

# ADVENTURES OF A RED

*A Holiday Trip to the Historic Battle-ground of Tweedledum and Tweedledee.*

It was the month of December, and having a few stray greenbacks, coupled with an earnest desire to see something new, we decided to take the family to the arena of tweedledee and tweedledum, to wit the old country, so by way of added luxury, we called in on the United States "Socialist party at Syracuse, making the acquaintance of a number of the latter on arrival.

I was given a good reception and consented to attend the Sunday afternoon propaganda meeting to hear Prof. Writers, of the University of Syracuse, deliver an address on "Remedial Legislation" and take part in the discussion. Being a trifle late I only came in for the last thirty minutes, which was quite sufficient to make me feel grateful for not being there the preceding half hour. Old-age pensions, eight-hour days, and a string of others too numerous to mention came in for discussion, naturally, of course, from the capitalist point of view.

I attended a few of the old parties' political meetings. I tried to enter at one meeting when I was informed that only tickets would gain admission. I simply came out on the steps and called the crowd to order and offered to hold a meeting outside if refused admission inside. Then the fun began. Three authoritative looking "gentlemen" in blue came forward and informed me that I could not hold a meeting at all, and if I insisted I should have the pleasure of their escort to the nearest lockup. By this time the doors were thrown open, thus the situation was saved. The writer did not get escorted and the government supplies would last so much longer.

I spoke at a demonstration of the unemployed in Hull, England, and what a crowd! I have assisted in a number of unemployed demonstrations in Toronto, but they do not compare with their brothers in misfortune in England. Those pinched cheeks, sunken eyes and stunted forms were quite sufficient evidence to move any conscious worker to violence. But what would be the use when the masters have got their hired assassins to use against us at the least sign of disorder. Anyway a demonstration to my mind once in a while is a gentle reminder to the plates that such a thing as "solidarity" can exist, and knowing that they might, for the occasion, cough up sufficient to tide the situation over. On this occasion I brought many donations, in fact it was in the neighborhood of \$1,000. I am sure you will agree with me, it was worth our trouble. If results would work out the same elsewhere I would be inclined to bring in a motion at our next meeting organizing a corps of speakers around the country for the express purpose of demonstrations and incidentally replenish our own empty coffers at the expense of the parasites. But such a gift as \$1,000 does not come all the time to the unemployed. Inside of three weeks it was all gone. I assisted in the soup kitchens for the sole purpose of studying these men, women and children. We fed about a thousand per day for three weeks. When supplies ran short, the mayor was notified of the situation but he could do nothing. Too well we knew it. The only thing that could be done was to march those men, women and children to the town hall and let "his worship" view the crushed part of the working class once again. This we did. The results were not so good the second time, but sufficient was raised to feed them for two weeks more.

Next came discussion. I anticipated he would receive a severe handling, but to my surprise nearly all took the view of the speaker that they were a boon to the working class, and a resolution was moved and carried that future propaganda should be conducted with a view to bringing about these "desirable changes." I went after him good and hot for fifteen minutes, showing them cause and effect and the amount of benefit it had brought to the working class in Europe where these, or at least a number of them, had been in operation for some considerable period of time. Then went on to show the relative positions of the workers before and after, and wound up with a censure on the "Socialist party" of the United States who called themselves a revolutionary body, out for the abolition of capitalism and the reorganization of society, who were wanting their time dealing with the effects of a robbery, instead of concentrating their energies upon the cause of nine-tenths of our economic evils—the robbery of the working class.

The next item of importance did not present itself until our arrival in Liverpool. The atmosphere was dense, the buildings weird and the people—having valises, we were the prey of England's degenerates. What a pitiful picture to portray—poverty written in big letters across their faces. This was some of the effects of remedial legislation in England. Sufficient to say no fewer than two dozen desired to help us with the baggage between the dock and the station, but we, heedless of their cry, boarded the train en route for Hull, arriving in good time to take a hand in the election.

I produced my card to a prominent member of the I. L. P. and was invited to speak on their platform. That was my move and I availed myself of the opportunity. I spoke to about 250 in midday, a crowd of men and women of a cosmopolitan character. All anxious to hear what I had to say concerning the questions hovering about the political horizon. I made quite an impression upon the members of the I. L. P., who, by the way, were perplexed at the way I presented Socialism. My next two meetings were advertised and I had a crowd ranging from 500 to 750 at each meeting.

I pointed out the misconception prevailing in the minds of the people of Britain as to what Socialism actually was, the largest percentage of them accepting the brotherhood of man and kindred moralities. I also noticed the tendency on the part of the I. L. P. to hit out at their Conservative antagonists at every opportunity, leaving the Liberals untouched. The writer made it his business to show clearly to the people that both Liberals and Conservatives were wings of the same bird of prey, both standing for the perpetuation of capitalism and as such both were enemies of the working class and it was the duty of any party claiming to represent the working class to make the issue quite clear, that they stand for Socialism and that alone—no other.

In the meantime, I paid a visit to London and called upon the Executive of the S. P. G. B. When I arrived at their headquarters I saw a very busy bunch of comrades all, in one way or another, assisting the folding and preparation for mailing of the party organ, "The Socialist Standard." I extended fraternal greetings from my comrades in Canada to them and was told to convey theirs when I returned. I was tendered the privilege of speaking to them, of which I availed myself. I was asked to speak in Tottenham for them, which I did. I got a splendid reception, one of those revolutionary receptions. No others but the Socialists know the enthusiasm that is aroused. I presented our position here in Canada. At the conclusion Comrade Anderson informed me that we were eligible for the S. P. G. B.

In all I spent a week in the metropolis. I had to hurry back to Hull for an indoor meeting to an audience of "Christian Socialists," Fabians, S. D. F.'s, I. L. P.'s and a sprinkling of Industrialists. I spoke straight revolution. The reason is obvious—can't talk any other—and got well received. Yes, and to my surprise, some of the prominent I. L. P.'s endorsed my position. It seems to me this element has not taken the trouble to investigate, consequently they agree with anyone who appeals to them.

I spoke at a few more outside meetings in the course of my stay.

Shuffled, but was denied the privilege of speaking at a S. D. P. political meeting. They possibly thought I was a milk and water before they heard me. Their calculations were astray that time. That concluded my public speaking as it was nearing my time to return.

My next adventure did not turn up until well out in mid ocean, when I actually had the audacity to lecture on Socialism at one of the ship's concerts. It went well for twenty minutes, when I was interrupted, then another one joined in, until half the audience joined in also. I heard threats of "throw that B—— Socialist overboard." I threw up the sponge after breaking up the concert. It takes the Socialist to produce gall.

F. WATKINSON.

## REVOLT.

Age long has been your misery,  
 Old as the hills your pain;  
 Unnumbered years in slavery  
 You have toiled for another's gain.

Ancient as Nile your galling yokes,  
 Age-worn as Karnak your chains;  
 Countless years for glided thieves  
 You have toiled; come count your gains.

Come count them, your products of  
 ages past—  
 'All earth's great store of wealth—  
 Is it yours? Ah, no, unto this last  
 Advers have dished by stealth.

Arise, for your need is pressing sore!  
 Arise, for your strength is your  
 right!  
 Arise, and win freedom for ever more.  
 For who shall resist your might?

Babylon's gardens and Mona's halls,  
 Nineveh, Carthage and Rome;  
 Gilded cities, begirt with walls,  
 You have builded—yet lack a home.

You have levelled the forest and  
 ploughed the plain!  
 Till the earth with fatness brags;  
 You have woven rich fabric, garnered  
 grain,  
 Yet you hunger and walk in rags.

Oh, Atlas, staggering 'neath your load,  
 Oh, Labor, bowed down with toll,  
 Turn, turn on your master's stinging  
 goad,  
 Revolt, and the spoilers despoil!

A. BUDDEN.

## THE FRENCH ELECTIONS

The elections in France are over and our comrades there are wild with jubilation. Of course there are times when the light-hearted revolutionists when there seems little to jubilate about, but at the recent elections they have made some sweeping victories.

In the previous house the party had 53 deputies. This number has now increased to 76. Twelve of the 53 were not re-elected but entered defeat. On the other hand there was a gain of 35 constituencies, making a net gain of 23 seats in the new chamber. Among the deputies going out who were not re-elected, are one or two veterans, and the opposition journals are as usual making a great cry about it, while attempting to belittled the sweeping gains. This is their way of whistling to keep their courage up.

The most striking feature of the elections, according to Compere-Morel in "L'Humanite," is the enormous increase in the agricultural vote. This is the outcome of a vigorous campaign which has been kept up in the rural districts since the last election. The farmer is beginning to see that he is robbed just as much as any other producer of wealth, and that all that is left to him by the proprietor, the banker, the corn merchant, the implement agent, the railroad company and the hundred and one other suckers who fasten themselves upon his produce, is just a bare living. The republic has been sounded in his ears in France; there is a great stir in the camp, and the farmers have shown that they mean war by returning seven farmers to throw down the gauntlet in the chamber.

GEORGE F. STIRLING.

# "WHAT IS WORTH WHILE?"

*A Great Spiritual Upeabal and Its Purely Material Inspiration.*

Under the above heading a local journal publishes an article dealing with what is called a gigantic work. It is too, and I would respectfully ask the Comrades who are so keen for revolution to postpone their efforts till this great inspiring endeavor has been achieved.

What is it you ask. Why, nothing less than "the evangelization of the world in this generation." It will take \$100,000,000 a year and 40,000 missionaries. What a stupendous effort; what a worthy object; and, likewise, what a great for the 40,000. (Say Gribble, come off it and get in on this easy line.)

All going to be done in this generation, too, all step-at-a-timers please note. Guess we revolutionists had better get in on the ground floor, for, if the world is made good in this short space of time, why won't we need any more agitation.

Every city and town in the States is asked to give a little, so it is intended that all classes should be in. Why not ask J. Sam Gompers for his mite towards converting the avaricious capitalists who out of sheer hardness of heart, raise the price of food and cause suffering to the worthy poor, who wrongfully have the police budget on the striking workers, when everyone knows they only want a fair wage? Or, again, let them ask Morgan, or St. John D. for a thumping hand out, to make the working classes more moral, sober, industrious workers, all able at a moment's notice ready to jump in and take hold of a job when they are needed, and when they are not needed—well, God knows. De Lawd will watch his own.

The "we" is certainly not us; we are very pleased with ourselves if we happen to get a feed, a drink, and as for dress, good Lord, did you ever see us out of our overalls! We accumulate what? Debts, and sundry troubles of that nature. "Why not," he says, "give the old world a taste of love!" We sure would like to, old man. If only you old party fellows, would die on hangers, you intellectual parasites, hangers on of capitalism, are some of the biggest stumbling blocks in the way of love. You teach the people any old thing at all, how to love. You delude them, teach them what your master wants you to do so much per, and to prate of making this world better, while you uphold a system of robbery of the producer, and then ask the producer to love the robber. Come off your perch, Mr. Editor, we call your hand. And, he says also, "the Bible and Christianity are the fountains of this priceless consolation." Do you see much love abroad amongst the dear "Christian" nations? Peace on earth and goodwill toward men, at the end of a 12-inch gun? More like the facts, eh? And in your own nation, very Christian and fond of those big things, look at the priceless consolation afforded just now. A working class driven out of their homes, sent to a point of exasperation against their oppressors. Perhaps, when they get wise and learn to hate the class of parasites who ride their backs, they will get the priceless consolation of seeing them rid of forever, and then maybe there will be love, you may call it Christianlike or what you please.

In this Godfearing and, liberty-loving community, as I see it, is termed the followers of the meek and lowly gave last year to this movement \$750, and their churches represent a total wealth of more than two million dollars. Looks like they might step up the story of the widow's mite, or appoint a missionary to start right amongst them.

What is a Godfearing community? Well, it is made up of men who fear God and honor the dollar. Who are like some I know who thank God for meals for his goodness to them, then start cursing the luck they have in raising the crop. And by love of liberty is meant liberty to skin, their neighbor, let he skin them; liberty to work as many hours as they like, without the boss standing over them the while.

Touching on the farmer's graft mentioned by Armour of Mead, Trust fame, may say Mr. Farmer says price of grain and feed was never so high; going up 300 per cent in twenty years. It can't be him. We live and learn. F.B.P.

These big things all go together, eh? A big navy for killing your neighbors, and converting your neighbors to follow the Prince of Peace. And what a price! We were under the impression that salvation was without price, and we were well acquainted with scriptural lore in days gone by. Probably it is slow work that way, and no doubt you are anxious to see these lost souls gathered in quickly.

Now, I wonder if it is the poor beaten again. We thought they were all saved by, and civilized, but no doubt the surplus wealth is piling up once more and new markets must be found. There are still de cullid people who dress in pre-Adamite fashion, and it would shock the tender feelings of the 40,000 missionaries to see them thus. They must be clothed, their feet will be sore, they must have boots, after wearing these and being civilized they will certainly have to get the latest corn-killer. Their stomachs will be unaccustomed to our strong coffee and tea—Postum must be used.

Trade follows the flag, the mission, of course, following the devot, flag, so it looks 100 chances to one, that here we have the real reason for our great effort. Our masters don't care for nothing. It isn't business and there is no law rules higher than business interests. Anyway, it will take 40,000 surplus labor power packages of the market, giving the rest of us miles more room to breathe.

But seriously, Comrades, let us have an immediate demand put on our program at the next convention, to have this sum of \$100,000,000 handed over to us, as the only original laymen's movement in the world, the only one that will evangelize the world and make men be good.

Per, says our worthy editor, "what is worth while in this life? We eat, dress, drink and amuse 'em, and the

America likes big jobs, evidently, or she wouldn't be busting after this one. But she can do big things, when \$100,000,000 is spent on the navy every year, and ten times that amount is spent on the Panama Canal. Are not the souls of a billion people, thirsting for the love of the gospel, of more value than these? Thus speaks the scribe. We answer, sure thing, but we doubt whether the numerous billions already saved, are of more value than even the paper you write on—they are cheap enough.

Mr. Guggenheim asserts—and we believe he is right—that John D. Rockefeller is the least extravagant man he knows of. Mr. Rockefeller has never been known to slip down to Billy's playing pool in the evening, as he would have to if he equalled the extravagance—"according to income"—of the stonemason who plays one game at 20 cents an hour.

But the crowning extravagance in which the poor indulge Mr. Guggenheim never refers to. The poor give up a large—a very large—part of their incomes to make Guggenheims, Morgans and Rockefeller's. When they come to real economy, here's where they begin to cut down expenses. When they have reformed in the matter of supporting millionaires, maybe they will be better able to stand the strain of more chuck steak and codfish—Seattle Star.

Another for the McMahon Smith.  
 Dear Comrades of the Western Clarion:—  
 I do not remember of ever having made out a check with the enthusiasm smaller to the one which inspired me to make out the enclosed check for \$1.00 in payment for subs to the Clarion. A Comrade—let him remain immortal under the name of Smith—sent me a sample copy of the Clarion, I wish I could kiss him on both cheeks for it. As it is I depute the prettiest lady Comrade in Vancouver to do it for me. Tell us your secret. How did you manage to escape the "practical Socialist politician"? May you so continue. Good for O'Brien. More power to him, erm, fraternal yours,  
 G. STOBODIN.

# TAG! WE'RE IT!

Current literature has been enriched. Mr. S. R. Guggenheim, president of the Yukon Gold company, in a magazine article, insists that the real cause of the increased cost of living is national extravagance.

bacco after supper will probably amount to one-half of one per cent. of the laborer's daily wage. Mr. Guggenheim's daily income is estimated at \$30,000. One-half of one per cent. of this is \$150. Do you suppose that the thirty Mr. Guggenheim smokes a hundred and fifty dollar cigar after dinner? Certainly not. He is much more economical "in proportion to his income" than almost anyone you know.

His reasoning is clear. People insist on wearing so much silk, that silkline is selling at twice what it was. They demand so high a quality of wool clothing that shoddy is all they can get. They hanker for the choice cuts of meat, and as a result shark and liver have been sent up to 15 cents a pound. They will live in mansions, and two-room flats have gone to \$30 a month in consequence. It is so all along the line. You can see it would be so. The demand for luxuries is such that necessities of life are high because nobody wants them. Perfectly clear, Mr. Guggenheim.

In order to equal the extravagance of the laborer who drinks a 5-cent glass of beer after his day's work, Mr. Morgan would have to consume 250 quarts of champagne at \$4 a quart.

Mr. Morgan doesn't do it! We state this boldly.

All these things tend to reconcile us to the fact that the Guggenheims are gradually cornering the earth, in so far as Morgan and Rockefeller haven't already fenced it in. Perhaps we'd better let 'em have Alaska—Ballinger may have been right about it.

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Listen to this fine old bromidion of Guggenheim: "I believe," says he, "that the wage earner is more extravagant in proportion to his earnings than the millionaire."

Shouldn't wonder a bit! Right in Seattle wage earners frequently spend for meat to last them over Sunday every blessed cent left over from the week's pay check! Do you happen to know any millionaires who do such a thing? A pipe or two of smoking to—

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NOTICE.  
 The attention of Locals is called to the Dominion Executive Committee's recommendation that the constitution be amended to allow any group of Language Locals to choose an executive committee; said committee to have the same standing as a Provincial Committee. Locals wishing the necessary referendum taken of this matter should notify their Provincial Executives and, with the necessary endorsement the referendum to amend will be taken.

Suggestions or amendments are invited.

WAGE SLAVES CHAMP.  
 Gems from the Pamphlet issued by the Chicago Association of Commerce.  
 "The basis of industrial progress for the cheap laborer, who performs the business interests. Anyway, it will take 40,000 surplus labor power packages of the market, giving the rest of us miles more room to breathe."  
 But seriously, Comrades, let us have an immediate demand put on our program at the next convention, to have this sum of \$100,000,000 handed over to us, as the only original laymen's movement in the world, the only one that will evangelize the world and make men be good.  
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THE WESTERN CLARION

Published every Saturday by the Socialist Party of Canada, at the Office of the Western Clarion, 1141 Hastings Street, Vancouver, B. C.
POST OFFICE ADDRESS, BOX 324.
SUBSCRIPTION: \$1.00 Per Year, 50 cents for Six Months, 25 cents for Three Months.

Strictly in Advance.
Bundles of 5 or more copies, for a period of not less than three months, at the rate of one cent per copy per issue.
Advertising rates on application.
If you receive this paper, it is paid for.

In making remittance by cheque, exchange must be added.
All orders must be accompanied by money orders payable to THE WESTERN CLARION, Box 324, Vancouver, B. C.



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583 SATURDAY, JUNE 4th, 1910

"FARES, PLEASE"

Says the manager of the B. C. Electric Railway company, in a heart-to-heart talk with his rebellious slaves: "In conclusion, let me say that I have the employees' interests very much at heart, and I trust that a careful consideration of the points I am laying before them will result in a satisfactory working basis being arrived at, so that our relations may continue on the pleasant lines which have governed us during the whole period since the company's operations commenced."

Bonds very much like a grace after meat, but we hope that it will cause the employees to display a little consideration towards their friend and benefactor, the Company which has as he points out, "the important interests to consider, the Employees, the Public and the Stockholders." The Stockholders, they should note, come last, for, like any corporations, the Company exists primarily for the purpose of providing the employees with a job, "cheap light, cheap gas (no, this is not a sample), cheap uniforms, etc., "participation in a share of the profits," and a reward of saving the public the inconvenience of having to run home from their work without the friendly assistance of the "stragglers" of living in the "nearby expectation of being dynamited by an irresponsible coal-oil lamp."

The employees may complain that they are the worst paid trades unions in town, that they get about two-thirds the wages of a hod-man and nearly as little as a bank clerk. That, what with house rents and the prices of victuals, betaking themselves to aeroplanes, and what with incorruptible fare boxes, it is becoming almost impossible to make both ends come within wireless speaking distance of one another.

They are not alone among the afflicted. Can they not hear the piteous cry of the widow and orphan stockholders? Do not the "rising prices" make their meagre 5.29 per cent dividend look like five cents in the face of money? We don't see how the employees can have the face to take their proportion in the participation in the profits without blushing anyhow.

Nevertheless, looking at what Mr. Sperling says is merely true, whether he believes it or not. A "public utility" corporation (so-called, we presume, because it finds the public useful) has the interests of the Employees, the Public, and the Stockholders to consider. The order may be inverted, but the good book says that the last shall be first, so we can pass that. There has got to be a dividend for the stockholders or the necessary money capital will not be forthcoming. Of course, the common or garden stockholder generally gets milked, but that is another story. The Public has to be "convenienced," or at any rate, less inconvenienced than heretofore or they will not come up with the nickels. This convenience is meted out on the time-honored system of "all the traffic will bear." Finally the employees have to get something or else there will be neither dividend nor convenience.

The current arrangement that an employee under this arrangement should receive a "living wage" is utterly fallacious. It is by no means essential that an employee should be paid enough to live on. It is merely necessary that he be paid as little as a properly conducted employee can be educated to exist on. If it can be afforded it is as well to throw in cheap light, gas, participation in the profits, etc., to keep him quiet. It pays, and some people think it is the best method, just as some men hold that the best way to break in a horse is never to let him and feed him lumps of sugar when he is good.

That is what you, "employees" are up against. If your wages are raised, dividends will have to be cut, or else rates for carfare and light will have to be raised. But rates are already so adjusted that a raise would mean so much of a falling off in volume of traffic, etc., that profits would be diminished and the rate reduced. Of course, if it is raised in the community as a whole, rates and prices generally would stand boosting accordingly, and would be boosted, too, but that wouldn't buy you anything, as it would cost you that much more to live. So where are you at?

Of course, if you think that those dividends can stand slinking a bit, and that employees cannot be found in sufficient numbers to hold down "permanent positions," with participation in profits, free electricity, etc., thrown in, for less than you are asking, why, go to it. Only, if you are wise "don't bank too heavily on "public sympathy." The public keeps its sympathy where it keeps it—car-tickets. And right there is where you are asking to hurt it. You will hurt real estate. You will hurt business. You will hurt the building trades. You will make a lot of us walk and we will be more foot-sore than sympathetic. Your interests and the public's are diametrically opposed. When you go on a strike you are ishmetlike. The only people you will benefit is the strike-breakers and thugs, and even their sympathy will alienate by leaving paving-stones at them. Anyway, it is not sympathy you need but sand, shovels, and a scarcity in the labor market.

However, be the event what it may, in the long run you will inevitably discover that more advantageous than either working for the company or bucking it, is having the works. Then you can get all the traffic will bear."

PROPERTY AND ROBBERY.

"Property is theft." At any rate it is that hand evidence of theft. Moreover theft is the sole incentive to property ownership.

The aboriginal savage had no property, has none now where there is any of him yet aboriginal. He does not even know what it means. He has personal possession, his arms and his clothing, etc., but these are as much a part of himself as his breakfast, and were so regarded by primitive peoples, so much so that they were frequently buried with him when he died. The land, the waters, the forests, etc., these were nobody's property any more than the air and the sunlight are now.

But these people were uncivilized and lacked our glorious incentive, the incentive to steal. There was nothing to steal worth while. It kept everybody hustling to get a living for himself, and there was nothing over.

Later on, however, when the savage loter on cultivating the soil because it brought him an easier and more assured living. It was soon discovered that a man's, or woman's, labor could produce a surplus after feeding the producer. Then the incentive was at last supplied for the financiers of the day to devise ways and means of separating the producer from his surplus, and property came into vogue.

Exactly how it came about the historians have neglected to record. Not because there were no historians present; a mere detail like that would not baffle a historian. But chiefly because it is the fashion to assume that property always existed "quite naturally." To us, however, it looks not unlikely that the religious fraternity of the time had a hand in it. Their present record and what we know of their past points that way.

At any rate, the fact remains that the incentive to property ownership was in the first place, as it is now, that by means of ownership in property the producers could be robbed of their surplus. The various forms of ownership through which property has since passed have been merely newer and more improved methods of robbing producers of their surplus product, the most up-to-date of which is of course, the present form whereunder the surplus has been increased to a maximum and the producer's portion reduced to a minimum, and robbery has been so elevated to a science that the producer does not know he is robbed, in fact knows that he is not, and is vainglorious if not vaillant in defence of the "sacred rights of property."

"Find no end in wandering mazes lost, and whose endless methods may be all expressed in the method-madness of the Moody Dane's reply to the inquisitive Polonius's query as to what he was reading. "Words, words, words."

For instance, Professor Carver, of Harvard, an eminent economist, declares that the causes of present high prices are "physical and psychological." On the physical side we are told that "so long as the gold standard is maintained and so long as the government pursues the policy of free and gratuitous coinage of gold, the purchasing power of a dollar can never vary appreciably from that of 25.8 grains of standard bullion." He might as well have added that so long as 12 ounces make a pound of gold a pound of gold can never vary appreciably from 12 ounces. Or that if a dollar certificate were not equivalent to a promise on good security to pay upon demand 25.8 grains of standard gold bullion it would not be worth a dollar. The chief causes are, however, psychological, according to our professor: "A slight tendency of prices upward tends to give a greatly exaggerated increase in the value of productive plants, and the investors' market is violently affected, where the consumers' market is only slightly affected. This is a serious phase of the situation because when the bearish forces in the consumers' market begin to check effectively the soaring tendency of prices, the effect will be greatly exaggerated in the investors' market, and that is a condition which the wise investor will do well to ponder deeply." Which same may be likened unto the peace of God.

Before leaving our Professor I should like to call attention to the free and for nothing—pardon, gratuitous—phrase. I am sure a couple of columns of such matter would be better suited to the Winnipeg Voice than to the Clarion. They would prove an excellent auxiliary to the "film-fam" articles appearing there and would serve well as a measure of ignorance in the elementary or accidental form. Which brings me directly to the cause of this brain assam.

Under the imposing caption of "The Blunders of Karl Marx," I find in the Voice an article "written especially for the Voice by the author of 'Film Flam Finance' circulars." Its juxtaposition to the account of the formation of a Manitoba Labor party gives ample expression to the cause of its appearance, so I consigned my article on American professors to the flames in order to take up nonsense "native and to the manner born," matter more related to our immediate welfare.

"Money as a measure of value," is the blunder of Karl Marx here dealt with. He is the misguided individual I had reference to in my former article as attempting to lead us after the will-o-the-wisp, reformed money.

Film Flam commences his article thusly: "It is of the utmost importance to students of social and industrial problems that they should master the principle that determines the vital distinction between,

- (a) A medium of exchange;
(b) A standard of value.

Now that is correct. But it is of greater importance that they should understand the difference between a medium of exchange and money. "Money," says Film Flam, "is a medium of exchange as any man is an animal. Bill of exchange, bank drafts, promissory notes, coins, copper, silver and gold are all functions as mediums of exchange but none of these tokens are money. If Aspliant had read beyond Chapter III, Section 1, of Capital Vol. I, he would possibly have known this. On page 144, Capital, we read: 'paper money' is a token representing gold or silver;" on page 146 we find: "the commodity that functions as a measure of value and either in its own person or by a representative as a medium of circulation (exchange) is money." But I shall deal with the question of Marx on money later. Let those two questions, then, suffice for the present.

"Money," again says Sir Oracle of the Voice, "is not a standard of value." And no one is more insistent on this than Marx; the reason given by Aspliant, however, is peculiar: "because it does not embody labor expenditure." The logical conclusion therefore is that anything which embodies labor expenditure is a standard of value. Ergo, doughnuts are a standard of value. It is obvious that Aspliant is unable to "master the principle that determines the vital distinction between,"

(a) A medium of exchange;
(b) A standard of measurement. He lacks his usual perspicacity in this respect also. In the Clarion for May 7th he says: "To measure it (wealth) in gold or silver is but to express wealth in terms of wealth and is as explanatory as saying a foot is twelve inches or an inch is a twelfth of a foot." But how else can we measure wealth but in terms of wealth; how length but in terms of length; how weight but in terms of weight? "What is the value of a yen?" is the now historic speech of Borden on the Japanese question. The value of a unit of money has answer but in terms of money. The value of a yen is fifty cents.

The term money is here used in its vulgar sense. But all these measures have a standard—a concept—accepted by us as enabling us to readily understand certain distinctions and magnitudes. What is the standard of linear measure? The inch is the length of the foot, cubit, span, other portions of man's body.

I have the inclination to discuss this ruler, but not the space; so will jump to the measure of value, i. e. gold. But what is the standard of this measure? Human labor, measured in time. Surely not, someone will perhaps say. Different portions of man's body differ in different individuals, so also the volume of wealth in given time by the expended labor. Some individual's first joint of the thumb may exceed an inch, but any score of thumb joints combined at random will not be more, nor less than any other score, and will equal 20 inches. A mile is the distance walked in 1,000 double paces. Some men would do it in more, some in less; but any given score of men taken at random would not walk more nor less than 20,000 paces in a mile, taking their collective steps. Similarly, no score of men taken at random can produce more wealth in an hour than any other score similarly selected. The average amount in each case is the standard of measurement. Gold is the measure of value; labor time, the standard of that measurement.

As an example of excellence of economics extraordinary, commend the following to your friends: "In a market where free competition and normal conditions prevail, the price of a ton of coal is the result of a ratio between the 'supply' of coal and the 'demand' of money available to exchange for coal." Comment is needless. Another similar character might enable us to fathom the depths of Film Flam ignorance of Marx. He tells us "the theory of equivalents means that with six dollars as the price of a ton of coal there is an equal volume of labor embodied in the money and the coal."

I have not time to look up all that Marx has said against this very conception. However, one sentence is fixed in my mind and ever will be because of the months of thought it occasioned. I thought I had caught Homer nodding, or rather Marx napping. I give it just as it occurs to me; I have not the work (Poverty of Philosophy) by me: "All this would be beautiful and true but for the fact that gold and silver as money are of all commodities the only ones which are not determined by their cost of production. This is proven by the fact that their place can be taken by paper." What ever other illusions Marx had, the idea that bank notes embodied labor to the extent of their denominated value was not one of them. In case any comrade should get tied up as I did over this passage, I quote from the same work: "Money is not a thing; it is a social relation."

Karl Marx, Aspliant tells us, "failed to analyse the money end of his proposition." This, of course, will be startling news to those who have gloried in the perhaps most brilliant analyses ever undertaken by a human brain, but of that more anon.

Continuing, he remarks: "Marx assumed that money is gold or silver. Because gold is used as industrial money, it by no means follows that money is gold or even its equivalent. It is right here that the Socialists who accept Karl Marx's theory have to do a pile of the thinking." Now, it will assist Aspliant in his former exposing this error of Marx which he supposes Marx merely assumed, let me tell him that Marx formulated it into a definite proposition. "But since the capitalist system of production requires the crystallization of wealth in the form of a single article, gold and silver appear as its appropriate incarnation. Gold and silver are not by nature money, but money is by nature gold and silver." Critique of Political Economy, p. 212. Again in Capital Vol. I, p. 101, he quotes this very passage: "The truth of the proposition that although gold and silver are not by nature money, money is by nature gold and silver, is shown by the fitness of the physical properties of these metals for the functions of money." If it be error, make the most of it. Let me further assure Aspliant that Marx understood thoroughly the difference between money and token, something which our learned Ontario bank-phrase has yet to discover.

Our Film Flam economist next says to tell us what money is. He gives us "an original definition drawn from practical knowledge of the facts, viz. money is a fraudulent medium of exchange, which does not embody labor time." Money, therefore, silver dollars, dimes and nickels, dollar bills and others (Aspliant's conception of money) were not produced by labor but rained down from heaven like the manna of the Israelites or the hypothetical chunk of gold of Bohm-Bawerke. Oh, a most profound economist is this critic of Marx, and worthy to be praised. Indeed, such a mass of dogmatic statements, unbacked by one jot or tittle of proof, are not to be met with outside of religion. The display of ignorance concerning the works of Marx is nothing short of amazing.

Socialist Directory

- Every Local of the Socialist Party of Canada should run a card under this head 1.00 per month. Secretaries please note.
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Propaganda Meeting
Sunday Evening, 8 o'Clock
City Hall
Vancouver B. C.



ROBBING PETER TO PAY PAUL.

It recently being a wet Sunday afternoon, too wet for us to hold a propaganda meeting...

The speaker was a native of India, and his subject "The Cause of the Unrest in India." The speaker gave us quite an interesting and educating talk on the conditions existing in India...

If this is the result of civilization, and it seems to be the general rule (Cuba is another example), the sooner we get back to savagery the better it would be for us...

His remedy for the evils of India, was by giving the Hindoos self-government, such as Canada and South Africa have, thus the cause, the robbery by the British would be removed.

The remedy he puts up appeals to me in about the same manner as the single tax theory, which is this. That a bunch of small exploiters, who know nothing about surplus value...

Our friend assured us that he did not think the Hindoos would rise in revolt and give us a repetition of the Black Hole of Calcutta...

they gave him a great reception. But would the memory of the great white Rajah be strong enough to counteract such an economic condition as starvation, I hardly think so.

Why does England want India in its dominions, especially when you remember the army that has to be constantly kept there? Simply because it is an absolute necessity under the system, it is a result of Imperialism.

J. STEWART.

CHARITY AND PHILANTHROPY

Man has evolved to his present stage of sensitiveness slowly but surely and in the march of evolution will reach a higher stage just as soon as he is completely freed from the ever-present necessities, such as food, clothing and shelter.

"Vice is a monster of so frightful a mien That to be hated needs but to be seen; Yet, seen too oft, familiar with her face, We first endure, then pity, then embrace!"

These lines from the poet tell the true story in regard to the working class. They are individualists and have not realized the value of combination (only to a certain extent) in obtaining their material desires.

"Take, for instance, the example of an individual finding a dog with a broken leg. He stops, puts himself to considerable trouble either to kill the animal outright or to bind up the leg in the best possible manner as a first aid measure."

"This man could read or be told of hundreds of dogs being burnt alive and not feel the slightest mental pain, yet the very instant the dog appeared before his eyes he was immediately prompted to action."

We find occasionally the women of the bourgeoisie enter the miserable chacks of the working class and minister to the horrible wrecks of humanity therein, not merely to be in correct form, such is usually the case, but to relieve that material suffering which they themselves endure.

"As revolutionaries they deserve no mercy; as men they command respect."

men will suffer as much from indirect acts of cruelty as they do from direct, it is foolish and absurd to call this act an unselfish one...

The master class ride in their Juggermatt car called capital, only feeling an occasional slight light when they pass over an exceptionally big heap of slaves, but never see, nor do they want to see the writhing mass of humanity left upon the trail.

John D. Rockefeller has recently organized charity upon a business basis, that is he uses his class government first to grant it privilege and then to endow it with authority.

J. STEWART.

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LADY FOR SALE

Fortune was achieved at one daring stroke by a Chicago lady, typist named Elizabeth Magie, who four years ago created astonishing excitement by publishing a half-column advertisement, announcing herself "for sale to the highest bidder."

The advertisement which gave Miss Magie fame and fortune was published at the time in our columns. It contained the following: "For sale to the highest bidder, young woman, American, slave, intelligent, refined, honest, just, poetical, philosopher, broad-minded and big-souled, and womanly above all things."

Comrade Moore in last week's Clarion (No. 581) makes the statement that an upholder of the present capitalist system is not robbed. I say he is robbed and just as much as a worker who protests.

"ROBBED"

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JUNIUS BRUTUS.

EXTRACT FROM "THE MENACE OF SOCIALISM."

(By F. Lawler Wilson)

"Meanwhile the extremists among the Socialists are also prospering. The S. P. G. B., a young organization and offshoot of the S. D. P. is spreading about London and challenging the older organization in such districts as Finsbury and Tottenham."

"The members are Marxians and revolutionaries; preaching the class war. The catchwords of the Party are put through a rigid course of training in the principles of their creed which they must be prepared to defend at the risk of their liberty."

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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.

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 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 reins 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.

Books of all Kinds

- The Works of Josephus.....3.00
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On account of increased postal rates we are obliged to make the subscription price of the International Socialist Review in Canada \$1.20 a year instead of \$1.00. We can, however, make the following special offers:

For \$1.00 we will mail three copies of the Review to one Canadian address for one year. For 70 cents we will mail ten copies of any one issue. For \$5.00 we will mail the Review one year and the Chicago Daily Socialist for one year.

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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.

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