

# A CHAMPION OF LABOR

It is now up to the Canadian working class to make a special period for rejoicing and thanksgiving. A "leader" has been found for us—no less a personage than Mr. Verville of Maisonneuve. In a speech that has been hailed by the Labor (?) press as a masterpiece of forceful logic and which, for its utter absurdities, will deserve a pedestal in a freak museum a few years hence, he begs that the lords of creation—Laurier, King, et al.—pass an eight-hour bill for government employees.

I repeat, fellow workers, rejoice! For have we not been told many times by our friends who are "Socialists, too, to a certain extent, but Good God, man, don't go to the extreme," that the one thing the Socialist movement lacks is a competent "leader"? Now we have him and he is already in a position to make the masters tremble (with laughter), having been twice retained to represent the labor (?) district of Maisonneuve in the House of Commons.

The masterpiece of logic of which our friend Verville is guilty contains the following gems: "Let the working people ask (not demand—perish the thought!) what they think is right (oh, hell!) and let them discuss it with their employers" at sundry little love feasts, we presume. Under the auspices of the "Citizens' Alliance" or "Civic Federation," or perhaps the "Board of Trade," Hallelujah! brethren. The problem is solved! Why the hell didn't some nuttoid-headed Socialist think of that before? Now we'll have to take a back seat in the face of Mr. Verville's marvellous originality of thought and expression. All hail! "Labor's foremost champion!"

can under present conditions? Then there is the question of the unemployed. We want to make more work (now, wouldn't that kill you? Say, are any of you fellows really anxious to work? Do you want anybody to "make" work for you? Or is it, perchance, the pay-envelope you are reaching for?) so that those who are now unemployed may have something to do. But, it may be said, if you agree that we (imagine M. P.'s as producers of anything other than hot air) can produce as much in a short day as in a long one, how is it possible that we are going to give work to the unemployed?

And now, dear readers, prepare for a shock. Presumably you will heartily kick yourselves when you have perceived how simple and easy the solution is, and your own shameful lack of mentality in having failed to think of it before. We Socialists are mutts. But give ear. The oracle has spoken, Hats off, vermin! "I answer, by giving greater purchasing power to a man than he has at the present time." So original, doncher know. And to think that it never occurred to us before! It may be denseness on my part, but I have failed to see how the hell the purchasing power of the workers is to be increased appreciably under the conditions outlined by Mr. Verville. Of course he knows and will perhaps enlighten us ere long.

But the worst is yet to come. After talking a fine vague paragraph about a lot of things that he knows nothing about, Mr. Verville caps the climax when he exclaims: "When depression comes, over-production comes as a result of it. (Oh, ye gods! Wonder if he means that as a joke? If so, it should be labeled.) During the depression to which I have referred (1907?) the stores were full of goods from top to bottom (true, by ginger) and every man in the country was wearing as many clothes as he was before. (Believe me, I have seen that time, and got the fancy fads sold rolling in side-door Pullmans, eh? "Ramblery"?) There was over-production because there was too many hours of labor, the different industries." Another fine point that we have missed altogether, and yet we claim to be students of Marx! Back to the woods, dense Socialist!

"But ye gods! Listen!—When the market is full of goods, ye are obliged to 'close our doors.' How does that fit with the other statement?—When depression comes, over-production comes as a result of it."

Well, hell! we have gone far enough into this mine of absurdities. The time is not far distant when the workers will kick the tar out of such parrots as Verville, and will send men who can do better than mix a few economic truths with a mass of mush and serve it up for the dellectation of dense party hacks.

The plea of it, though, that the workers should send a man to parliament to beg for crumbs. I use the term "beg" advisedly. Verville, in order to placate the capitalist apoplexy-bearers who infest the House, tells them that the workers can produce just as much in eight hours as in ten. Then, to make his position safe with the workers who elected him, he promises a marvellous decrease in unemployment should his bill pass. Fancy the representative (?) of the Canadian working class going before the House and talking in this wise: "Assusa, give us the eight-hour day. We don't aim to cut down your dividends. God forbid! We realize that our glorious position (ahem) as an independent part of the glorious (ahem) Empire upon which the sun never sets (ahem) depends wholly upon your ability and willingness to allow us to produce dividends for you. We solemnly promise to give you just as much profit, possibly more, as heretofore, and pledge ourselves not to ask for more gold, silver and greens than we have enjoyed (?) in the past. We also pledge ourselves to, in some manner, to be later elaborated, remove from your sight this unwashed, unshaven, hood of unemployed. In short, messas we are your most humble," etc.

In closing his speech, Verville says: "I am ready to thank

the government for having appointed a minister of labor (at a salary of \$5000 per), who can devote all his time and energy to the study of labor questions" (More thorough means of skinning the workers and keeping them in ignorance of the process), etc.

Now, if the will of the majority is the law, then the will of the workers is always right and it is not "anarchistic" when the workers are in law unto themselves in their own interests, even if they strike back the same kind of a blow that is being dealt out to them.

It has always been characteristic of slaves that one master with a whip could say any number of slaves without resistance on the slaves' part. This seems to be one of the most marked characteristics of the wage slaves of today. Although the "cut" or "knout" is a thing of the past to a very large degree, yet the idea of the sacredness of the capitalist made law keeps the worker on his knees and on his best behaviour just as effectively as the "cut" did before in the hands of the master.

In earlier days the master scorned to do the whipping himself. He hired a slave to do this disagreeable part for him. And today though he has changed his weapon he has not changed his method. He now hires a wage slave to wield the baton for him. If you touch his special slave you have disgraced yourself and have become an outlaw. If his special slave pounds you nearly to death he has exalted his patriotism. If you retaliate toward him for his attack on you, you become an object for the law to deal with. If he retaliates toward you and happens to kill you, he is commended for having done his duty.

So-called anything, be more indicative of slavery on the part of the worker than the fact that he admits the justice of a law that allows his master to retaliate against him and at the same time forbids his retaliation against his master?

Will the worker ever learn that the law has two sides. It is made for the master's salvation and for the worker's condemnation. A. F. COBB.

## ROSCOE A. FILLMORE.

### RETALIATION.

Slate, society and church condemn retaliation, and all three practice it as though it was one of the greatest virtues known. The ground taken by some of the workers in the McKee's Rock strike is supposed to be worthy of condemnation, yet the three divisions of society named above practice and teach it persistently.

The state says: "If you take human life we will take your life."

Society, or the people at large, says: "It is right, and the only protection society has, to take the life of the life-taker."

The church, by its support of the man made law of capital punishment, and often by pulpit and press announcement, gives its backing to this custom.

And so in all matters we are taught that it is right for the masters to retaliate, but wrong for the workers to retaliate.

Sometimes we are told that it is right for the majority to do what it would be wrong for the minority to do. And when the minority want an excuse for an act that has been looked upon as a right only of the majority, they get their government to put a three-fourth clause in the law to enable them to do their will.

# THE SEASON'S GREETINGS

Along with the other portion of humanity the working people have been once more wishing each other "A happy and prosperous New Year." Each recurring season this is kept up, plainly oblivious to the fact that the New Year's happiness is of extremely short duration, usually petering out with the cold dawn of January 2nd. From that time on the conditions around them are not new, but old and anything but happy. The expressions of good-will of the "festive season" don't appear at this time to amount to much and the average worker will still quite easily recognize his photograph with his nose to the grindstone as being a true likeness. If the school of experience is the only one wherein knowledge of any value is gained, it would appear about time the working class acquired sufficient wisdom to see through this old "con" game and quit fooling themselves.

Recently in company with a wage slave who was delivering some charity junk known as "comebacks or leftovers," I had occasion to enter one of those capitalist institutions where many of the human detritus of the industrial seas drift previous to their final collapse. On the walls were to be noticed several mottoes, signs and inscriptions, chiefly of a scriptural character. Most appeared to be written in English, but there was one—the largest—which was done in Latin and quite familiar to me; it runs:—"Gloria in Excelsis Deo." Being asked by a man sitting there if I knew what it meant, I gave him the same answer as had been given me many years ago to a similar question:—"No, but I can tell you what it says," leaving him then to work out the meaning for himself, but feeling sure that he would express the height of his glory by eating all his stomach would hold just as soon as he could get at the grub he was waiting for.

As of yore, there has been much talk of gifts and presents and the ancient advice, "It is more blessed to give than to receive," has again been heard in the land. It always appeared to me that they who most freely uttered this were generally more anxious to fill the supposedly less blessed part of the receiver than that of the giver. Still it must be plain that without the receiver there could be no giver, one being the complement of the other. This of course might make it difficult to see where the blessedness comes in, even if the term is vague, but the principles of logic don't apply in this case, else what would become of the idea of "rewards"?

As to good-will, I read the other day that the police in one of the coast cities of the great republic had orders not to arrest any but the basest of criminals—for a specified time—as a practical and concrete demonstration of "peace on earth, good-will toward men" it is to be feared that such lawless action on their part was clearly against the constitution, but for the fact that it only lasted 24 hours, it will be let pass.

Another item that I noticed in a conspicuous place in one of the dailies referred to the giving to its employees of a present of one year's salary. The New York banks of J. P. Morgan & Co. got the credit for this as an expression of the company's good-will; but on reading still farther I came across the following piece of news that will more readily be believed than the previous stuff. I have clipped the item from the San Francisco Examiner of Dec. 26, 1909:

"Carbondale (Pa.), December 25.—Nineteen employees of the Delaware and Hudson Railway shops were discharged yesterday because they weighed less than 150 pounds, and it is expected that others under this weight will lose their positions soon. The weight limit is said to have been fixed owing to the idea that a mature man weighing less than 150 pounds does not possess the physical strength to do a normal man's work."

That seems more like the stuff I am acquainted with in real life. The real "news" in the above dispatch ought to help considerably in driving through the skulls of the working people

ple a realization of their slavish position in the present scheme of things, and enable them to firmly grasp the fact that they are actually, but unguessed packages of merchandise, which, in comparison with other commodities, are mighty cheap goods. Will they balk now when the Socialist tells them the truth that they are wage-slaves, the meanest and most abject slaves that ever were? Weighed and found wanting, indeed! Literally, and then thrown on the junk pile to rot.

A nice Christmas gift—"Peace and good-will." Perhaps the Victoria Colonist will read this and apologize to Comrade Hawthornthwaite now, with the additional evidence for what obtains in the U. S. A. goes in Canada too. We already know there is an age limit set, also one of color and race and several other specifications of the quality of the goods to be bought and sold. Now added to this is the valuation of quantity, 150 lbs. in the D. & H. R. shops. It will be applied to other industries without delay. The capitalist owners of the means of wealth production demand that their slaves fit the mold of the machine, and they can be got. Slaves are more plentiful than jobs, and so long as the present owners control the political power and reap the benefits of economic power there, we of the working class shall remain but things and slaves. What more bitter lessons must be added to teach us our burden of shame and set in us the spirit of revolt to sweep away forever at one stroke the capitalist system of production for profit?

RAYNOR.

**BABEL.**

Dear Comrades,—Election indifference runs riot here now; reports of the latest oration from the political windmills of the day continue to inundate one with their, fulsome adoration of the dear workman and sollicitudo his welfare. "Postora and cartoons fill every vacant hoarding, exhorting the dear creature to the stand against the Peers, or oh the other hand, to vote for a strong 'New' to protect his home. His home, which he never owned, which he has the privilege of hiding his poverty from the curious gaze of the mob.

Lloyd George and Churchill go their rounds vehemently denouncing the Lords as enemies of the people. The Lords retaliate by taking the stump, and in turn pour vitriolic abuse on the Socialist Magdala. Yes, indeed, and the mob of workers divided applaud one side or the other. The Independent Labor Party champions of the working class, when it suits their purpose, demand the abolition of the Lords, and in order to accomplish this worthy object, unite forces with the Progressive Party (?) whose leader, had said he will not take office with the Lords, still is at present constituted. Robert Blatchford writes articles in the Daily Mail, pointing out the grave danger of an attack on "our" country by the Germans; articles eagerly used by the Tories, and Blatchford comes in for every nice remark from said Tories and some unkind ones from Mr. Hardie.

Yet in the midst of it all, Blatchford writes in the Clarion, where he is Socialist. Yes, where is it; nowhere in this campaign of hot air. Not in the programs of the "New" candidates of the country. One sees and hears of such things as "Don't tax the people's food," "Away with privileges," etc., but one looks in vain for the cry of the social revolution.

It is relieving to turn from home news to the Western Clarion and read of a coming revolution there which bodes no good to capitalism in British Columbia. Well done, comrades; you are in the van of the oncoming forces of labor, and surely the time will come here, too, when all middle class parties will be cleared away as in British Columbia, and leave the field clear for the Sunlight. May it come soon.

For the revolution,  
Stevely, England. F. S. F.

Is everybody's name on the voters' list?

Here's another—"There are classes of one kind and classes of another kind." Illuminating, isn't it? He is almost as clear on the class struggle as some of our Fabian friends (ahem). In fact, upon second thought, I think he even exceeds many of the quacks and fakers who have lately been sticking fly-barnacles to the S. P. of C. (By the way, what do you think of the Social Democratic Herald and its "constructive" programme, friend Kingsley?)

Well, another—"It was stated that I wanted to make a lion of myself by posing as a defender of labor in this House." Under these conditions I think it is absolutely unnecessary to bring such charges against me. Not guilty, friend Verville. You've acquitted me."

After carefully considering the charge, we feel that the intelligent wage worker (who said aye!) will immediately acquit you of any desire to further their interests. But we must confess that we had a higher opinion of your intellectual capabilities than to suppose that you would let the case go off the bar in this wise. The last remnant of excuse for your existence as a Labor M. P. has been removed. Ta-Ta! Step down, "labor's foremost champion," from thy exalted position!

But dig the coal dust out of your ears, you fellows who worship at the shrine of Verville, Smith, Puttee and other shining lights of Canadian Queer Hardihood. Hiss! "To command the respect of my fellow-workers in this country it is not necessary to bring a measure of this kind before the House," meaning, we presume, that this working mule would vote for him whether he made an effort to do anything for them or not. Of course the mules who elected him are not capable of being insulted by anything he may say, so all's well. Probably they sent him to parliament to get one of the unemployed off their hands and enable him to cash an annual cheque for \$2,500, or they may have expected him to add something to the dignity of labor. Whatever their motives, he has added materially to the myth of nations by his latest delirance, so he has his useful points.

Again he says: "Are we willing to admit that I (the eight-hour bill) will promote production, especially when it was proven last year that we (Hally) could do more work in a shorter day as we (again)

Someone handed this paper to you as you were coming out of the factory the other day. May be you wonder who gave it to you. Probably you wonder who he gave it to you. I'm going to tell you all about it.

The fellow who gave you the paper was a Socialist, more than that, he was a member of the Socialist Party of Canada. Ever heard about that Party before? Not Well, then you will hear about it quite a lot in the near future.

Well, let's get on about the Socialist who gave you this paper. What is a Socialist anyhow?

First, let me tell you what he is. He is not a fellow who "believes in" dividing up the wealth of the country. He wants to stop "dividing" up. He is not a chap who "believes in" equal wages for every man. As a rule you will find that he don't "believe in" very much. He knows!

Knows what? He knows!

Oh, just a few simple facts. He knows that he has had a pretty rough time of it making a living in the world for himself and those depending on him. He knows that quite a lot of people have a much better time of it than he has. People, too, he knows, who contribute nothing towards the production of any useful article or commodity in the world. He also knows that the entire working class has gone through the same mill as he has. Knows too that his masters, the capitalist class, all enjoy the same good time out of the workers' labor.

The Socialist knows that labor produces all wealth and also knows that to the worker flows only a small proportion of that wealth, about one-fifth in "this Canada of OURS." The name he has for that kind of thing is ROBBERY. Naturally he doesn't like to be robbed.

Now the question arises: How is he going to stop the robbery? There we

# THE REASON

have the reason why he gave you the paper. He wants you to read the paper. Talk it over with your neighbors and workmates, and, then subscribe for it. There is a fellow in your shop who will be glad to take your subscription. You know him—his name is Socialist, too.

So, when we come to sum up we find that one worker gives this paper to another worker in the hopes that he may realize his position in capitalist society today, and help the first worker in throwing off his back the ones who are robbing him. He doesn't give you the paper because he loves you, oh, no! So please don't flatter yourself on that account. HE LOVES HIMSELF and wants you to think a little more of yourself than you do now.

You can do this by reading this sample paper. Then subscribing for it regularly. Then, when you want to know the meanings of the long and hard words that you will sometimes see in the Clarion—well, I would advise you to attend some Socialist meeting in your town and ask questions. Then you will be told what is meant by "labor power," "wages," "capital"—(sorry, old chaps, but you don't know what even these words mean), "commodities," "surplus value," "robbery of the producer," "economic determinism," and so on.

You see it's quite essential that you know something about these things, for they concern you very closely; in fact, it is only your own ignorance that keeps you in the state of slavery that you are in now. So don't blame it on the bosses, or the lawyers, or the preachers, or anyone else; but take your medicine like a man and for your own sake GET WISE.

W. D. P. S.—The fellow who wrote this is a slave, too. That's why he wrote it.

TAKE NOTICE.

Locals wishing to have Commissioners for taking Affidavits appointed to put men on the voters' list in their district, should send in the names to Comrades Hawthornthwaite or Williams now.

N. B.—It is necessary to send full name (Christian and surname), full address and occupation.

Locals wishing to have Commissioners for taking Affidavits appointed to put men on the voters' list in their district, should send in the names to Comrades Hawthornthwaite or Williams now.

N. B.—It is necessary to send full name (Christian and surname), full address and occupation.

Locals wishing to have Commissioners for taking Affidavits appointed to put men on the voters' list in their district, should send in the names to Comrades Hawthornthwaite or Williams now.

N. B.—It is necessary to send full name (Christian and surname), full address and occupation.

The Western Clarion. Published every Saturday by the Socialist Party of Canada. Subscription rates: \$1.00 per Year, 50 cents for Six Months, 25 cents for Three Months.

NOT SO LONGBONE. That the wage slave is a sucker mostly all down the line, is something which he has so fully demonstrated so repeatedly that nobody but a wage slave or a politician out of office would dream of denying it, but he is in no danger of being lonesome in succumbing.

We cannot force our "holus" down your throat, but Time will. Until then we must continue to travel our separate ways. You cannot unite with us until you are of use and we are not of use to you until you are not.

chief opponent. They assert we want only attack them, and cast aspersions on their man-God, their Anthropomorphically, out of sheer perverseness and headlessness; but a perusal of their tactics for the time of Constantine, which was Christianity, and the state religion of the Roman Empire, would find its collection of national duties totally inadequate and unsuited to its international character.

Socialist Directory. Every Local of the Socialist Party of Canada should run a card under this head. DOMINION EXECUTIVE COMMITTEE. BRITISH COLUMBIA PROVINCIAL EXECUTIVE COMMITTEE.

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

663 SATURDAY, JANUARY 15th, 1910.

STRIKES.

When it comes to misrepresenting, or distorting facts, it would appear as though the much-battered capitalist press is by no means the only sinner. The "Labor" press is quite notoriously its twin brother in this respect, but the Socialist press is by no means guiltless also.

For instance, the result of the Swedish strike has all along the line, so far as we have read, been represented in the Socialist papers as a victory for the workers, while, as a matter of fact, we learn from a Comrade who is just returned from Sweden that a more complete defeat could hardly be conceived.

He tells us that, except in the case of some of the smaller employers, the outcome has been an absolutely unconditional surrender on the part of the workers, with the blacklist reduction of wages.

On one sense, however, this has been a victory for the workers. In the same sense in which all our defeats are victories, and most of our victories defeats. One thing alone is to be gained by a strike if it is to be a victory, that lacking it is a defeat. That one thing is knowledge.

And that one thing our press withhold from the workers when they, mistakenly thinking to add prestige to the prowess of labor, distort or suppress the facts of a defeat. For defeat unacknowledged, its lessons cannot be driven home.

Aside from a scarcity in the labor market, more favorable conditions for a strike could hardly be asked than in this case. The workers had good and sufficient cause to strike. They were splendidly organized. Displayed unwavering solidarity, unexcelled fortitude and perfect discipline. The government interfered, for a government, but very little. The financial support from the workers of other lands was as good as could be expected under any circumstances.

There is not in this a lesson to be pointed well worth the frank acknowledgment of defeat? On the other hand, what is to be gained by concealing the fact? Of course there are some to whose pet theories on proletarian tactics such an acknowledgment would be hardly advantageous.

That Canadian Northern Railway was good sucker bait, we admit. But our own tribe were not the only suckers that bit, and they always bite anyhow. The business men to whom that "competing railroad" looked so good, will find, when the said railroad arrives on the scene of their earnest endeavors, that the competition has been left behind on a side-track.

Then presumably "we" will have to donate a tide flat or two to Jim Hill to come to our rescue. Well, we don't care. We haven't anything to lose but our chains, and Jim Hill is not collecting that kind of bribe-arc.

We might mention that Jim Hill is the identical gentleman about whom, in particular, Charles Edward Russell is putting up a woeful wall--at the regular magazine rates, we presume. And Dan Mann is following pretty closely and conscientiously in Jim's footsteps.

Before the Great Northern came into competition with it, the extortionate Northern Pacific charged a freight rate to Spokane, for instance, equal to the rate through Spokane to Seattle and back to Spokane, Providence, celebrating for the show in tempering the rate to the rescue with a Great Northern Railroad, which, of course, needed the usual encouragement in the shape of rights-of-way, cash bonuses, etc.

Over here the C. P. R. is doing the very same thing as the N. P. R. did there. And the C. N. R. is coming in on the same errand, proffers; as on the G. N. R. did. It is getting similar encouragement on a similar pretext. Even the names have a happy similarity. And we are quite prepared to stake the whole of our wide and valuable reputation for veracity upon the outcome being exactly similar, probably even to the very magazine articles the occasion will evoke.

Unfortunately as it is, the American trade unionists will probably continue to be "blind to these defects." If the Socialists continue to lay down the condition, "Eat our pie, or no pie at all."--Weekly Bulletin, Sam. Landers, Editor.

Precisely "Brother" Landers. If you won't eat our pie whose pie are you going to eat? The capitalists are not passing any pie your way, except, of course, an occasional individual leader may get a small slice, for services rendered. But as a bunch, where do you get off at, any pie?

So "eat our pie or no pie at all." What else can you do? You haven't got the goods to make a pie of your own. Your trades unions have been organized quite a long time now. Are you any nearer the pie counter? Are you higher wages, you say? Maybe, but are you living higher? Are you, in fact, living as high in the days of lower wages and lower prices? Ask any wage-worker's wife. She can tell you without a solitary statistic.

The Fernie Ledger makes the clearly class conscious and very important statement that "The employees of the Crown's Nest Trading Company store received handsome Christmas remembrances this year, the total aggregating \$500. This company has always given generously to its employees." To a Socialist, however, this would appear as proof positive that the employees had always given generously to the company.

DISINTERESTED GENEROSITY?

Much ill-feeling is engendered against Socialism through a misapprehension of the Socialist standpoint on regards religion in general, and among ourselves, Christianity in particular; and I sincerely believe if we made ourselves plainer on this point, our progress would be infinitely much greater than it is at present.

The feeling prevalent among non-students of Socialism--and even among many Socialists--is that Socialism necessarily implies atheism, or an utter disbelief in the existence of a supreme being or beings. This feeling causes most religiously inclined people to fear anything Socialistic in character, and to even fear the reading of Socialist literature, and the listening to its speakers.

No doubt much of this effect is caused by many infidels--that is, infidels from the Christian standpoint, which embraces all Buddhists, Mahomedans, Confucians, and all other religions which do not believe in the divinity of Jesus Christ, or never heard of him--being found among the Socialists; but the fact is entirely overlooked by them that infidels and atheists also abound among Conservatives and Liberals, both openly and privately, though mostly privately, since the knowing ones among them recognize that religion is a good thing--for the working man, since it teaches him his proper place in the scheme of things, and more especially, servility--and should be recognized and encouraged, outwardly at least.

All religions are speculations on "the chief end of man," why, whence, and whither; what is he here for; where did he come from, and where does he go after his worldly toil is ended and he has "shuffled off this mortal coil."

Socialism is concerned only with the social ownership of the means of production, as opposed to class ownership, and is a distinctly material consideration, based on our existence in this world NOW, and has nothing whatever in common with speculations on the origin of life or the hereafter; except that in freeing the workers from slavery to the machine of production, and the capitalist from the slavery of the "golden calf," it will give the mass of humanity time and opportunity to cultivate their mental powers, and search out the "riddle of the universe," individually and collectively. Religion is metaphysical; Socialism is physical.

On no Socialist Platform or Manifesto do we question the right of a member to hold any, or no, religious opinion or belief he may desire. Deists, atheists, Christians, Buddhists, are all welcomed; but their religion is their own individual concern, and must always remain so.

Socialism is an outcome of the evils of our present economic system, and aims and intends to marshal humanity under a sane system of social ownership of the means of sustenance, whereby each individual will obtain control of his or her own product, and of that alone, and will have access to the means of production, when he or she is desired, and eliminating starvation in the midst of plenty, and freeing the workers from their present slavery. It will thus be seen that it is a question altogether foreign to religious speculations.

However, in our propaganda to accomplish this end, we meet our strongest opposition from the religious orders; and among the white peoples, they are principally of the Christian, and of various denominations, and sects, Romanist, and Protestant, and naturally find the Christian church our

chief opponent. They assert we want only attack them, and cast aspersions on their man-God, their Anthropomorphically, out of sheer perverseness and headlessness; but a perusal of their tactics for the time of Constantine, which was Christianity, and the state religion of the Roman Empire, would find its collection of national duties totally inadequate and unsuited to its international character.

In its origin, the Christian movement was undoubtedly nothing more nor less than a labor movement, a desire of the Roman slaves to free themselves from their economic masters; and anyone joining their ranks had to "give all he had to the poor" and follow Jesus (a name which is found among ourselves in the form of Joshua, or Jesse). They lived in the form of a community, held all things in common, and aimed at "brothering the poor" into the ranks of "the faithful" (they were not known as Christians until a later period), but later the Gentiles were also embraced; and from an exclusively national Jewish conception, it has grown into an international form.

It is today nothing more nor less than a class weapon. But in thus combatting the church's claim that Jesus was divine, when he was undoubtedly a man like ourselves, we do not necessarily combat the Great Supreme. It were foolish to deny the existence of a God, when we cannot satisfactorily explain the origin of life and matter. We see this wonderful and beautiful world, with its suns, and planets, and meteors; and our earth, with its varied and complex forms of life, in tree, in plant, and animal; and last, but not least, that feeble being, ourselves. Who can truthfully account for it all? Not I, for one.

By combatting Christianity, then, we do not combat the idea of God. We only combat the weapon of a privileged class; and, along the same lines, just as energetically combat any other religion based on privilege. Christianity persistently gets in our way, when we get out among our fellow-men and endeavor to educate them to a true knowledge of themselves, and the cause of their unnecessary ills and privations.

Let me again repeat, then, that Socialism, as such, is not opposed to any religion, as such. Let the churches get out of our way, and confine their energies to purely spiritual matters, a domain where we will not combat them; and leave severely alone all temporal matters, a domain where we will combat them to the bitter end. Much could be written to explain many matters pertaining to this question; but this article has already exceeded the limit, and I can see the editor's "blinking" of offense and defiance itching to get its evil work in. "Hands off," then, is our request, and our demand, also.

GOUROCK. PLEASE NOTE. The drawing for the Library of Original Sources will take place Monday, January 17th. Comrades having tickets to sell are requested to return the stubs as soon as possible.

LOOK HERE! This paper is mailed to every subscriber every Friday morning. Once in a blue moon, sometimes twice, we fall down and get a day late. But if you don't get it every week with reasonable regularity, make sure you are not a has not expired. If you go and have a session with your Postmaster, that brings up the P. O. Inspector, Vancouver, B. C.

Directory of Western Federation of Miners in British Columbia. Executive Board Member: Wm. Davidson, Sandon. President: DISTRICT ASSOCIATION, NO. 8. Vice-President: Jno. A. McKinnon, Rossland. Secretary-Treasurer: Thos. J. McKay, Greenwood. A. Shiland, Sandon.

SMOKE TURTS' SOUVENIR PIONEERS IN SPANISH BLOSSOMS BEST IN B.C. CIGARS. C. PETERS Practical Boot and Shoe Maker. Hand-Made Boots and Shoes to order in all styles. PATENTS PROMPTLY SECURED. Scientific American.

Propaganda Meeting. Sunday Evening, 8 o'Clock. City Hall. Vancouver. B. C.

# THE SOCIALIST PARTY OF CANADA

This Page Is Devoted to Reports of Executive Committees, Locals and General Party Matters—Address All Communications to D. G. McKenzie, Sec., Box 836, Vancouver, B. C.

### PRICE LIST OF SUPPLIES

Supplies will be furnished Locals by Executive Committees at the following prices:

Charter (with necessary supplies to start Local) .....\$5.00  
 Membership Cards, each ..... .01  
 Dues Stamps, each ..... .16  
 Platform and application blank per 100 ..... .25  
 Ditto in Finnish, per 100 ..... .50  
 Ditto in Ukrainian, per 100 ..... .50  
 Ditto in Italian, per 100 ..... .50  
 Constitutions, each ..... .20  
 Ditto, Finnish, per dozen ..... .60

### ALBERTA PROVINCIAL EXECUTIVE

Meeting held at headquarters Jan. 4th.  
 Present—Comrades Hawryluck, McDonald, Danby (chairman), and Oxtoby.  
 Minutes of previous meeting read and adopted.  
 Correspondence dealt with from Bowden, Mountain House, Everts, Canmore, Bellevue and Dominion Executive.

Moved and seconded that the action of the secretary be endorsed for sending \$25 to the Dominion Executive.  
 Warrants authorized—For box rent, \$1.00; for rent of room, \$1.00; for postage, \$1.64.

### Receipts.

Waskasoo ..... \$2.00  
 Bellevue ..... 5.00  
 Canmore ..... 3.00  
 Calgary (UK) ..... 4.25  
 Mountain House ..... 2.30  
 \$16.55

### WHAT SHALL WE DO WITH HIM?

Editor Clarion,—  
 After a very successful series of meetings through here, the once wage slave O'Brien has just left to be on time at the Gas Factory, Edmonton. It is not my intention to detail the results of the meetings, as the secretary has promised to do that. But I have another axe to grind.

In moving round among the wage slaves trying to spread the good news, I often meet with that painful type of individual who has a series of illogical objections to Socialism, which he fondly thinks are unanswerable.

One of the chief of these, and the one I have most often heard, is: What are you going to do with the lazy man under Socialism? The person who propounded this problem generally don't give ainker's dam what happens to the lazy man at the present time, or for the matter of that, any other man either. But he lays awake at nights in a cold sweat, trying to figure out what should be done with them under Socialism. He imagines he has found the exact rock upon which Socialism will founder. Not worrying at all about the evils of the present system, he blandly pivots along on his favorite theme. If you tell him that the lazy man would probably have a harder time under Socialism than he does today, he cries out upon you for a heartless villain, or something more choice.

When you point out to this mutt that he and all other workers are today not only supporting but are robbed to the point of subsistence by a useless and parasitic class of particularly vicious lazy men, he gapes awhile as it tries to penetrate the cement reinforcement of his thick-skull. Then he gibbers awhile in defence of property, as if he ever had any.

This sort of man always makes me feel so tired that I almost think I am one of the lazy men he is referring to. It is entirely useless to argue with him, so obsessed is he by this one idea, and as a Comrade remarked, needs to have his skull rebrained entirely before you can do anything with him. If you explain that you will use your influence to obtain for lazy men under Socialism, perpetual beer and skittles, he doesn't like that either. Tell him that the lazy man would probably starve, he balks again. Tell him again that they would have to work to live and furthermore you don't give two hoots what happens to them as it is the lazy men of today we are after, he wants to know how you are going to do it, etc. Until, when you are reduced to the verge of insanity by his utter lack of all common sense, he says: Well, it don't matter what you say anyway; I am not open to conviction.

If there is such a thing as a divine intelligence, it is time it got busy on this type of proletariat. Anyway, all Comrades meeting the species will afterwards kindly treat the dead with respect.

Yours in Revolt,  
**LEONARD HEDDEN**  
 North Battleford, Sask.

### THE BROTH OF A BHOY.

Shure, Charlie O'Brien's an elegant lad.  
 'Tis himself is a bachelor of parts;  
 At dances or hoo downs, he shines like a jewel,  
 And his grin makes a futter in hearts.

Shure wid ladies (my troth) he's a brilliant success.  
 For at nursing their kiddlets and chor-ing,  
 He's the handiest lad that ever was born;  
 Small wonder the way he is scor-ing.

But don't you forget, when he gets on the stump,  
 And lays down the gospel of Marx,  
 He hammers so hard on the workin' mule's head  
 Shure he raises a shower of sparks.

I give ye the toast, then; now drink one and all—  
 You ladies for whom he washed dishes,  
 Join in, and drink deep to this broth of a bho-y—  
 Here's long life, buoyant health and best wishes.

Having eased my mind of the above, now follows the usual report upon C. M.'s tour in these parts. He came into town on the 18th of December last and was in very poor shape. He was in the grip of a gripe, and things looked bum for a very successful time. However, thanks to the elegant nursing of some of the she Comrades, he rapidly improved, and by the 25th, Christmas Day, was able to take his share manfully in the usual attack upon my lord the Turkey and eke the red wine of Oporto.

Christmas time is rather a poor time for propaganda work as the capitalist farmer in this section is usually engaged in routs, soirees, musicals, balls and parties at this glad season. In consequence we were forced to sandwich our meeting in between these festivities, with somewhat dismal results. Only six meetings were held, but all were well attended by a working class audience, who gave Charlie a careful hearing. Some \$26 were collected, but as all the school houses must be paid for and the price is high this leaves us somewhat in the hole. Nevertheless the seed is being sown and the harvest is sure. Our Local keeps on growing and the time is not far off when a North Battleford party will send a Socialist to fight the battle for his class at Regina.

Yours in Revolt,  
**ALF BUDDEN, Secretary**  
**AS TO MONTREAL.**

Why does Wayman weep? Also why does he ask the westerners to give the easterners a show? We all have the same show—to tell our fellow slaves what's the matter.

Also, what warrant has he for saying that others would "abandon the cause as hopeless" if they were in Montreal? Let him deal with things as they are, not as they "would be." Prophecy is risky.

I deny that the fight is different in Montreal than anywhere else; the thing to do is to teach straight, unadulterated Socialism wherever "one is. I am aware there are local difficulties, but every place has them. Suppose Montreal is priest-ridden to a great extent; it is a large city, containing more inhabitants than all British Columbia, and surely among so many thousands of workers there are those who do not need to be "attracted," but are ready for the revolutionary dope without any undue efforts to "attract" them.

Wayman's claims as to Montreal Local are absurd; the fact is that while Montreal is nominally one of the largest Locals in the Party, it is actually one of the smallest, as the secretary's books will show, or did when I was there a short time ago. I have no doubt of Comrade Wayman's earnestness nor of those whom he organizes so highly, but would like to mention that earnestness is not enough, many other qualifications are necessary, among which is strict Party discipline, and Montreal Local has certainly not got that.

It is no pleasure for me to mention this, but there is a tendency to give greater notice of a fact when it is mentioned in print and for that reason I mention it. I don't know if Comrade Wayman has noticed the looseness of organization of his own Local; if not let him look into the matter.

Only one more shortcoming will I mention. Montreal is a city of about 400,000 inhabitants, and there are only five Clarions going to Montreal, two of which are exchanges, only two par-

ty members being subscribers to the Party organ.

But as to Stitt Wilson, you bet he served out fair dope in Montreal, and if he were in B. C., he would serve out the reddest of red dope, but his literature gives him away. Some time ago Comrade Wayman waxed very sarcastic about a Toronto Comrade addressing the workers as wage mules, but he is quite enthusiastic over Wilson, who writes of "the Messiah coming riding on the ass of an economist," who speaks on the subjects, "Socialism, the Logic of Christianity" (why not the logic of any other religion?), "Moses, the greatest of Labor Leaders," and other "attractive" subjects. And "Sunday Subjects." It is to laugh. To the devil with absurd mixtures of superstition and science, theology and economics.

No, Comrade Wayman, the writer has nothing personal against Montreal Local; he was used well when he spoke under their auspices and if a more "attractive" speaker has been preferred to him since that time, it matters nothing to him.

Comrade Wayman, however, unconsciously, I hope, somewhat misrepresents certain details, sordid details, certainly, money matters. If Stitt Wilson did so badly in this respect in Montreal, the Local did not keep its agreement with him, which was to pay him twelve dollars a lecture and expenses for himself and family, and to do Montreal Local justice, I never heard of their falling in this respect before, and it looks somewhat funny that they should on this occasion.

Has St. W. been "marked down" in consequence of adverse criticism? What Gribble received from Montreal has been accounted for in the Clarion.

One thing more: I hope none of what G. W. W. aptly describes as St. W.'s "punk literature" was exposed for sale in Montreal. If so, I would like to refer the Comrades there to the constitution regarding literature. Look out, Socialist sentiment is spreading in Canada, advertisers are smelling out a new grazing ground. It is up to us to warn them off; to let them see that before we send out as they are propagandists they should be thoroughly tested and that big names and handles before and letters behind a name do not impress Socialists in Canada in the slightest degree.

For this time only just to see how it looks, I sign myself,  
**THE REVD. W. WEBBER**  
**GRIBBLE, R. N. S. A.**

### WHO PAYS FOR THEM?

Comrade Gurock,—  
 As a reader of the Clarion, I have been very much interested in your articles. From your letters I had the idea that you were on to the game, and was therefore very much surprised to read the one in which you stated that the workers paid for the Dreadnaughts. I knew the editor would likely comment on it, as a knowledge of the workers' relation to the product of his toil, is considered by the Socialists in Canada of more importance than all the rest of economic fact together.

You accuse the editor of hair-splitting, whereas as a matter of fact it was ignorance on that very point which led to the downfall of the S. L. P., which has converted the I. L. P. into a mere "tag-on" to the Liberals, and which has led the trade unions into so many bitter and hopeless struggles. You will excuse me, therefore, if I try to "lak" a fa' oc' ye mass!

As to your first question: "If the worker only produces labor-power, how can there possibly arise a surplus product?" There is no surplus product while the labor-power is in its raw state that the worker owns!!!! The worker's position, under capitalism is simply that of a human dynamo generating physical energy. The energy it self, like electricity, is invisible. You can very easily see that in the quietest state labor-power has produced nothing and it is only in that state that the worker has anything to do with it.

It is perfectly true that should some capitalist require it, that labor-power will produce surplus value, but before it does so that worker must SELL IT. Not only sell it but deliver it, and from the moment that he begins to deliver the "goods" till the moment that he refuses to deliver any more, or "quits the job," he has absolutely got right either to the labor-power or to what it produces.

In other words, under capitalist production, the "capitalist is the whole cheese." He buys labor-power in the labor market, gets it delivered every morning in animated packages at his factory door, and has the very same right to it and to all that it produces as any other buyer has to the article

which he purchases. After the labor-power is bought and delivered the capitalist of course obtains from it far more than he paid for it, but that is his business, his business alone, and the only thing he is in business for.

As to the price or wages which the worker receives for his labor-power, that is determined in the same way as the price for which the steel trust will sell its steel. And that, same with all its millions has no more power over that determining factor than has the wage-slave. I refer to the market. The only thing which can affect the market is supply and demand. As the worker is unable to limit the supply of his commodity, labor-power, you can easily see that his only salvation lies in taking 'it out of the market altogether. To be able to do so he must have access to the means of life independent of the capitalist class. To do that he must put out of the way, or obtain control of, the thing which stands between him and the accomplishment of his object, viz., the capitalist owned state. Till the workers have done that they are absolutely at the mercy of the capitalist class and to use your own words, "Only for them and their capital the workers would actually starve."

As to what the worker is entitled to get for his labor-power, that is determined by the amount of socially necessary labor-time which it takes to produce it. The human dynamo had to be built. It required a certain amount of congealed labor-power in the shape of food, clothes and shelter to raise the thing till it was fit to put on the labor market. A certain amount of its mother's time had also to be paid for. When it commences grinding out labor-power for the market itself it also requires a certain amount of necessities to keep it running. That amount which it takes to keep it running along with a portion of the amount which it cost to produce the machine itself constitutes a day's wage. The portion of the cost of the machine is determined in such a way that after it is all paid for the machine is played out. In short, the workers' share under capitalism is food, clothing, shelter and breeding expenses. If you can show me that out of that he is able to pay for Dreadnaughts, you'll have to go some.

You say that being the case, Socialism has nothing to offer. It hasn't, eh? Under Socialism the worker won't have to sell his labor-power at all, and if that is not enough to induce any slave with an ounce of backbone to join the movement, I'd like to know what it is. It is a knowledge of those facts which has effectively prevented any mental conjuring from getting inside of the Socialist Party.

When the worker in a large enough number are convinced of these facts they will put an end to the capitalist, the state, the Dreadnaughts, and the "chewing the rag" as to who pays for them.

BROTHER SCOT.

### THE SWEATED WORKER.

The terrible story of "The Sweated Worker" in London, and what they earn, is told by a writer in the London Express.

Come with me into the tiny attic, where sits a solitary woman busily employed—so busily that from six in the morning until midnight she only rises two or three times to seek the food that will stay her growing weakness, says the writer.

Look at the heaped-up table and the strewn floor. There lies her work. Count it up if you like—288 little trays fashioned precisely and papered; 288 covers for these trays; 288 pieces of sandpaper pasted on these covers; and then the 288 trays slipped into the 288 covers, and the whole tied up into a neat and secure parcel. That is the work which she toils at night and day, and 2½d is the exact sum which she is paid for it.

Step across the dark passage outside and look in at the open door opposite. Just such another room, just such another woman. But she is not making match-boxes to-day. She is carding hooks and eyes. That is to say, she has to sew hooks and eyes on cards. There are 144 cards to be seen, and 288 hooks, and 288 eyes to each card. For that she will be paid 8d, a price so low that, working 14 hours a day, she cannot earn more than 4s. a week. But if she has children they are pressed into this miserable service, and in thousands of so-called "homes" little children, whose ages range from three to ten years, may be seen helping their mother—in the early hours before they go to school and late into the night after they come home—silently and grimly sewing with their tiny, tired fingers while rubbing and blinking their weary eyes.

### "Where Flesh and Blood are Cheap"

It would be easy to multiply these examples a hundredfold. Take, for instance, the prices paid for making strawberry baskets. The worker receives 3s. 6d. a gross for such baskets, and has to find the wood, which costs 2s. It takes two days' hard work to make a gross—her utmost earnings then amounting to 5d. a day. Again, take the makers of cheap corsets, those which are retailed at 2s. a pair. They are paid 1s. 7½d. for making a dozen corsets, and the cane and cotton which they have to find cost 9d. Working hard, they can make eight corsets in a day, which means that their total wage amounts to 7½d. a day.

Again, the unhappy women who make blouses are in a similar plight. For making muslin blouses with twenty tucks in each of them they are paid 3s. a dozen; for nightgowns, with frills and insertions, 2s. 9d. a dozen; and for shirts 8½d. a dozen—out of which the cost of the cotton has to come. The average wage earned by the shirtmaker is about 6s. a week.

Still worse, however, is the condition of the tailors. It is heavier work and paid at even a lower rate. Imagine the plight of the wretched woman who jumps at the chance of making 100 jackets at the rate of 2s. 5d. a dozen, who will gladly make any number of trousers you like at 4s. a pair; men's coats for 5d. each; vests with five pockets for 3d.; and boys' knickers at 2d. a pair! Let me take a typical case. A mother and her daughter have for some years past been earning what they euphemistically call "a living" by making costumes, consisting of a coat and skirt. They are both excellent workers, and appallingly industrious—they work from nine in the morning till 12:30 at night. And they are paid the magnificent sum of one shilling and a penny for each complete costume.

### A National Question.

Just imagine for a moment the fearful conditions which such work and such wages must create. Think for a moment of the long, weary hours, by day and night, in the cramped "homes"; the insanitary conditions under which not only the worker works, but her children are reared; of the never-ceasing struggle to get work—even at a price which will not yield more than a halfpenny an hour; of the terrible inheritance into which thousands and tens of thousands of children—the future England, be it remembered—are annually born; and then you will believe the story of the government inspector who found such a woman worker, six hours after she had given birth to a child, sitting up in bed and already resuming her daily fight against starvation.

And the saddest part of the whole of this terrible phase of modern life is the apparent hopelessness of it. The individual worker herself in powerlessness—she is in the iron grip of deadly necessity. She is ground down to the bone as much by the desperate competition of starving women as by the remorseless greed of the sweater himself. Trade unionism, too, cannot help her. She is an isolated atom, and does not organize, and is, perhaps, unorganizable.—Star.

### THE MARKISS'S

From Kenmore  
 To Benmore  
 The land is a' the Markiss's  
 The mossy hoves,  
 The heathery knowes,  
 And lika bonnie park is his.

The bearded goats,  
 The tootle stots,  
 An' a' the braxy carcasses;  
 Ilk crofter's rent,  
 Ilk tinker's tent,  
 And ilka collier's bark is his.

The mul-cook's craw,  
 The pipper's blow,  
 The gillie's hard day's work is his;  
 From Kenmore  
 To Benmore  
 The world is a' the Markiss's.

### MARITIME ORGANIZING FUND.

Previously acknowledged .....\$54.18  
 Comrade Reddy ..... 1.50  
 Comrade G. Kay ..... 2.00  
 \$57.68

Expenditures.  
 The contributions of Comrades Reddy and Kay were paid to Comrade Gribble, who holds them ..... 3.50

Balance in hand.....\$54.18  
**ROSCOE A. FILLMORE.**  
 Albert, N. B.

### Here and Now

A very suitable New Year's remembrance came over from Nanaimo this week. It consisted of twenty-five subs. (8 yearlies and 17 halvers) from Comrade James Young.

Comrade W. Davenport, Brantford, Ont., orders a bundle of one-hundred copies.

A dollar for a chance at the "Library of Original Sources" and two subs. from Comrade G. W. Wright, Toronto, Ont.

Comrade James Thomson expects the Grits to be as scarce in Manitoba after the next elections as they are in B. C. and sends three subs. to help the good work on.

Comrade Galloway, Vancouver, wants a bound volume of the Clarion for 1909.

Two dollars to pay up Local Berlin's card to the end of last year and two yearlies from Comrade H. Martin, Berlin, Ont.

Comrade Gribble lands another pair at Nelson, B. C.

Just to be on the safe side, Comrade Roland Kerr, Alnsworth, B. C., pays up his subscription for two years in advance.

A stunt by Comrade E. Johnson, Denver Point, B. C., results in three yearlies being added to the list.

Local Newcastle, N. B., renews its weekly bundle of five per Comrade H. H. Stewart.

Comrade H. Collingwood, North Battleford, Sask., does not like to miss a week without calling, so drops in with another couple this week.

Study your own interests by reading the Clarion.

Comrade Frank Allen, North Battleford, Sask., writes to say that he has started to sell "the best dope on the market for slaves." He starts off well with three yearlies.

A bundle of ten for ten weeks and a yearly is the latest news from Cumberland, B. C., per Comrade William Maxwell.

Ask your nearest Local to put your name on the voters' list.

Comrade Peter Cleary has moved to Fabre, Quebec, and sends in two yearlies for company. Will Comrade Cleary please note that his own sub. expires with next issue. (Say, Peter, I spent two years at Little Bay about 12 years ago.—Leeds.)

Are you lending a hand? The following Comrades put their shoulders to the wheel and gave a shove this week:—F. Reynolds, South Salt Springs, B. C.; W. F. Ralph, Toronto; F. M. Gordon, Hamilton, Ont.; R. F. Foulston, Donegal, Ont.; R. F. McKenzie, Vancouver, B. C.; Eugene W. Dohs, Grand, Kansas; Arthur J. Boughen, Dauphin, Man.; Jas. S. Johnston, East Kootenay, B. C.; W. Symonds, Lethbridge, Alta.; W. Beck, Slocan City, B. C.; G. Robson, Whonnock, B. C.; David Paton, Fernie, B. C.; J. F. Johnson, Enderby, B. C.; Hugh Gilchrist, New Westminster, B. C.; Miss L. Budden, North-Battleford, Sask.; and Comrade Franklin, Vancouver, B. C.

Comrade Lestor persuades two more Vancouverites to search for the light.

Is your Local pushing the circulation of the Clarion? If not, will YOU see that it does?

Among the 800 working men who were fed in Vancouver on Christmas Day were many who attended the meetings of the capitalists last November and cheered at every mention of the word "prosperity." "What fools we mortals be."

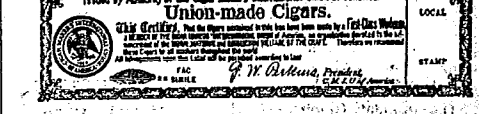
**Plumbing**  
**JAS. LEE**  
 Phone 5331 413 First Street  
 Vancouver, B. C.  
 570

### READ COTTON'S WEEKLY

60c per year  
 Two for a dollar  
 SPECIALLY FINE FOR PROPAGANDA WORK  
 Six months 25c  
 Published at Cowansville, P. Q.

IF YOU HAVE UKRAINIAN neighbors, send for a bundle of "Robotchyn Narod" the organ of the Ukrainian community in Canada.  
 50 cents a year  
 135 Stephen St. Winnipeg, Man.

### Demand Cigars Bearing this Label



Which Stands for a Living Wage  
 Vancouver Local 357.

THE TALE OF A TIGER.

(By Rita.) Some time ago my mate and I, being out of work, were strolling through the busy streets of the city...

because of the greater pain of those out of employment. One portion of society suffers because of too much labor, and another portion suffers even more from enforced idleness.

young cub to conduct themselves so as to react nothing but credit upon their parents. In the performance of those duties which are inseparable from child life...

universe was the realization of the idea of Delly. The old theological problem with a philosopher's top hat on it.

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...

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...

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.

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.

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.

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.

AS TO MARX AND HEGEL.

The article, "Economics False and True," has been the means of inspiring contributions from J. H. and our old friend Clifford Butler.

Hegel became the intellectual father of Marx and the early Socialists because he taught that society developed through the individual, the family, the town, the state, the world, and higher entities.

In his system the material world is derived from the idea—the absolute idea. According to Hegel the material

world is the realization of the idea of Delly. The old theological problem with a philosopher's top hat on it. He also taught, however, that the idea of reason develops from the material reality.

There is a vast amount of difference between Hegel and Marx. Hegel forged a tool, which he didn't know how to use.

Here is, however, another proof, more interesting to the general reader than the Austrian economist did not understand the author of capital. Criticizing the book, he says: "It has not been proved that labor is the source of value."

"THE LIBRARY OF ORIGINAL SOURCES"

Among Socialists and other independent thinkers, this great library is supremely important, historical and all such second-hand information. It digs down into the real history of civilization, reveals the naked truth and shows why Socialism is inevitable.

GREATEST WORK EXTANT FOR SOCIALISTS

Says Freeman Knowles, Editor of "The Lantern" (Socialist), Victor L. Berger says in his issue of the "Social Democratic Herald": "The Socialist club ought to be without this great library for the purpose of securing the services of its members."

READ WHAT THE COMRADES SAY

APPEAL TO REASON: "Active Locals could not make a better use of their money, goes cheerfully for what it is worth."
W. A. LIVINGSTON (Sec. Local Hackberry, B.C.): "One of you my friends, the greatest help I've made to my library."

NOT FOR "SCHOLARS"—FOR "THINKERS"

UNIVERSITY RESEARCH EXTENSION, University of B.C. Please send me review articles by Simons, Berger and others, and tell me how I may contribute to your library on a co-operative basis.

Manitoba Provincial Executive Committee

WANTED WANTED WANTED

All Socialists and Clarion readers in Manitoba to wake up. The province needs organizing and we appeal to all workers to get in touch with the Executive.

A. F. Cobb

Merchant Tailor Okotoks, Alberta

For every suit sold through this advertisement I will give \$2.00 to the circulation of the Western Clarion.

- 1. Write me for samples of goods.
2. Mention the price you want to pay for suit.
3. Compare my sample with the price.
4. If suitable, send me deposit of \$5.00.
5. I will guarantee to deliver suit to fit within six weeks.
6. Clarion will acknowledge receipt of \$5.00 when my suit is paid for.
7. Suit to measure from \$15.00 to \$20.00.

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 pipes.

Vancouver Gas Company, Limited.

GREAT BOOKS BY GREAT MEN. Origin of Species, Darwin; Age of Reason, Paine; Middle of the Universe, Huxford; etc. The People's Book Store, 142 Cordova St. W.

A PLACE TO EAT THE CAFETERIA. 202 Cambie St. Vancouver. The Best of Everything Properly Cooked.