

LABOR AND CAPITAL

The Absurdity yet Persistence of the Belief in their Identity of Interests.

So often has this question been asked out by those not desiring to drink the workers, and shown to a fallacy, that it would seem utterly and comprehension to hear some of the wage workers still propound it. We do not take into consideration the capitalist training.

The worker's position would be greatly improved were they to cease so much of their physical energy for the benefit of the job owners, and lead, devote a little of their time in developing their own brains; to put in a plain way, cease to be mentally lazy. They would then see the folly of delegating their thinking to the capitalist class by means of their army subsidized "intellectuals," henchmen, etc., who use them for the advancement of their own material interests, leaving the workers in the same dependent position of creating untold wealth and receiving back enough to keep them at the same old game. It is not easy to be seen that by giving our brains to the class that buys it. It necessarily follows that they will be impregnated with ideas suitable to the buying class, and that therefore the workers only hope lies in disregarding all capitalist training and thought and thinking independently of themselves?

When we workers take time and endeavor to ourselves what an absurdity presented to our minds when we try to make out that the interests of job owners and job seekers are identical. Have we not descended to that age of utter incapability of reasoning when we make the remark that slaves and masters are one?

Let us take a look around and find our bearings. What is confronting us the make-up of society today?

We see on the one side a class which has all the means of production and distribution, and controls all the forces necessary to defend that ownership. On the other side we see a class who own nothing but their power to labor and are therefore forced to sell themselves to the first named class and from them the opportunity to work, as to provide themselves with the necessities of life.

How do we gather from this that one class in present day society own and control the other class, making it impossible for there to be any identity of interests between the owners and workers, in view of the fact that the owners' interests would be better served by the continuation of the present form of wage slave ownership, than the interests of those who are needed would be to break loose from their ownership.

It is not only those outcast labor organizations that are hoodwinked by this identity of interests fallacy, but it can also be found inside the organizations. The writer once acquainted with a few trade unions who were running around under the delusion that their interests were the same as those of those who employed them. Now, the very nature of their contract with the buyers of labor power would have convinced them they were on the wrong track had they given the idea a little of their own scrutiny, but this is where the union leaders and acts like a pacifying agent, telling the unionists that the buyers and sellers' interests are one, therefore they should unite, which gift is imposed of freely by the unionists until they really believe it.

But to come back to the point I thought that the writer not being a very argumentative nature and desiring to show these unionists the error of their ways forthwith marched to the hall where they held their meetings and the first thing that I saw was the charters of the different unions hanging on the walls, and every one bearing evidence that these unionists never realized what purpose they were effecting, and showing the identity of interests to be just a myth, by the way that they were organized for the purpose of getting a little more for their labor power, from a class who are unwilling to give it without a fight.

Despite this, one of them came forward with the remark that he knew of some capitalists who were members of trade unions. This I agreed to, but added that they were there for a purpose, namely to bring destruction within the organization. Apparently there is need for lots of educational work within our unions. As a pointer, I would suggest we all try political action for a change. What's the use of you fellows going on strike, getting clubbed back into submission and then voting for the conditions which force you out on strike again. Get wise and take away the power that they beat you with, namely: the State, and your commonality selling troubles will be over.

To sum up, we will see what is needed to give any strength to the identity of interests dream. We will start right in tomorrow morning and defy that seven o'clock whistle by continuing with our slumbers. That will be one point gained. The next item will be for us wage slaves to take a trip to Europe any time we like, and the last but not the least will be for us to join the Canadian Manufacturers' Association. Surely if our interests are identical we had better start right in on the good things and show that it's practical as well as imaginary.

How about it, fellow slaves? "THE BAKER."

METAPHYSICS AND CLASS CONSCIOUSNESS.

The aim of the Socialist agitator is the bringing about in the minds of those of the working class he may meet of a mental revolution.

Any and all things which retard the growth towards or attainment of the highest degree of class consciousness by the workers are undoubtedly things to be attacked by the Socialist. For this reason the writer feels it up to him on all possible occasions, to hand it out to the metaphysician and the peddler of ruling class philosophy.

The aim of the ruling class is the extraction of the maximum amount of surplus value from the proletariat. This necessitates the bringing of the amount of necessary value (wages) down to the lowest cost of subsistence. (Cost of subsistence not being a fixed quantity, the world over, there is a lowest cost of subsistence.) Any and everything which tends to make the proletariat more contented, satisfied, less rebellious or revolutionary, is therefore a thing to be eagerly welcomed and cultivated by the ruling class.

The function of the metaphysician and the peddler of ruling class philosophy—the philosophy of resignation and contentment—is the keeping of the proletariat submissive in this life by the promise of a reward hereafter. The man or woman who honestly believes in this reward thereafter naturally enough regards the period of time passed on this mundane sphere as a mere probationary period for the cultivation of the virtues necessary to obtain an eternal reward. The said virtues being meekness, submission, humility, humbleness, etc., the workers who cultivate them fall an easy victim to the ruling class and make the most unresisting, subservient and profitable slaves.

It is for this reason that the present ruling class have subsidized the church and the teacher of the philosophy of submission. In the case of the snake, which preys on other animals, etc., we are told that the rattlesnake swallows its victims to make them easier swallowing. In modern society the ruling class live by the absorbing of the labor power by the toilers—which means to all intents and purposes the eating of the toilers themselves. Any and everything which makes us easier eating is to the interest of our masters. The function of the metaphysician is to smear the proletariat with the slime of superstition so that we may fall easier victims to the exploiters. DESMOND.

GOOD PEOPLE.

One of the various reasons advanced at election time, why you should vote for the Liberal or Conservative candidate, is the old one—he is a good man.

Let us analyse this good man theory. Supposing a good man is elected on the Conservative ticket, what principles will he support? He will support the Conservative Party, and the principles of that party are the continued exploitation of the workers, the continuation of a system that makes widows of thousands of women, and orphans of thousands of children. Supposing a good man is elected on a Liberal ticket it means exactly the same thing. In short, both Liberal and Conservative candidates stand for Capitalism and all that it means.

What does Capitalism mean to us the workers of this country? It means that our lives are to be used up in the production of profit, that our bodies are to be coined into money for the benefit of the class of slakers.

At present we have production for profit and not for use. It is a mistaken notion that some people have, that the C. P. R. runs its trains for the purpose of transporting passengers. That a mineowner works his mine for the purpose of supplying needy people with coal. No, they run their trains for profit, and they dig coal for the same thing. Perhaps you may say that there is no earthly reason why they should not run their mines for profit. There is none, but consider this, when your life stands in the way of your masters profit, your life goes. Which is of the most importance to you, your life, or your master's profit. I will give you concrete instances where the master class have sacrificed the workers' lives for profit.

You remember about last September the fire at the Cherry Mill, Illinois. About 350 men were burned in that mine. That mine had no exit, that mine had no life saving apparatus. Why? Because it costs money for such things and the expenditure of money

means a reduction of profit. This mine was on fire, the men were in it. Did they try to get them out? No! They bricked the mine up! Why? To save the coal, because coal costs money and men can easily be got. A month afterward when the mine was opened they found diaries of men that had lived for 14 days in that mine and who might have been saved if it was not for the God Profit.

The same thing happened at the Whitehaven mine in England on May 12th of this year. 137 men were bricked up and suffocated to death in the interests of profit.

This is what Conservative and Liberal Good Fellows stand for. The murder of men, the widowing of women and the making orphans of children. This is Capitalism and both Conservative and Liberal stand for it, and if you vote for them you may be the next on the list to be murdered for profit.

The only real good candidates are those that stand for the abolition of Capitalism, and those candidates are the nominees of the Socialist Party. ED. FULCHER.

HE GIVES TWICE WHO GIVES QUICKLY.

Editor Clarion.—In less than two weeks from the publication of this article the Manitoba elections will be over, shouting included.

If the comrades from other provinces intend to help us, they must do it now. Time is short and we need the money. Do not let it be said that we failed for need of money.

We have that old yellow dog Labor Party to fight and with your help we will kill it for good.

Make it possible for us to have some of the "big guns" down here. Now is the time for the heavy artillery.

If you do your duty, comrades, we will reach many with our propaganda this election and consequently strengthen our movement and hasten the day.

Don't forget, in helping us you are but helping yourselves. Do it now. PERICLES.

A WORD IN SEASON

Unfortunately I have not got a vote myself; I am not an Asiatic, and I don't consider myself an Imbellec, but I am—a woman, therefore I am not supposed to be intelligent enough to handle so formidable a weapon as a vote. But if I had a vote I would not cast it for my masters; for the parasites that rule the class to which I belong, as do the majority of the working class every time the elections come on.

The elections, as they now are, are just so much tomfoolery. It is merely a scrap between two parties of the master class to decide which is to get possession of you. Do you think it matters to you whether you are ruled, and incidentally robbed, by a Conservative or a Liberal Government? Do you ever get a better living under the one than the other? You do not! Because both parties stand for the same aim, namely the continuation of the present Capitalist system, which means the exploitation of the working class, and the robbery of all which that class produces over and above the cost of subsistence.

There is one organization only which truly represents the working class—the Socialist Party. Workers who are class conscious, and organized to obtain possession of the reins of Government. Why not vote for yourselves instead of your masters. Surely the workers, who produce all the wealth of the world, have brains enough to order how that wealth shall be disposed of. The Socialist Party are not out to ask for votes; but if you are tired of being a tool in the hands of the Capitalist, it will be to your own interest to vote the Socialist ticket.

We must do away with the old system before we can build a new one, therefore our candidates may not make so many promises to you, as will the representatives of the old parties.

Certain wiseacres tell us that the present system can not be overthrown; that there will always be masters and servants or slaves. But that is not so. There was not always a ruling class,

and it is up to you working men to say whether there always will be one. Vote for your own interests, your own emancipation.

Never mind the business which concerns only your masters. Never mind whether the candidate promises to reduce national expenditure, or build a navy, or is an advocate of Free Trade. Do not even vex your soul over the boundary line of Manitoba. Stick to your own interests, and when the representatives of the Capitalist Government pat you on the back and ask for your vote, let them know that they can fool you no more.

MEG MERRILEES.

SOME LIBERAL AND CONSERVATIVE COMMANDMENTS.

1. Thou shalt have no other political parties before us.
2. Thou shalt not think before thou vote, or, in strictly up-to-date English, we'll try and prevent you doing any thinking by filling your heads with political lies, and your stomachs full of bad beer and sandwiches.
3. Thou shalt not question our right to fool, rule, and rob you, for above all things, it is the duty of a slave to be meek and obedient before his masters.
4. Thou shalt not covet political power, for that is the key to the good things of the earth and we alone are deserving of them—even though we do not produce them.
5. Thou shalt not vote the Socialist Ticket, because the Socialist Party want the means of wealth production to be owned by Society as a whole. As this means that we would have to get out and work for a living—don't vote that way, John, for Heaven's sake.
6. Thou shalt cheer every Liberal or Conservative victory to the echo, and when the din is over and the dust cleared away thou shalt go back to work like a good slave and grind out more surplus value for the masters you voted into power.

W. S. CUMMING.

VARIORUM

Remarks, Pertinent and Impertinent, on Things in General

Oh! Halley's, where art thou? We hope there will be no wage slaves to scan the ethereal blue on your next schedule run this way, in fond hopes of telling the tale of your fall to the gaping audience.

For Marxian meddlers, which was first, the "sale" or the "purchase"? (No eggs—good, bad, or indifferent—to enter this controversy.)

A sarcastic friend, with a grim, unholy smile hovering around the business portion of his "counting house," button-holed this poor unfortunate the other day, and propounded the following: "Who pays the taxes?" Why, that's easy. It's like getting money from home. The Christians solved that "years, and years, and donkey's years" ago. Jesus pays it all. Simplicity personified.

If Socialism is going to destroy the home, I wish she would hurry up. I've a peacherino here that sadly needs destroying; and the sooner the quicker. A mountain top in my much-vaunted "White B. Co." covered all over with ye muchly-artificial and necessary accompaniment of B. C. scenery; to wit, one rock, large. One switch-back mountain trail, latest McElroy pattern, at so much per foot, leading thereto. Same mountain. One log-hut, three of six-trike dimension. Barring windows and doors, a double row of double banks decorating the walls. Thirty men comfortably or otherwise, seceded therein. A stove, blazing merrily in the midst of a motley collection of overalls, shirts, and sweet-centred socks. Any remaining space occupied by dirt—not forgetting the cat. "Home sweet Home; be it ever so humble." Bring on your destruction engine, Oh Socialism!

I had a dream, a sad, sweet dream, the other night. Time: any old. Place: large city. I was standing with pleasant, reluctant feet on the pavement, anxiously seeking a crossing amidst the passing throng of vehicles. At last, an opportunity. I made a dash, and just reached the center, when suddenly there appeared an automobile to right; one to left; one in front; and one behind, tooting and thundering. The grim old spectre seemed imminent. I looked up, with a vague idea of seeking refuge in the ethereal blue. An aeroplane was descending but a few feet from my intelligence-tank. In haste I scanned the ground. Saved, by Jupiter! a trap-door in sight. I tore up the lid, and plunged headlong down; just in time to be run over by a passing suburban engine. Thus does capitalism concentrate on the poor proletarian.

Though the "cloth" and the "trade" may appear to be continually at one another's throat, yet, strange to say, they are in much the same business. The former peddles the hypothetical "water of everlasting life"; while the latter peddles the alcoholic "eudoevite." Competition is the life of trade. Let the fight go on! The smile will be on the face of the "liger."

The mode of production determines the character of the social, political and intellectual life. This is "Economic Determinism."

Huxley says, "The ghost-theory is the foundation of the whole theological system of Israel." Do you believe in ghosts, my civilized friend?

Proletarian Anarchism is a very dying issue. The only genuine anarchists of today are the capitalists. They also are a dying issue. By their "civilizing" influences, and modern methods, they are fast placing the noose around their own necks. As the German proverb has it; "Caught together, hung together."

What's wrong with you selfish folks, who are always out with the "big mill" for everything that's coming to you? Socialism offers you the full product of your toil. What more can you wish? Get next to yourself; be consistent; study it, and draw the attention of your fellow workers to it.

Don't harp on the one string melody of "evolution," and remove the sym-

phony of "convolution"; with the climax of "revolution."

Capitalism is one grand society of connoisseurs in murder, slow but sure. And you proletarians are always the victims, Huxley says, "four-fifths of the human race die of slow starvation. Are you going to accept adulterated food and pig-pens much longer?"

Priests and ministers live upon the necrotizing of human life. Capitalism is the cause of the vast majority of these ills today, directly and indirectly. How do you like the chloroforming process?

A revolutionary Socialist is always a socialist. A reformer is in direct line with an "informant." He is liable to turn traitor any time, if the "inducements" offered are sufficient. Moral: Be a revolutionary.

The iron jaws of privilege will never relax until they are broken.

"Classical" economy deals with real relations; "vulgar" economy with appearances only.

Don't let the "vulgar" appearance of the "State" mislead you.

But, as Nietzsche puts it, "These things are not said for long years." GOUROCK.

CONSERVATIVE AND LIBERAL HOT AIR FOR WAGES SLAVES.

The Conservative party are using the boundary question as an issue before the electors of Manitoba. Now, as a wage worker, how can the extension of the boundaries of Manitoba affect your material interest, when you, as a wage worker, merely receive on the average your cost of subsistence, called wages? The extension of the boundaries of this province certainly adds material value to the interests of your local masters, but it is no concern of yours. They can advertise the fact that there are so many more million acres of wheat-growing land in Manitoba (it matters not whether it is swamp land or covered with ice). As this is one of the wheat producing centres of the world and well advertised, it stands to reason that this will induce more farmer-slaves to locate here. Valuable timber limits lie just outside of Manitoba, and our local grafters wish to have the disposal of this standing timber within their own hands.

The more surplus value (robbed of the wage-workers) which passes through their own hands strengthens their position upon the political field. That is, they require money to keep buying your votes, giving you beer and sandwiches, and also give the particular capitalists who financed their campaign valuable privileges to the exclusion of the other members of that class.

This boundary issue concerns you not, it will not give you any more food, any better clothing, any better houses, or better your condition in any way whatsoever.

The Liberals are going to have a decreased expenditure in administering the affairs of the province. Will this help you any, since you as a class pay no taxes? Your masters instead of giving you food, clothing and shelter directly, hand you back part of the product you create, in the form of wages. Paper-dollars or gold and silver are of no use to you. What you want is the necessities of life, and when you have exchanged your wages for these commodities, then and only, do you realize that you have only received enough "cats" to support you and your family and to reproduce your species.

You wage-workers have been fooled in the past with this sort of dope, crammed down your throats (usually accompanied by bad beer and rotten sinkers), and how much longer are you going to stand for this hot air at election time. Study your position in human society, and ask yourselves: "How is this proposition going to benefit me?"

The S. P. of C. does not want a single vote without the man behind it. If you are dissatisfied with being fooled, ruled and robbed, go to the ballot box and register a kick against the wage system. J. B.

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ELECTIONS.

Elections are all so very much on the same pattern that one may safely live in Vancouver and provide one is election in Manitoba, would write an election in another. The "local issues" are a negligible quantity except that they illustrate the complete lack of any difference between Liberalism and Conservatism, in that Liberals in one province may advocate just what Conservatives elsewhere advocate, and vice versa.

The real point at issue among these parties is simply "how can we best get elected?" Nothing else matters. These two parties, or rather, party names, at one time did actually represent rival "principles", and, consequently, upon humanity's happy knack of thinking with the brains of a previous generation they are still supposed to represent those principles, whatever they were, which, curiously enough, probably no prominent member of either party can tell.

The reason why they represented rival principles was that they represented rival interests. As time passed one of these rival interests exterminated or assimilated the other, and so, the rivalry ceasing, the rival principles disappeared. The party names, however, remained, and the parties attached thereto became the political tools of rivals among the victorious interests, that is, of rival corporations.

But even this is becoming a thing of the past. Just as previously the rival interests exterminated one another, so the rival corporations are doing, in fact may be said to have done, all practical purposes. With the concentration of the control of industry into fewer and fewer hands, rivalry among corporations is practically eliminated, so much so that there is little left outside the control of one dominant group in any particular sphere.

This state of affairs leaves room for but one of the old political parties, that which serves the dominant financial group. There is nothing and no one of any account for the other to serve and, therefore, no one to furnish it the shows of war.

Hence the peculiar and ludicrous political situation of the day in America, where, everywhere we find one political party in power and apparently impregnable entrenched in power, and the other hopelessly discredited, and in some cases, as the Conservative Party in Alberta and the Liberal Party in B. C., almost completely wiped out. They have no great corporation to "represent" and it is altogether unlikely that they ever will.

A state of affairs distinctly to our advantage. For with the extermination of the weaker of the capitalist parties and the consequent cessation of the mock battle between the two, the field will be cleared for the real battle. The resumption of battle between rival "principles", the principles of Socialism and "Individualism", in other words between the interests of the working class and of the capitalist class.

city, providing the city pays for it. The G. N. R. further undertakes to make Vancouver a terminus, etc. The proponents of the scheme insist that it will be very much to the city's advantage and we quite believe they are perfectly sincere, as we understand that the most of them have real estate holdings in the vicinity.

The opponents characterize it as a steal, in which we are inclined to agree with them. Anyhow, we have no doubt that it so appears to them as they evidently did not get their whack out of it; or, as they have expressed it, the matter has not been explained to the perfect satisfaction of their public-spiritedness, a serious piece of neglect on the part of the man with the G. N. R. sack.

Consequently, they vociferously denounce the G. N. R.'s terms as "unreasonable," but there seem to be degrees of unreasonableness. For instance, the city of Victoria, for a few years ago, not only donated a piece of title flat to the C. P. R. but filled it in for it and exempted it from taxation on condition that the C. P. R. build itself a hotel on it, and this was not considered unreasonable except by a few people already in the hotel business there. Alongside of which the G. N. R. appears to have been quite modest in its demands, for it will do its own filling in, when it feels like it.

The really funny part of the performance, however, is that both proponents and opponents of the scheme agreed that "railroads should be encouraged." The opponents merely insisting that a harder bargain should have been driven. And, mind you, both factions consist mainly of that fraternity of business small fry which is always walling about being robbed by the railroads. The question naturally suggests itself that, if one railroad is such a devouring ogre, what will happen to the small fry when two hungry railroads get "access" to them?

As far as the wage slaves are concerned, they are in the happy position of not having to worry much about it. Of course, if it wasn't for them, there would be nothing to steal, but as all they get out of it is their fodder and stall, the burning question of who shall get the overs should be of little concern to them, except that the bigger the corporation that gets it and the more it gets, the better for the wage mule in the long run. Particularly as the small fry gets it in the neck thereby, for after all, these small fry are the bitterest enemies and most dangerous friends that the wage slaves can possibly have.

At the eleventh hour, somebody, supposed to be the C. P. R., opened a rival sack, and autos were hired, leaflets distributed and signs paraded out, but a little late, for the citizens and numbers who have the semblance of citizenship for the time being, flocked to the polls and nobly assisted Jim Hill to get his in the hope of getting them, maybe.

Having given an outline of the class struggle and the evolution of our system of wealth production up to its present time, showing how the workers have become slaves of the master class, and also how neither that class nor its god, profit, are any longer necessary in human society, I will try and demonstrate just how surplus value is extracted from the wage worker by the capitalist class.

When a capitalist hires labor, the first thing he thinks of is, will these workers produce a profit? This is the only incentive for him to engage his capital in producing wealth, and as labor produces all wealth, this profit or surplus value must come from the workers alone. The actual machines of production represent stored-up labor which has been skinned from former laborers and the raw material which is fed to the machines has been obtained in a like manner. To make this illustration perfectly clear, we must go back to the old hand method of production; our present method of producing commodities is so complicated that it is somewhat difficult to shed the light upon the exact point wherein the robbery takes place. Let us take a community of chair-makers in the eighteenth century and follow closely some of the steps which have been taken to enslave the workers in that particular line.

Large sections of the country in England and European countries were owned by the communes of small villages of freemen, who tilled the land in common. In the case of the chair-makers, they owned in common the sections of hardwood timber from which they drew the raw materials for the manufacture of chairs. The communal lands were declared government property by act of parliament and in some cases the nominal heads of the communes seized or destroyed the title deeds to the communal lands and claimed ownership to them, in which they were backed up by the government soldiers (witness how the Duchess of Sutherland acquired the vast estate which her descendants now control). The Scotch Crofters were driven off their lands in order to make sheep runs (see Paul Lafargue's Evolution of Property). This action was taken by the government in order to increase the supply of wage-labor which was very low at this period. We find that now, the chair-makers cannot obtain their raw materials from nature as formerly, and

consequently are forced to sell their labor-power to a capitalist who engages in the production of chairs. The market price of a chair-maker of this period was 60c per day. He worked 12 hours and produced about four complete chairs in one day's labor, and which sold upon the average at 50c each. (These wages, prices, and the amount of the worker's product are only approximate and are simply used for illustration.) Note, first, that the worker receives in wages 60c and turns out \$3 worth of product; now we will allow the sum of 50c for the raw material, used in the factory and for depreciation of the tools, which leaves surplus value amounting to \$1 for the capitalist "who has employed him." Now, if this worker had made his own tools and gathered his own material, he would object very much in handing over a full half of his product to his master. The division of labor keeps him from finding out the exact amount of labor required for the raw material and tools, and he thinks that when he has received his wages that he gets the full product of his toil, and also that any profit his master makes comes from the consumer who purchases the chairs.

ely compelled him, and further artisans of this period often retired from forty to fifty years of age, having produced enough surplus to keep them and their families in comfort the rest of their days. These men were free, and only in the shape of man do they bear any resemblance to the wage workers of today.

The division of labor was introduced about this time, universally, it being much cheaper to produce commodities when each worker specialized the making of only one part, instead of a whole commodity, consequently the small independent craftsman was driven out of business. Steam and labor-saving machinery were now introduced, the machines of production had now grown complex and the individual workers could no longer own them, as it required a large accumulation of capital to operate them. The former independent workmen were no longer able to compete with the capitalist class in the production of commodities and were now forced to sell their labor power in the open market. The capitalist class were now masters and the former free workers became slaves of the very machines they created and brought into being. They were now forced to ask permission of their masters before they could apply their labor power toward obtaining their food, clothing and shelter.

These machines of production have now become so gigantic in size that it is the exception for even one to be owned individually, but are owned by the capitalist class as a whole. All the railroads, factories, mines and mills of the present time of any size are operated by wage labor, from the general manager to the pick and shovel man, the master class are now totally unnecessary to our present system of wealth production. The master class only draw their dividends to squander in debauchery, wars and governments, and as parasites upon human society should be relieved of ownership of the machines of wealth production and be forced to perform useful and productive labor.

Capital is that part of wealth which is used to produce more wealth, with a view to profit. Natural wealth, so called, does not become real wealth until labor is applied to it. For instance, you could not call fish in the ocean wealth until the fish were caught. It is therefore self-evident that labor itself has produced capital, which apparently is the uniformed wage worker. Capital is in present understood as totally unnecessary to wealth production, and is a detriment to the production of wealth, for it only operates to amass profits, and if the necessary profits are not to be obtained, it returns to the strong box and the machines remain idle, not because there is no demand for the goods, but because there is no profit to be obtained from the sale of the commodities.

Simply Socialism. Socialism is a working class analysis of the social conditions under which we produce our food, clothing and shelter, and in examining, and laying bare the actual condition of the wage workers, Socialists make use of the following terms: The class struggle, the materialistic conception of history and surplus value, which expressions or units of measurement I will try to explain as simply as possible within a limited amount of space.

As Socialism is an analysis of the present system of capitalist production, it is therefore the political expression of the wage earners of the world. It is international, it embraces all races of man regardless of sex, creed of color, and wherever capitalism exists you will find Socialism, in fact, the giant capital breeds Socialism in every country on the face of the earth.

On the one hand we find a possessing class, the capitalist class, and on the other a non-possessing class, the working class; one enjoying without producing, and the other producing without enjoying, the necessities and good things of life. Labor produces all wealth, but does not enjoy that wealth, the laborer, with brain and manual, only receives on the average a sufficient amount to keep them in food, clothing and shelter, to reproduce their race and to keep them in good working condition, and all the surplus over and above their subsistence, being about four-fifths of their total product, goes entirely to the master class. This creates an antagonism of interests between the two classes, the capitalist wishes to keep up this legalized robbery and uses all the powers of government, the militia, the courts and the police, to protect and retain his property interests; and the working class are trying to secure control of the powers of government by political action, in order to abolish this robbery which takes place under the wage system.

The capitalist system of production has only fully developed within the last one hundred and fifty years. Previous to this time commodities were produced by the hand method, each worker or craftsman possessed his own tools, and as a rule owned whatever articles he produced. This laborer was free to apply his labor power to raw materials, when and wherever necessary,

and consequently are forced to sell their labor-power to a capitalist who engages in the production of chairs. The market price of a chair-maker of this period was 60c per day. He worked 12 hours and produced about four complete chairs in one day's labor, and which sold upon the average at 50c each. (These wages, prices, and the amount of the worker's product are only approximate and are simply used for illustration.) Note, first, that the worker receives in wages 60c and turns out \$3 worth of product; now we will allow the sum of 50c for the raw material, used in the factory and for depreciation of the tools, which leaves surplus value amounting to \$1 for the capitalist "who has employed him." Now, if this worker had made his own tools and gathered his own material, he would object very much in handing over a full half of his product to his master. The division of labor keeps him from finding out the exact amount of labor required for the raw material and tools, and he thinks that when he has received his wages that he gets the full product of his toil, and also that any profit his master makes comes from the consumer who purchases the chairs.

consequently are forced to sell their labor-power to a capitalist who engages in the production of chairs. The market price of a chair-maker of this period was 60c per day. He worked 12 hours and produced about four complete chairs in one day's labor, and which sold upon the average at 50c each. (These wages, prices, and the amount of the worker's product are only approximate and are simply used for illustration.) Note, first, that the worker receives in wages 60c and turns out \$3 worth of product; now we will allow the sum of 50c for the raw material, used in the factory and for depreciation of the tools, which leaves surplus value amounting to \$1 for the capitalist "who has employed him." Now, if this worker had made his own tools and gathered his own material, he would object very much in handing over a full half of his product to his master. The division of labor keeps him from finding out the exact amount of labor required for the raw material and tools, and he thinks that when he has received his wages that he gets the full product of his toil, and also that any profit his master makes comes from the consumer who purchases the chairs.

The first six hours which the chair-maker works he produces a value equal to his wages and raw material, etc., and the last six hours he delivers over to the master, absolutely free, this surplus value or unpaid labor, and it is from this source alone that all the immense fortunes of the Rockefeller and Carnegies originate. Commodities on the average sell at their cost of production, that is, when the supply of any commodity exceeds the demand, it sells below its value and when the demand is greater than the supply it sells above its value, and figuring the excess above value and the shortage below value over periods of time, they automatically cancel one another, and like a pendulum, eventually arrive at the dead centre, which is called the cost of production. (Value Price and Profit, by Karl Marx, explains this fully.) Labor-saving machines keep the exploitation of the wage-workers constantly on the increase; at present the laborer only receives about one-fifth of his total product, and when these machines become more effective in the saving of labor-power, the robbery will be still greater. This is called the relative wage, being a comparison of the amount of product the worker produces with the amount received in the form of wages. The original wage is the actual sum of money received in the form of wages at the end of a given period, a week or a month, etc. The real wage, however, are determined by the amount of the necessities of life which the nominal wage will purchase; this is called the real wage, and is constantly falling. Gold is a commodity and its market price is subject to the law of supply and demand, when the supply of gold is low, its market price rises, and vice versa, its value is determined by the necessary labor-power required for to mine it, and to place it into the hands of the consumer. Labor-saving machines have been employed in producing gold and statistics to hand show that about forty-five per cent. less labor is now required for placing gold into the hands of the consumers. (For instance, improved mining machinery and improved facilities in transportation, etc., have accomplished a saving of 46 per cent. in its production.) Gold is the medium of exchange (bank bills are promises to pay in the future and have no real value), and its price are expressed in gold, other commodities are expressed in gold as a measure of value, when small capitalist in the ranks of the wage-slaves. Departmental stores and the mail-order systems alone have driven thousands of small merchants in both city and country into the proletarian army. (Read Wage Labor and Capital for detailed and full information about wages.)

In examining past history carefully, we find that the prevailing "great man theory" is utterly absurd. The capitalist histories teach us that great men have risen at critical periods and literally saved the country (according to whichever one you read) from the iron heel of oppression and destruction. All our laws, customs and religion are determined by the different methods in which we produce our food, clothing and shelter. Thus we find that when chattel slavery was abolished the methods of production at that period were in conformity with the existing conditions of that time. Serfdom was more economical in the production of food, clothing and shelter than chattel slavery, consequently the latter disappeared, and the chattel slave owners gave place to the feudal barons. The

wage-worker is cheaper than either the chattel slave or the feudal serf, for instance, the master is not compelled to furnish medical attendance to a sick worker, nor does he support him during old age. Plato says that the most despicable man of that period turned his old slaves without to shift for themselves, and therefore we find that wage slavery is more economical for the master class and so the feudal serf went by the board. When a theory does not explain logically certain facts that theory must be thrown out, and the capitalist histories do not explain former events in human society in many cases; it just gives data, and some facts have been left out entirely and untruths deliberately substituted by the existing historians of that period. Former chroniclers have been forced to write up history in the interests of the master class. They were sometimes burnt at the stake for disagreeing with the opinions of their masters. The world's history as far back as it can be traced has been a record of class struggles, one class exploiting another class and that class striving to obtain freedom from their masters.

(See the Materialistic Conception of History, by Frederick Engels.) JUNIUS BRUTUS.

Socialist Directory

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

DOMINION EXECUTIVE COMMITTEE, Socialist Party of Canada, 424 St. George Street, Vancouver, B. C.

ALBERTA PROVINCIAL EXECUTIVE COMMITTEE, Socialist Party of Canada, 424 St. George Street, Vancouver, B. C.

BRITISH COLUMBIA PROVINCIAL EXECUTIVE COMMITTEE, Socialist Party of Canada, 424 St. George Street, Vancouver, B. C.

MANITOBA PROVINCIAL EXECUTIVE COMMITTEE, Socialist Party of Canada, 424 St. George Street, Vancouver, B. C.

LOCAL VANCOUVER, B. C. NO. 24, P. O. Box 111, Hastings St. W. Secretary, Wm. Myrtil.

LOCAL VICTORIA, B. C. NO. 25, P. O. Box 111, Hastings St. W. Secretary, Wm. Myrtil.

LOCAL SASKATON, S. S. P. O. Box 111, Hastings St. W. Secretary, Wm. Myrtil.

LOCAL EDMONTON, ALTA. NO. 26, P. O. Box 111, Hastings St. W. Secretary, Wm. Myrtil.

LOCAL WINDSOR, S. S. P. O. Box 111, Hastings St. W. Secretary, Wm. Myrtil.

LOCAL OTTAWA, ONT. NO. 27, P. O. Box 111, Hastings St. W. Secretary, Wm. Myrtil.

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OWN PIONEERS SPANISH BLOSSOMS RESAIG CIGARS. J. B. OSBOURNE. Sunday Evening, 8 o'Clock. ORANGE 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 888, Vancouver, B. C.

MARITIME EXECUTIVE.

Meeting held June 5th. All the comrades present. Comrade McLeod chairman.

The minutes of last meeting read and approved as read.

Correspondence dealt with from Locals Moncton, Sydney, Mines, Berlin, Ont., and Comrades Watkins, Lovene, Organizer Filmore.

On motion the secretary was instructed to write Comrade Levenne re the candidates nominated in Cumberland.

On motion the secretary was instructed to write Organizer Filmore with a view to bringing him to Glace Bay before they decide to put him on a tour of the Maritime provinces.

Authorized payment of three dollars for card in Clarion.

Receipts.

Local Glace Bay, 10 dues stamps	1.00
Sydney Mines, 30 dues stamps	3.00
Moncton Local, 20 dues stamps	2.00
Glace Bay, 20 dues stamps	2.00
	\$8.00

Maritime Organization Fund.

Pledged by Comrades.....\$106.70

Payments made to date:

Remainder of fund since Gribble's tour.....\$52.18

Donation from Don. Ex. Com. 50.00

M. Mirkin	2.00
Ross McKinnon	30
Agnes McKinnon	40
Will McKinnon	1.00
Clara McKinnon	1.00
Jock Clachrie	.50
Comrade Criklen	1.00
Millan Grant	2.00
Millan Grant	2.00
Alex. McKelgan	1.00
John Nasa	1.00
William Allen	2.00
Aif. Marsden	1.00
Thomas Kerr	.50
Chas. Foster	.50
Chas. Kernick	2.00
J. P. Brady	.25
A. Dombek	1.00
A. Bagdner	.50
E. Tournay	1.00
Dan Cochran	2.00
Sophie Muskat	2.00
Will Muskat	3.00
Van. Irish Comrades	8.50
Minnie McKinnon	1.00
Alex. McKinnon	1.00
Clarence McKinnon	.20
H. H. Stuart	1.50
Eulah M. Stuart	.15
Edina A. Stuart	.15
Walter Stuart	.15
	\$140.83

DAN COCHRANE,
Glace Bay, N. S.

ALBERTA PROVINCIAL EXECUTIVE

Meeting held June 18th, 1910.

Present: Comrades Burgess (chairman), Danley, McLean and MacIn.

Correspondence dealt with from Locals Hillcrest, Mound, Edmonton, Wasago, Meeting Creek, Bellevue, Markerville, Coleman (Finnish), Lougheed and Evaris.

Matter of referendum on McGuire case mentioned in letter from local Edmonton laid on table as Ex. Com. is not in possession of information necessary to act on the question.

Receipts.

Local Evaris, stamps	\$10.00
Local Wasago, stamps	5.00
Local Bellevue, stamps	5.00
Local Meeting Creek, stamps	4.00
Local Markerville, stamps	2.00
Local Hillcrest, stamps	5.00
Local Lougheed, stamps	2.00
Local Edmonton, stamps	5.00
Literature and buttons	1.75
	\$39.75

Expenses.

Com. Gerald O.C. Desmond, or ganizing	\$15.00
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FRANK DANDY,
Secretary,
Box 647, Calgary.

MONTREAL.

Dear Comrade,—

Unable to claim any literary ability, may I urge my geographical position as a reason why I should be permitted space in The Clarion? I was deputized some time ago by the Local to relate the deeds and doings of the Montreal boys, but for many reasons, postal, political and pathetic, the printer lost the job.

Many and varied things have happened since Gribble called that world-altering question, "Why does Wayman weep?" The earth has been in theoretical danger of extermination. Empires have awayed in the balance. Hosts of free and prison laborers "leased to the coal companies have been burned, butchered or buried in the dignified process of mining coal. A king has died; policemen killed while arresting a man on suspicion. Gribble has growled. Miller's found a mater, and the world was cast into a breathless suspense while I tried to typewrite twenty words without an error for a wager of one cigar and two

matches. (In the event of these lines greeting the omniscient eye of S. Gompers, Esq., I may say that I have it on the authority of the winner that he asked for the union label.)

Yet those events, opaque making as they are, pale into ozone before the records of the Montreal Local. We ran a candidate for Board of Control, who ran onto the platform of a little Jewish exploiter and urged the assembled electors to vote for the L. J. E. because he once gave some coal away during a strike. Six of us were in the hall and after he had spoken the tower of Babel lost all significance in history. Next night at the general meeting, which included four translators and a host of friends and relatives of the transgressor, a motion of censure was passed and another candidate nominated, a man of great promise, in whose small head is stored quite a quantity of "Merrie England." I say stored, and it is, like badly packed furniture. Which results in my being able to report verbatim all his campaign speeches, to wit: "Well! You've heard what the other speakers have said. I can only say that I will do all I can." This was greeted with loud applause from two-thirds of the audience, on some occasions by all three, and once—when the janitor came for the rent while a meeting was in progress—by four. So you will see that we are going some in the commercial metropol.

The French section split from us and ran their candidate alone, and he got a thousand votes; our man got seven hundred. We have kept the "home" together, and had a fine turnout on the first of May. About five thousand people heard some good straight stuff. The papers were filled with photographs of Mr. A. St. Martin, "the Socialist leader," and some short travesties of the "amuseuse" speeches made by—non leaders.

This May Day was—I speak seriously—the finest effort Montreal has ever made. The old factories were exploded. So the newspapers were forever exploded. So true is this that the leading paper printed an eight-column article by Professor Leacock, in which he shows the impossibility of the Socialists creating a revolution and proves that Socialism is "founded in error" by knocking the bottom out of Edward Bellamy's "Looking Backwards."

I need not report more, except that May Day, like all our other affairs, left a debt of about \$30, which brings up our total debt to about \$80, and this hangs around our necks like a millstone. It worries us, and while we are pondering ways out of the mire, we are constantly being called upon to help other efforts, both in and out of the Party, and we appear sitzy because we can only spare our moral support.

We are progressing, though, with all the celerity of a three-legged elephant, and let the cynics remember that two-thirds of the population here are French and soddened in priestcraft. To join a Socialist section means immediate ex-communication and ostracism. We have a case where a woman was urged to leave her husband because he became connected with the movement. And amongst the English-speaking, the Labor Party is forever knifing our backs. We are doing wonders to keep up our end. Definite organization is out of all reach and things will most continue until some more Comrades can take the stump. If some of the Comrades East and West of us would write our Secretary on any point you may gain over the enemy, or if the our worthy Executive would frame a note of encouragement and instruction, it would be read and discussed; a feeling of fellowship would run through the Party members, and a closer relationship would maintain.

I wanted to make some observations on various topics concerning the Party, but I will not mix things. Comrades look at Montreal and see for yourselves. The system is rotten at the bottom and menacingly heavy on the top. Be wise; get after the blind Sanson or the fool will get hurt. I shall not wriggle out of it, but over.

THE ARRIVAL FROM THE EAST.

DOLLARS AND DIMES.

Dear Comrade,—An urgent appeal for funds from all Socialists is made by Winnipeg election committee. Sharp and short comes the report that the elections will take place July 11th. We have two candidates in the field and unless funds come in at once one will have to be dropped. We have a good chance of electing E. Fulcher for North Winnipeg. Now, boys, roll in the dimes, 10 cents in postage stamps—any old thing at all as we have not got the deposit (\$200) for one candidate yet, so shoot in the dimes at once!

W. M. WATTS,
312 Bushnell St.

SOME MISUNDERSTANDINGS CLEARED UP.

Mr. Working Man! Both Liberal and Conservative alike will tell you that Socialism means "dividing up." So far from this being the case, a little study will convince you that for whole centuries you have been "dividing up" with your masters. In the agony of thought produced by the Socialist determination to put a stop to this dividing up, your masters have raised this howl, and succeeded in blinding you to the fact that you have actually nothing left to divide up—except the prospective product of your future labor.

When are you to get wise to this one-sided scheme, and by putting your own class in power, secure to yourself and the class to which you belong, full access to the machinery of production, and the full product of your labor.

Your smooth tongued politician will also tell you that Socialism will break up the home. Just ponder over this for one moment. By the labor of your hands and brains you and the class to which you belong have built all the fine mansions in the country. You have also built the shacks and hovels that lie around. Which do you occupy? Mansion or hovel? H'm! Thought? Strange, isn't it, that the Capitalist should inhibit AND OWN these fine houses whilst you, who have built them have to be content with a cheap lodging or a miserable hut with a two-hundred ton mortgage on it.

And who you have been driven from your homes in the old country in search of the elusive job—was not YOUR home broken up? Was it Socialism that broke it up? No. It was Capitalism, the system which you have always voted for that smashed it up, and along with it, your hopes and aspirations.

Time enough it will be to consider whether or not Socialism or any other system will break up your home when you happen to have one to practice the smashing business on.

Meanwhile, start in, and try to figure out how it is that the Capitalist, who does not even lift his little finger in the production of wealth enjoys the privilege of owning his place of rest, whilst you have to pinch and save in order to make both ends meet.

When you have pondered over it and given the matter your earnest consideration you will fall in line with the army of class conscious Socialists and fight for the social ownership of that which you already socially operate—the machinery of wealth production.

Jump into the fight now, and leaving your master to look after his own business, pay strict attention to your own.

M. and C.

GET WISE.

How do you like working for a living these hot days, you wage plugs. How do you like sweating in the broiling sun whilst your boss is away in his yacht on the lakes or on the continent. Yes, you wage plugs complain about the heat but never complain about your master living in idleness on your sweat, and it won't even be too hot for wage slaves to go to vote for your master on election day.

In a few days you will have the opportunity to vote for your master or yourself, let us see what the political parties have to offer you workers. The great Conservative Party without a platform say they will continue their progressive policy, that they will give the PEOPLE what they ask for. The people wanted government owned telephones. They got it. The farmers wanted government owned elevators. They got them. And now look at the glorious time we are having. Everybody is happy (so the Telegram says). Did you get what you expected? No, the only persons that benefit by Government ownership are the officials and political hangers on.

To sum up what the Conservatives have done since they have had control of the government is easy. The workers (those who have produced everything) are getting the same amount of—sowbilly, the same shoddy clothes, the same old shacks and the same amount of misery as they did thirty years ago and they are even worse off than their fathers were. Therefore, the Conservative policy is a farce.

Now we come to that glorious freedom loving Liberal Party. Ah! Just put these words in your mind, and your workers will have a splendid time. It'll be like paradise. Yes, sir, the Liberals are the boys to do things. If you want a reckless bunch to spend your money (that you don't get) why put the Liberals in power. Look at the Grand Trunk, the timber limit land grant, railway bonuses, tin pot navies. Yes, the Liberals are progressive, and Mr. Green the Liberal candidate for North Winnipeg, is even "socialistic" in his views. Yes, boys, forget it.

Then we come to the magnificent Labor Party, that bunch of soreheads and office seekers. The same old tale of Liberal dog. The Liberals are not putting up a candidate where Mr. Dixon is, because Capital and Labor work hand in hand. The Labor Party are going to force the Government to give the workers a fair wage; they will

force reforms of every description, and then it'll be up to somebody to erect a tombstone.

Last but not least comes that Revolutionary Socialist Party; the party that wants to divide up, that will destroy homes; anarchists, bums, hangers. The most talked of and hated political party of today. What have they to offer the wage slaves? Well, their platform is in this paper. Look it over and if you have a home to be destroyed, if you think they are anarchists, if you are satisfied with present conditions, if you still fantasize that you are not robbed as a producer, do as the Socialist toll got vote for the old political party and get what you voted for.

W. M. WATTS.
EDMONTON, ALTA.

Dear Comrade.—During the first week in June we had with us in this burg a revolutionist by the name of Gerald O'Connell Desmond and, to use a popular term, applicable to wage slaves, we used him. We had a series of meetings throughout the week beginning Sunday in one of the local theaters, also on Tuesday and the rest of the week at the street corners. On each occasion we had audiences of from three to seven hundred. In all we did an excellent piece of propaganda, Comrade Desmond giving out the clear dope.

Also let me add we had Comrade O'Brien with us last week. He addressed two meetings, one on Thursday, the other on Saturday, to large crowds. At the Saturday meeting Comrade O'Brien was delivering the goods right from the shoulder to the discomfort of a few freaks known as patriots and would-be capitalists.

Just a word in conclusion. How would a campaign fund go in this province? We have got one representative there now, why not be prepared to keep him there and also send more to back him up?

A Slave in Revolt.
W. M. McQUOID.

P.S.—I hope Lucy Budden will not press her claim, as those comrades are more useful outside.

A FAREWELL WORD.

We call the following gem from the fount of light and anti-Socialist sagacity, the Daily Express (April 28th):

"ANTI-SOCIALIST CAMPAIGN.

"The Anti-Socialist Union of Great Britain is fighting the Red Flag in deadly earnest.

"A feature of the campaign in London is a series of drawing room meetings, at which well known politicians are delivering lectures on Socialism. An important one will be held on May 6th, at 7 Eaton Square, S.W., when Lucy, Countess of Egmont, will be 'at home.' The chairman on this occasion will be Sir Gilbert Parker, M.P." (author of that soul-stirring tragedy, "The Seats of the Mighty"). "Other drawing room meetings which are being arranged are those of: Lord Aldenham, May 5; Mrs. Hornby Lewis, May 10; Mrs. Lucas, May 23; Lady Jolcy, May 31.

"The Countess of Desart and the Earl of Dunmore will speak at Lord Aldenham's meeting."

So it seems that the Socialist movement is doomed. No more may we gladden in the baronial halls of the laborer; no longer seduce an unsuspecting working class with our vile and immoral doctrines.

We may agitate at the street corners. We may still propagate "the end of all" in the byways and the slums. The gin-shop and the Park are still open to us. But we are for ever barred from the drawing room and all such places where the working class do congregate.

The A. S. U. of G. B. have at a stroke stopped at its source our most lucrative stream of supply; and how as a result of the strenuous campaign of the A. S., etc., in the drawing rooms of this "our" country, we are undone.

In this, possibly the last, issue of our Party Organ (excuse this moisture, Mr. Printer), we thank all those workers who are in the habit of attending the drawing rooms of m-l-ud Adlethead and m-lady Lucy, for the support they have given us in the past, and, handing them over to the tender mercies of Sir Gilbert Parker, M.P., reluctantly bid them farewell.

But stay! Here we have a report of one of those speech-making meetings, and on perusal thereof it would seem that our worst fears were justified.

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375 Broadway, New York, N. Y.

True it does not report what the speakers said (which, of course, matters little) but merely gives a list of the peers and plerotes who attended, and then goes on:

"The guests assembled in the drawing room to listen to speeches on 'Socialism'; Ellen Lady Desart, Lord Dunmore and Capt. Parsons being the speakers. Lady Aldenham wore mauve crepe and Lady Tweedale favored shades of purple and a rose colored hat with a panache of amethyst feathers. Lady Winifred Renshaw had on a grey tailor-made dress with a blue plume in her hat, and Lady Strathmore was in green with chestnut hair.

How withstand such warfare? What chances have corduroy and fusian joined in mortal combat, with "chinchilla" and amethyst "panache"? The legendary dragon himself were fore-defeated against a St. George in such armor; and so, after many counsels and much hard thinking, we conclude that discretion were the better part of valor, and that m-lady Tweedale and appendages may best be left to the tender mercies of the "Express" office boy.

L. in the Socialist Standard.

HE LOST HIS VOTE.

A negro in the State of Virginia owned a mule valued at \$150 and as there was a property qualification of this amount, personal or real estate, required, before an adult male could exercise the franchise, he was accordingly placed upon the voters' lists. This colored gentleman voted at several elections but finally the mule died and when our fellow-slave went to vote he was informed that since the mule was dead, he did not have the necessary property qualification. Our colored friend was in a quandary; he scratched his head, and gave birth to the following: "Well, sah, I have come to the conclusion that it wasn't no that had the vote, it was the mule!"

Now, that nigger became wise to the fact "that property and not individuals rule." When the working class get control of property through the powers of the state then and only then will they become able to enjoy the wealth they create for the workers will then be the owners.

There are only two classes in society today and when the working class force the present Capitalist class to disgorge the stolen wealth, classes will be abolished and ruling will be unnecessary for there will be nobody to rule, consequently society as a whole will be one great body of useful producers, none ruling and none ruled, no masters and no slaves.

FOOLS.

Your masters expect you to be docile slaves, and, by the gods, docile you are—to a degree.

They do not need to beat you into voting for them on election day. No, they simply get you jumping from the Conservative Party to the Liberal Party, and from the Liberal back to the Conservative Party again. And when they succeed in so doing, they have you by the neck, as, no matter whether it is Liberal or Conservative, they both stand for the same thing—the private ownership of the means of life, and the consequent exploitation of the working class.

AND IT'S COMING WEST.

"The position of the average workingman in the New England States today is one of almost semi-starvation; a bare living, a sordid existence, this is the lot of the great mass of the workers in the Land of the Pilgrims."

In this manner spoke Mr. W. G. Walker, of the old-established firm of the Confectioner's Machinery and Manufacturing Company, Springfield, Mass., to a World reporter in the Hotel Europe yesterday.

"Indeed," continued Mr. Walker, "if some change does not soon take place it looks as if a revolution will be the only result which can grow out of such a state of affairs. The men have tried strikes, but the fact is the average New England workman cannot keep the wolf from his door long enough to make his strike effectual, and therefore his endeavors in this respect but render his conditions the more difficult."

"The cost of living has risen rapidly in the United States during the last few years and still continues to rise, while the wage scale remains practically where it was a decade ago. The consequence is that the laborer—the man who really needs substantial food—is forced to exist on a shamefully low grade diet."

"Speaking of our own firm," added Mr. Walker, "I may state that about two years ago we not only increased the wages of our men, but gave them a nine-hour day. Then again they are mostly skilled mechanics, which, of course, removes them from the classification of ordinary workmen. Their incomes insure to them a respectable livelihood."

"But," concluded Mr. Walker, "it is the average laboring man in New England that we are considering, and I think that of him we can fairly say that he has reached a point in our present economy where the demands of human nature cannot be further curbed or circumscricted."—World.

Here and Now

The "quadrant ball" dance is about to be stepped at the polls by the working class of Manitoba. This fantastic, though common ceremony, is held to decide grave issues. This year, the performers will express their solemn approval or disapproval, of the distance one can amble Northward, looking for a job, without getting beyond the legislated limit of Manitoba. Also will they conclude, as to whether Conservative Grand Larceny is as delicate and tactful as that which the Liberal Party can commit. The die is about to be cast. Hold your breath, meanwhile the misus is debating with herself, whether she will favor Lizette's shoes or tomorrow's steak off the expense account, so as to make it balance with the pay cheque. That his stunt at the polls could assist the latter in her arithmetic, seldom occurs to the noble elector. If it did he would mark his ballot for a Socialist, or "Socialism" on his ballot.

All these travelling reds flew over Calgary and left five for Com. Burgess to catch.

Desmond gets two, Banft and Canmore. You did something too Bo.

Two from the wilde per Com. Fulcher.

Workers from Winnipeg read the platform in the paper, and out what Armstrong and Fulcher stand for, and vote for yourself.

Two renewals by Gribble the Irrespressible.

The bunch in Dowberry Alta wants the dew blown off the Berry heads of the dis-united farmers, so they order 100 sticks of O'Brien dynamite. Also three buttons.

Com. Legge is not slow on them, for he runs down three slaves in Brandon. Also renewals.

Four dozen pamphlets, fifty Clarions and two subs, sung by A. W. Baker Branford, accompanied by the "bones."

That unparitroli Irishman continues to weld this mental shillelagh in Revelstoke. He lands twice, a year each.

The Manitoba campaign fund goes up three from Com. Darnley and Com. Norman, Vancouver. Darnley also has \$3 for a bundle for Watts.

And the walls of the city shall fall. Even if it's only a brick at a time: J. Bevan Sandon, B. C. D. Paton, Fernie, Mrs. Hill, Hillcrest, Wm. Watts, Winnipeg, Com. Elliott, Edmonton, C. M. O'Brien, Bankhead; E. J. Thomas, North Battleford; H. M. McDonald, Vancouver; A. Pilardy, Vancouver; Com. Darnley Vancouver; H. Elmer Hillcrest, Alta.

Property ownership is the basis of all our juridical, political and religious institutions. We workers own no property. Clearly then, these institutions are not for us, and, as they must reflect the attitude of that upon which they are based, they cannot remain neutral. Therefore, they are against us, as we struggle with our masters for the possession of their property.

What a scandal! The sanctity of a Legislature hath been desecrated, and the reverent hearts of a government body rudely jarred. Who hath done this thing? The Simple Truth, and our warning, suddenly arose and spoke in their midst.

It was in Edmonton. The king decided that his representation might practice oratory. They were doing it. But alas, O'Brien, the slaves' representative, lifted himself up and spake his mind. He told the truth, which was exceedingly bad form, as the traditional business of the place he was in, is organized deceit. It might be noted that O'Brien is the only man on record who had the courage to adopt the only true position in that matter.

WINNIPEG CAMPAIGN FUND.

A. J. B. Lundbreck, Alta., a slave with a grouch.....	\$2.00
A Slave in Victoria, B. C., forgot to give me his number.....	2.00
R. Thomas and A. E. Armbruster, Victoria, B. C.—Not down to the minimum yet.....	2.00
Adam Grewar, St. Catharines, Ontario—The only red in the salubrious city.....	1.00
C. M. O'Brien, M.P.P., collected in street meetings: At Edmonton \$10, Bankhead \$4.80, Canmore \$2.50, and part of his master's allowance, \$2.40.....	20.00
G. Beagrie, Calgary, Alta.—one of the army.....	1.00
H. T. Hastable, Brandon, Man.—helps himself.....	1.00
J. Coxon, Winnipeg—Jimmy wishes me to correct my former statement, "Last contribution wasn't a raise." Let me in on your Standard Oil, Jim.....	1.00

SOCIALISM.

(Concluded from Last Issue)

So full of contradictions is our present economic order, that men must go without coats because too much clothing has been produced and children must go hungry because the production of grain has been over abundant!

It has been truly said "In civilization poverty is born of plenty." At the present time a farmer produces for a capricious market. The producer plays at hide and seek with supply and demand and all is uncertain and chaotic.

In contrast with this the Socialist proposes a systematic and orderly production according to the needs of society, not according to the caprices of the speculator and market manipulation, hence concentrated economy in production.

Co-operation would introduce concert in place of antagonism, and so eliminate all the evils resulting from our haphazard methods.

The socialist agrees that the laborer does not receive the full and just product of his toil.

Not alone in the production but also in the distribution would Socialism be a great success. Instead of having 10 to 50 stores all having to support the several heads and usually securing the goods by local freight, there would be one or two stores as there are one or two post offices in a town that would be able to attend to all the trade at an infinite less cost to the purchaser.

Under Socialism money, that is gold, silver and their representatives, would be superfluous except for settling balances with foreign nations.

Labor checks would be just as handy, and would remove the temptation that gold offers to certain individuals, and further, under Socialism the goods would belong to the state, hence the notes would have some actual value, whereas, now it is only in name. For every day work performed a laborer check would be issued against the wealth created, which would be exchanged for the product he has created, or for any of the commodity containing an equal amount of labor time. He thus receives full compensation for all the wealth he creates, the full product of his toil.

The remuneration of labor in the form of a money wage obscures the fact that the laborer does not receive the full product of his labor.

It is by this means that the laborer is exploited.

Labor when treated as a commodity has two values: value in exchange or what it will sell for, and value in use or what the employer gets for labor's product. Labor employed in production from raw materials would add to those materials an increased value. It is not, however, to the materials that the new value is due, but to labor which has given the materials new form.

The manufacturer wishes nothing on the raw materials but only on the labor which he buys and sells. The laborer is bound to sell his labor for its market value. He cannot secure the use value of his labor for the reason that the means of production are monopolized by the employer.

The laborer then does not receive the full value of his toil, nor can he under the wage system. The exploitation is in part a parcel of modern production, and money wages are the means by which labor is exploited.

Morally this is wrong, however necessary it may be to the present order. If the laborer was paid in the commodities which he produces, he would at once see that he did not receive the full value of his labor. The money wage appears to be equal to the value of their services, when in reality the real value is equal to the money wage, plus what the employer receives for their services.

Again it may be suggested that the function of money is not only as a medium of exchange but also as a measure of value.

To understand how under Socialism, this secondary function of money will be performed, we shall need to understand what is meant by value.

By value, we mean value in exchange; we do not mean value in use, nor utility, nor worth. The worth or utility of shoes is their capacity to protect the feet; the value is what they will fetch in the open market. Their value is their relation to other ware in some way or other; is another name for equivalence. But relation in what way? Not the relation of worth. Worth or utility is undoubtedly presupposed, but it does not determine the value. A man can buy a hat for two dollars or a pair of shoes for the same amount, and both are useful to him, but their usefulness is not the reason he pays two dollars for them. He can buy a loaf of bread for five cents which is infinitely more worth to him than either if he has had nothing to eat for several days.

It is evidently worth more to him than to a man who has just partaken of a hearty meal, but the latter can buy it just as cheaply as the former. Although value is a relation between useful things, it is not a relation of worth.

The one thing similar in all these things is that they are the product of

human toil. Labor expended on material products creates value. The labor that measures value is not the labor of any one man, but the average amount of labor required in the production of any commodity. It is what is called "the socially necessary labor."

The labor embodied in the commodity includes not only the living labor, or the number of working days, but the labor embodied in the raw materials and also that portion of labor consumed by the wear and tear of machinery.

The value of any commodity is equal to the sum of the factors of the labor process—the working power, the raw materials, and the wear of the machinery.

All of these factors but represent labor which is consumed and which together constitute the cost of the product—the labor embodied in its production.

Of course under Socialism as under the present system, there would be many citizens who would perform necessary work of a nonproductive character, such as judges, teachers, clerks, dramatic artists, musicians, etc. These must be remunerated and also a certain part of the product reserved as capital. Provisions must be made for all these legitimate claims for which an impost or tax would have to be laid on all sales. Perhaps the goods of twenty-four days labor would be sold for checks representing 25 days labor. Thus each would receive the full product of his labor, either as direct revenue, or as public benefit. Each laborer would receive for each day labor a check less his share of the impost or tax.

Socialism is Industrial Democracy. It would put an end to the irresponsible control of economic interests, and substitute popular self-government in both the industrial and political worlds. Popular self-government must be substituted for the present aristocratic despotic form of government. There must be an end of private control of public interests, for private aggrandizement.

It is often objected that Socialism would increase the spoils of office a thousand fold. This is also based on a misconception. The objection implies the retention of the present political machinery, while the Socialists insist upon a political change hand in hand with the economic change.

Socialists cannot use a machinery which renders legislators the peoples' master, and allows them to conduct public affairs with a view to private, and class interests. Under Socialism the veto will rest in the hands of the people. It needs no argument to demonstrate that our present representative system is false both in theory and practice. Laws passed today, seldom represent the will of the majority. The so called representative is in reality master of the situation for his term of office. He is subject to no instructions from his constituency, and may vote against every measure he is pledged to support once he has been elected.

In place of the present system, Socialists would inaugurate the "referendum," which means the submission of the laws to the people for ratification or rejection. The referendum would make our law-makers our servants who would merely assist the people in making the laws. Were the veto power today in the hands of the people a legislature full of scheming politicians could do but little harm. While lobbyists can fix a few legislators, they could not succeed in getting at all the people.

Socialism by abolishing profit offers the only solution to the liquor traffic. It would also abolish poverty. The existing of poverty in the middle of plenty is a libel on our modern civilization. This condition is entirely due to the false social arrangement whereby some monopolize the means and products of industry.

The population of Great Britain is about 36,000,000. The annual income about 5,000 millions. Now one-third of the people take two-thirds of the wealth, and the other two-thirds take one-third of the wealth. That is to say 24 million of the workers produce 5,000 millions of wealth, and give 4,000 millions of it to 12 millions of idle and nonproductive people. This means that each worker works one-third of his time for himself and two-thirds of his time for others.

Under the present pernicious system the invention of labor saving machinery is constantly rendering more and more laborers superfluous, and so creating an industrial reserve army which helps to keep wages down to the point of bare subsistence. Under Socialism the same machinery owned by the state would be beneficial in reducing the hours of labor, and thus more hours for mental improvement, physical recreation and enjoyment. The stimulus which Socialism would give invention when inventors are directly rewarded for their labor would be very marked. The machine under the present system competes with labor; under Socialism it would serve labor which is its proper sphere.

One of the strongest claims of Socialism is its all-inclusiveness. This is in marked contrast to the patch work schemes put forth by social reformers. Many palliatives measures besides trades unionism

have been proposed, most of which are socialistic in nature, but inadequate because they fail to touch the root of the trouble. They are all good as far as they go but insufficient to produce industrial and social peace.

Industrial depression and crises, are the result of our system of planless production, and its consequence exploitation of labor.

We frequently hear the claim that laborers are better off than formerly—that is they are not exploited quite as much and therefore ought to be satisfied, and contented. Even if this claim was true, it is not valid. Because a person agrees to rob me of only half as much as I formerly enjoyed, and would be justified in applauding him for so doing, or rather would he not be just as much a thief as when he took the whole?

There are on the market today too many fake schemes for the amelioration of the laborers' condition. None of these propose touching the root of the matter, but rather to refine the exploiting system, and render it more respectable. A careful and unprejudiced inquiry into the subject from the reports of the labor commissions of the world (who cannot for one moment be supposed to be favorable to Socialism, as they are controlled and appointed under the present capitalist system) will all bear evidence that there are tendencies at work which tend to reduce wages to the lowest point of subsistence. These forces which act to overstock the labor market are, first, the expropriation of the small agriculturalist and industrialist; second, the introduction of women and children into industry; third, the improvement in the technical arts, which continually increases the productivity of labor; fourth, the introduction of labor-saving machinery, which displace workmen; and, lastly, the importation of large masses of labor from foreign countries.

One of the strongest claims for a scientific organization of industrial society is that it suppresses wasteful competition. None will deny that capitalism is responsible for prodigious economic wastes. Competition and waste are convertible terms. Let us consider one glaring instance of the economy that would result from the elimination of this factor in the case of railways. The waste here is truly enormous. It has been estimated that the public ownership of railways under the Socialist regime would annually save the people of the United States of 700 millions of dollars, an amount sufficient to construct homes for three million five hundred thousand persons, allowing \$100 for a dwelling for a family of five.

The milk business is another example of waste due to competition. Look at the number of companies engaged in supplying milk in any city, and compare the cost of distribution of milk with the cost of distribution of mail. And instances might be supplied almost indefinitely but without serving any good purpose. That any one should desire the preservation of an economic order which necessitates such prodigal waste is beyond comprehension. Certainly a more irrational and absurd system could not be conceived. Capitalism and waste are synonymous. May the day hasten when the present wasteful industrial system will be relegated into the limbo of forgotten creeds.

The misconceptions of, and objections to Socialism, are closely connected, inasmuch as the latter are mainly based on the former.

First, Equality. Any one with the least acquaintance with Socialist literature knows that no trace of any such idea is to be found in any of the Socialist writings. Socialism has in store no "grand divide."

Second, Property. Private property in wealth, the means of enjoyment, will not only be allowed, but decidedly encouraged.

Third, Family. As Socialism has only to do with economic conditions, it is at once seen how absurd any reference to its affecting family relations, except beneficially, can ever occur.

Fourth, Inheritance. Of course inheritance in capital would be impossible, but in wealth, the means of enjoyment, it would be strictly regarded.

Fifth, Disagreeable Work. Socialism does not propose equal reward for all labor without regard to intensity, agreeableness or health. It proposes to equalize the various vocations by rating the hours of labor shorter in those least desirable. Many would prefer a few hours even at disagreeable work, to a long and tiresome day at the desk.

Sixth, Motives to Industry. Under Socialism would be the same as now, social esteem.

Seventh, Confiscation of Property. There are two kinds—under the present system; by means of law the capitalists are confiscating the property of the workers, and the larger capitalists the property of the smaller ones; under Socialism by means of law the workers may confiscate the capital which has been taken from them. The first is legalized theft; the second is legalized restitution. Thus the claim that the Socialist confiscation of capital (if done) would be unjust, is based upon a misconception.

Eighth, Corruption of Politics. The cause of corruption is the opposition of private to public interests. Socialism would correct this evil by removing the cause, because public and private interests would be reunited in the interests of a higher civilization.

Ninth, Exponents of Socialism. Professor Ely declares that Socialism has found advocates among many gifted learned and very practical men. The leaders of Socialism in the present century have generally been men of extraordinary capacity, placing themselves far above the ordinary man. Amongst these he mentions are Wm. Morris, Robt. Owen, John Ruskin, Frederick Engels, Ferdinand Lassalle, and Karl Marx—of the three last mentioned he says Karl Marx is recognized by friend and foe as one of the most learned and gifted economic thinkers of the last century; Frederick Engels is one with whom economic philosophy must deal, and it is said besides that he has been more than ordinarily successful in business; while the gifts of Ferdinand Lassalle attracted the attention of all with whom he came in contact.

Tenth, Socialism and Anarchism. Socialists and Anarchists, as such, are enemies. They pursue contrary aims and the success of the former will forever destroy the fanatical hopes of the latter.

When we realize that the Socialist vote has grown in thirty years from 404,000 to \$19,000, we need have no fear of becoming adherents to a forlorn hope. The horizon is bright, the future is full of promise. To those present who heard my address on "The Power of Thought," you will easily see the reason of my optimism, as it is impossible for the thoughts of eight million earnest workers for a cause not to realize their fondest hopes. Can you wonder at the enthusiasm of the Socialist, when he realizes he is working for the highest ideals of the human soul, for the brotherhood of man, the emancipation of woman, and the freedom of children from practical slavery. How much larger a platform to stand on than the narrow one of party politics. Its objects enable a man to give out his best efforts with the full knowledge that no one can accuse him of selfish interests or personalism. No need to descend to the scandalous personality of political fights. Here is a cause that has for its purpose the uplifting of all, not the selfish one—or the few. Surely we can all subscribe to it, for it is the only rational movement for the amelioration of the inequality of existence. Let us all carefully study the subject, each for himself, for we realize that if we can only induce intelligent men and women to read up the subject for themselves that we have at once secured supporters for the freedom of the world.

DAWSON.

TEN REASONS FOR VOTING THE SOCIALIST TICKET

1st. Don't vote for a Socialist unless you understand the main principles of Socialism and what the Party stands for.

2nd. We believe that Capitalist property, which is used by the working class by the capitalist class, who owned by that class, who would then enjoy the wealth they produce.

3rd. It is necessary to abolish the wage system under which is hidden the robbery perpetrated on the working pay them the market price for the use of their physical and mental energy, and appropriate the product which contains on an average 50 per cent paid and 50 per cent unpaid labor.

4th. You must realize a self-evident truth, that the "Working Class" is a non-owning class, as far as the means to support life are concerned, consequently the capitalist class, which does own, not only controls the lives of the workers, but enjoys the product of their toil. Are such men free?

5th. You should understand as a member of the working class that capital is a condition, and not a thing, which has for its object "profit." When we say we mean to abolish capital, you can readily see it is only the function of money and means of production that is destroyed and not material things.

6th. Socialism is not Government ownership in any sense of the word, nor is it a reform movement for the purpose of inaugurating Old Age Pensions, Co-operative Colonies, Land Value Taxation, etc. The watchword of the Socialist Party of Canada is, "Let the Capitalist Class reform their own system."

7th. How are we going to accomplish our ends. By agitating, educating and organizing the Working Class—to realize that they must capture the power of Government and use that power to transform the present Capitalist ownership of property to Working Class ownership.

W. H. STEBBINGS.

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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. The capitalist is therefore master; the worker a slave.

So long as the capitalist class remains in possession of the reins of government all the powers of the State will be used to protect and defend their property rights in the means of wealth production and their control of the product of labor.

The capitalist system gives to the capitalist an ever-widening stream of profit, and to the worker an ever-increasing measure of misery and degradation.

The interest of the working class lies in the direction of setting itself free from capitalist exploitation by the abolition of the wage system, under which is cloaked the robbery of the working class at the point of production. To accomplish this necessitates the transformation of capitalist property in the means of wealth production into collective or working-class property.

The irrepressible conflict of interests between the capitalist and the worker is rapidly culminating in a struggle for possession of the 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.

MANITOBA CAMPAIGN EDITION

A campaign issue of the Clarion will be published for the Winnipeg Central Campaign Committee. Locals and comrades throughout Manitoba should obtain bundles for distribution. Order of

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