Write to-day—tomorrow may be too late. A postal card (enclosing the Clarton) will bring table of contents, description and details of our liberal co-operative offer. University Research Extension, Milwaukee, Wis., U. S. A.



THE S. P. OF C. BUTTON.

Price, each five..... \$0c To locals five for \$2.00. Apply to your Provincial Secretary.

LESTOR ROOMS 623 Alexander St.

Furnished and unfurnished rooms Rates \$1.50 per week up.

MRS. MINNS Manageress 5-50

60 YEARS' EXPERIENCE

PATENTS

TRADE MARK DESIGNS

Copyrights Ac. Any one desiring to ascertain how they can best protect their inventions by securing patents should apply to the Scientific American Patent Office, 375 Broadway, New York, N. Y.

Scientific American Patent Office, 375 Broadway, New York, N. Y.

SMOKE KURTZ'S OWN KURTZ'S PIONEERS OR SPANISH BLOSSOMS BEST IN B. C. CIGARS

TO HOUSEKEEPERS

If you would like to spend less time in your kitchen and woodshed, and have much more time for outdoor life, recreation and pleasure, look into the question of doing your cooking with a Gas Range.

Telephone your address to our office and we will send a man to measure your premises and give you an estimate of cost of installing the gas pipe.

Vancouver Gas Company, Limited.