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SLAVE DELUSIONS

Workers Care For all Interests But Their Own.

When one looks around a bit and peruses even a small part of the slubber that is handed out by the scores of so-called labor papers and journals he very largely ceases to wonder at the "muddled mental condition of the wage slaves. Add to this the stuff emanating from the various peddlers of metaphysical rot in which so many have been born and bred to believe and the wonder ceases almost entirely. Indeed one experiences considerable mild wonder that the mixup is not even worse and is surprised to find even the few clear thinkers among the mountains of confusion.

Everywhere we for a moment turn our attention there is a side-show with wondrous promises set forth in glowy language. Here, we are told, the weary worker may for the time lay down his burden and revel in the delights of giving free rein to his imagination in the matter of an after-life—a continual "spiritual" existence in eternal bliss after this "vale of tears" is a thing of the past. All that is necessary is a contented spirit and a properly humble attitude in our dealings with God and our "natural superiors."

The hearer's imagination and emotions are excited. Then, if he still squirms, tell him that the prolific cause of all misery and wrongdoing is booze. Hail him into the I. O. G. T. or the S. T. or both if he needs be. He immediately sets out to remedy the evil and his own slave condition is forgotten in fiery declamations against the "stuff that made Milwaukee famous." Perchance he still falters. Very well. Draw him into the I. O. L.—if he is a follower of the interesting Luther—and teach him that the one thing necessary to usher in the millennium is the complete annihilation of Roman Catholicism. Lead him to believe that he has nothing in common with R. C. workers and that a Roman Catholic and Protestant are "natural enemies." Initiate him into the mysteries of the A. O. H. or the L. O. C. and teach him that every worker of any other creed under the sun is his mortal enemy. Marshall these workers on July 12th, and March 17th, and after decorating them with fanistic devices in orange or green, lead them to make grimaces at each other and cavort like their ancestors of Balaam's time, to the satisfaction of their masters.

If these things do not seem sufficiently interesting to entirely detach the worker from thinking of his misery, get busy and hold before his enraptured gaze the glories of the A. O. M., the I. O. F. or some other "fraternal" society in which he may be allowed to call King George and sundry other gods his "Brother." Surely this is sufficient! But if not, we may go on and expatiate upon the wrongs we and our glorious empire have suffered at the hands of Kaiser Bill or some other huck of his stripe. And so the tale goes on. Any old thing that will keep the attention of the workers riveted upon a red herring and so lead to apathy na to his enslaved condition is joyously hailed and loyally supported by those who profit by his slavery. Any side issue or shell game that will serve to divert him from the hard facts of his existence, as the mere tool of a master-class, is acclaimed as the saviour of society.

These shell games and red herrings are held up by church and state under the supervision of King Capital. Is it then to be considered wonderful that the workers show such apathy when their slavery is spoken of?

When an old creed proves too prosy, ancient or fantastic for general acceptance we find it rehabilitated in still more flowery language that the dupes may again make asses of themselves as in the past. When the facts (!) of ancient Revelation are found to conflict too strongly with the facts as evidenced by the world around us and the researches of science, we hear the metaphysical gentlemen purring gently about "figurative language," "allegorical utterances," etc., and the creed is gently but firmly toned down a bit.

All these things and very many more are but side shows—red herrings—brought up and exhibited for the express purpose of keeping the workers in profound ignorance of the cause of their misery. These institutions are very valuable to the master-class as a means of preventing revolt among the toilers. For it is easier to hire one policeman with a club and teach the slaves that around that "Bohby" the Almighty has woven a halo of glory for his protection than to hire enough plug-uglies to guard the treasure by brute force. To-day if the world's workers were thoroughly aroused, the standing armies, navies, militia, courts, police and what-not would be as stubble before fire. With the workers mesmerized as at present by the idea that law is of Divine origin and that the least breach of the thing will be avenged as "sin" by Divinity, while courts and plug-uglies are the deputies of such Divinity the thing is, or at least has been, easy.

Whether it will be so easy in the future as it has been in the past to mesmerize the toilers and keep them interested is another matter. We Socialists venture to predict that it will not be and that there are stirring times to be faced in the future by the masters. They, as is usual with ruling classes in history, are to some extent in ignorance as to the mass of reckoning that is piling up in the future. Still there are signs that they are not altogether ignorant of the turn affairs are taking as is evidenced by their continuous clamor for stronger armies and navies; their gradual breaking down of international lines by the organizations of various "Peace Conferences," etc.

The old drawing cards: metaphysical, false interpretation of known facts in history, so called ameliorative legislation, etc., are failing. Every day sees a few more workers finding the common ground upon which all can work for a new earth—an earth free from slavery either mental or physical. To-day as never before perhaps in the past, the workers are feeling a discontent with their lot. There are probably more strikes, rioting, unemployment than ever before. And hand in hand with these conditions and as a necessary correlative part comes still harder and harder conditions. All the time our productiveness as slaves is increasing, thanks to the wonderful and intricate machinery and division of labor attained in the productive process. Our stipend, wage, salary or whatever we may be pleased to call it is on the other hand steadily falling, as we find to our sorrow when we go to pay the grocery bill on Saturday night. As these conditions become more intolerable, the workers of the world must and will join with us in an intelligent revolt against our slavery.

In the midst of all these conflicting creeds and doctrines, all advertised by more or less interested persons of the "Intellectual prostitute" type, our duty or rather our road is clear. Ours it is to lead the prevalent discontent along intelligent channels. Ours to steer absolutely clear of all side shows and red herrings and to make our goal the complete economic freedom of our class. No compromise our motto, and the red flag our standard. Let those who will, prate of brotherly love. The facts of existence under capitalism will shortly expose to the workers the hypocritical cant contained in these effusions. Our work must be to educate those of our class who are ignorant of their slavery to a full realization of it. Vote captivity must not enter into the question at all. Educate the workers—make Socialism and the Revolution will come even though no ballots are cast.

ROSCOE A. FILLMORE. NOT PEOPLE.

A capitalist mine owner had not visited his mines for several years, went to see them, taking his five-year-old boy with him.

"Who are those people?" the child asked as he saw the miners for the first time.

"They are not people, son—they are miners," explained the father.—District Ledger.

CALGARY, ALTA.

Editor "Clarion,"
Comrado:—

Comrado Gribble spoke here last night to one of the largest audiences that Local Calgary has had for some time. The speaker was applauded to the echo, and repeatedly interrupted with "that's right," "you bet." Gribble spoke on the "Economic Foundations of Society" and for two hours delivered the Message of Marx in a manner so convincing and earnest that the audience was loth to have him quit.

A large display of Literature of the splendid discipline of the Comrades in selling it and taking up collection was one of the features of the evening. Gribble is to stay for us three nights this week and will endeavor to wake up the sluggish brains of the unconscious proletariat. A collection of fifteen dollars was taken up the largest since the writer has been in Calgary. Altogether a pleasant and educational evening was spent.

Yours in revolt,
CLARIONIST.

NOTHING FROM NOTHING.

It was all the outcome of a lecture delivered by a "Christian Scientist" bunch of slaves had heard the sleek, well-groomed lecturer declare that the numerous ills were due to the erroneous conception of physical matter.

The argument waxed furious. The atomic theory of matter was insisted. The atoms were split into electrons. Electrons were merely a manifestation of radio-activity, which is not matter. Matter did not exist. Wasn't it possible that the Socialists were on the wrong track? Perhaps everything was a mere dream and— Then the "Master's voice" closed the debate and the slaves took on their shackles.

Moral—Erroneous conceptions notwithstanding, the "Belly-need" brings you down from the ethereal regions every time.

Duality of Unionism And Socialism

Editor Clarion: One gratifying incident arising out of the St. Louis Convention of the A. F. of L. was the decision arrived at by a meeting of the Socialist delegates in attendance. About eighty in all. After a thorough discussion of the situation, a review of tactics, an analysis of the functions of a trade organization, and the aims and object of the Socialist Party, the delegates decided, let it be hoped once and for all, that the International Socialist Party was now too big an organization to seek favors from the American Federation of Labor or any other combination of men organized for any other purpose than the overthrow of capitalism.

No samer conclusion could have been arrived at.

For years it has been the policy of the Socialist Party in Canada, and results justify such an attitude.

If the members of the trades union or any other sort of union desire to become affiliated with the Socialist Party, let them do so as members of the wage-working class, seeking the overthrow of capital and all that it implies.

Until that time their place is not within the membership of the Socialist Party.

If this be so, why should the Socialist Party or any member of it seek to trust itself or themselves upon the favor of organizations organized for an altogether different purpose?

The trades union movement is founded upon and builded within the confines of the wage system; it nowhere denies the ownership of jobs by the corporations; were it to do so it would cease to be a trades union.

The Socialist movement, on the contrary, is organized for the express purpose of overthrowing the present form of property ownership by restoring the earth to those who do the work; to all intents and purposes an outlaw organization, and certainly a movement

BERNARD SHAW ON UNEMPLOYMENT.

Bernard Shaw, Socialist author, playwright and satirist, spoke on unemployment at a meeting held by the Independent Labor party in London not long after the coming of the New Year.

There was an idea abroad that every able-bodied man who was willing to work should get employment. Bernard Shaw said of the country could not be fed on by putting every man to work. There must always be available a large number of unemployed to meet the exigencies in industry, which is a constant labor. Our soldiers are clothed and fed and lodged during war. They were kept in a state of efficiency during peace. They might be ready and fit to be required to repel the German invasion which was coming on last Tuesday. (Laughter.)

That quite certain of the date, but would be found definitely fixed in the halfpenny evening papers. All industrial employment was in the nature of the work of soldiers. Men had to be kept idle until they were needed to work. The speaker had often to endure the angry light of his assistant standing up for hours and even days when he was called. It retained them in the service, nevertheless. In the circumstances of industry, therefore, unemployment was a necessary thing.

BACHELORS AHOY!

On Monday, the 26th inst., in the hall of Local No. 1, at 2377 Westmain Avenue, all merry bachelors will assemble.

These will dispert themselves in clouds of smoke with song and other things.

Here physical gymnastics will take the place of intellectual elasticity. With the ventriloquist, the thought reader, acrobats, and refreshments, a free and easy time will be enjoyed.

No charge for admission. Welcome all.—E. M.

outside the limits of capitalism. In other words, there is nothing in common between the unionist and Socialist, except the fact that they are both wage-slaves.

That's all!

The wage-worker, therefore, who is both a Socialist and a trades or industrial unionist is a dual personage. As a unionist he must at any and all times endeavor to better the condition of his fellow-unionists (the only way he can help himself), within the limitations and confines of capitalism, by such means as are at hand and any advantages offered. The unionist is justified in taking this action, because it makes no difference to the unionized how much the organized wage-worker secures. If there wasn't a union on earth the condition of the unorganized would remain the same, no worse, if, however, the unionist can, by any means, secure better terms and conditions for the sale of his commodity labor-power, he is justified in so doing.

On the other hand, there is nothing to prevent that same unionist from being a consistent Socialist, because he may, even if his physical necessities are in a manner provided by his union, still long be satisfied with such an artificial existence. His reasoning faculties prevent him from accepting the present social system as final. He therefore becomes a Socialist, not because of his membership or belief in unionism, but as a self-acknowledged wage-slave, seeking to pool his interests with those bent upon the world-wide task of removing King Capital from the throne and placing human life prior to property and profit.

The worker, then, who insists upon making his unionism and his Socialism does not understand the function of either, and owes to himself and those upon whom he inflicts his vagaries a thorough mental overhauling.

R. P. PETTIPIECE.

ALBERTA LEGISLATURE

Quietus Given O'Brien's Proposed Measures

In rising to introduce a bill to amend the Coal Mines Act, which, except for a few alterations in the same bill that he introduced last session but did not succeed in getting before the House, Comrado O'Brien addressed himself to the speaker as follows:—

When I introduced this bill last session I spoke on it at some length but this afternoon I am going to be brief. However, should there be anyone wishing to ask me any questions on it, I will do my best to answer them. This bill deals with the protection of the lives and limbs of the men and boys who work in the mines. The first clause deals with the sinking of more than one shaft. Should an accident occur while the men are in the bowels of the earth there is very little chance for escape if there is only one shaft used for egress and ingress. The air would be cut off and the men would die like rats in a trap.

Clause 2 deals with the screening of the coal. This would remove a pressing grievance from which the miners suffer. It provides that the coal shall be screened before it is weighed. For miners are not paid for rock, shale and dust although these are used by the Company, and should men be found putting rock in the coal they are fined and if they persist they are fired. The miner is therefore, compelled to separate these and receives nothing for it.

Clause 3 is as follows: "The owner, agent or manager of every mine shall keep posted at the entrance of every mine and in the office of every mine a correct plan of said mine, having distinctly marked all outlets and travelling roads leading thereto. Where for any reason outlets or travelling roads are closed or new outlets or travelling roads opened, such changes as soon as possible shall be posted on said plans."

This is a very important provision and would not entail much extra work upon the shift bosses and would enable the miners to easily discover where there may be a road closed and where any portion of the mine has become unworkable it would save the miners from having to go down for nothing.

Clause 4 provides that the air shall sweep free of each working place. This was provided for under the old Territorial Act and there is no reason why it should not hold good in these days of big profits.

Clause 5 deals with underground signals. At the present time there is no means of communication on the planes between the stopping places and the end. Definite signals are also called for between the lower ends and the entrance to the working places. This will make it possible to establish a means of communication between every working place and the pit mouth and will act as a safeguard against such terrible disasters as that of Cherry, Ill.

At this point O'Brien gave a graphic description of the rescue work after the Fernie explosion in which he had taken part; how he and others worked the whole day and night in rescue work and then went right on shift as though nothing had happened and how one mine inspector who had made a very radical statement did not remain in the mine long after the inquest. These men he said, are not required to bring in any report detrimental to the mine owners or they would lose their jobs. Not that I have any kick against these men. I fully realize their position. On the whole they are very competent men, yet ability is not what appears to be required of them.

Clause 6 provides that every underground plane which is self-acting or worked by an engine, windlass or gin and every road where the product of the mine is drawn by a horse or other animal, and where there is not at least three feet between the mine cars running on the plane or road, there shall be provided manholes or places of refuge at intervals of not more than twenty-five yards. It is further provided that where the product of the mine is drawn by machinery or other mechanical appliances at a speed exceeding four miles an hour there shall

be provided separate travelling roads. Clause 7 is a very important one. It provides that the timbers and clay tamping shall be delivered where it is required. This is not done at present and the men are compelled to carry the timber and clay long distances which has a great tendency to make them careless and they use coal dust instead of clay, thereby increasing the danger of explosion.

Clause 8 deals with the selection of persons for a commission of investigation on any violations that may occur. At present when miners are elected to represent the miners on such a commission, should they bring in a report that is at all detrimental to the Company they are liable to lose their jobs this clause will have the effect of remedying such petty tyrannies as these.

In conclusion I may say that I fully realize that such a bill will dig a big hole into the dividends of the mine-owners and will no doubt be likely to make the small owners squeal. But I have no special sympathy for these. They are, in many cases, the most frequent violators of the regulations and if any of them go down and out it is no consideration of mine, I am here representing my class and that is why I introduce this bill.

O'Brien at this stage tried to get the bill into committee of the whole but on Boyce's motion it was referred to the legal bills committee, where it will probably meet the knife along with another one of his.

RUFUS.

THE CLARION CALL.

Workers of the World unite,
List to Nature's Clarion call,
For, now the dawn is bright,
Freedom stands for one and all.
Rally round the Crimson Flag,
Symbol of Fraternity,
Tho' the traitor knave may lag,
Progress we for liberty.

CHORUS:

By our hosts of Martyred dead;
By our Thralldom's galling chains;
By the blood and tears now shed,
While the light of life remains
Fight we will, yield we never!
Victory salutes the brave
Pow'r for Toll, Peace for ever,
Or, the silence of the grave.

"Think" upon the fields of Hell
Where black devastation reigns,
Where the screaming shot and shell
Shows what sanctioned "Murder"
means.
Lords of Pow'r glant o'er their spoil,
Hedless they, what thousands mourn
Mothers and the babes o' Toll
Weep for those who ne'er return.

Agas hast thy forebears drunk
Deep of Degradation's shame,
In the toil for bread they've suak
To the grave without a name.
Nameless, landless, tho' their gore
Shed they free for others' cause—
Slaves stand staunch, but not as yore
For thyself and Nature's Laws.

Forward Nations to the strife,
Crush the common subtle foe,
No'er shall man taste joy of life
Till usurpers are laid low.
Kings and Priests have had their day,
"Common Herd" have had their pea,
Liberty proclaims her day,
Nature cries aloud for "Men."

CHORUS:

By our hosts of Martyred dead;
By our "Thralldom's" galling chains;
By the blood and tears now shed,
While the light of life remains
Fight we will, yield we never!
Victory salutes the brave
Pow'r for Toll, Peace for ever—
Or, the silence of the grave.

—J. S. ROBERTSON.

An optimist is a working animal on Saturday night with six-bits to spend. A pessimist is the same thing on Monday morning when he finds that the job has given out.

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 1688, Vancouver, B. C.

AN EXPLANATION.

Comrade Mac:— Being in a measure responsible for the exception to which Com. Watkins takes exception, re Local Ottawa's report of the Baritz meetings, in that I asked the Local to include said exception in said report, I would like to notice the Comrade's letter in a somewhat limited manner, asking all concerned to please remember that I speak only for myself, and not in any way for the Local.

In passing, I might just say that there was a small attendance at that special meeting, twelve or thirteen. I think, and the minutes give the vote as four to one, so that Comrade W. has not been quite fair to the Local in his criticism, although he no doubt meant to be so. His reference to the editor is hardly fair either, which he should know, as a member of—at least two occasions on which the editor stated his position on this same subject—and quite to harmony. I think, with Local Ottawa's exception, however, the editor is quite able to defend himself, so I'll pass on. Just one word more: then I'll come down to the question at issue, and that word is that no matter how foolish or irrational Local Ottawa may have acted in taking exception to Comrade Baritz' statement, many will agree with me that said action has been productive of good results.

The problem seems to be, "Can a Socialist be a Christian, or a believer in Christ, or God?" I think we might get nearer the solution by asking other questions, though perhaps not quite so complicated, such as "Can a Socialist love his wife?" "Can a wise man set the foot?" "Can one be both rational and irrational at the same time?" etc.

I am sorry I do not know whether Com. V. is married or not. Still, many Socialists will, I think, profess to love their wives. Does he think they can consistently love them, and give a scientific reason for doing so? I refer, of course, to love as it is commonly understood. Take a look at Love from "the material or realistic point of view," and in what have you? Will Com. W. put it in print? He seems to be an idealist, a very peculiar position for "a class-conscious, revolutionary Socialist" to be in.

Of course, we know that the ideal, or perfect Socialist would not or could not believe in God, love his wife, kiss his baby, trust his friend (or even trust himself for that matter), or do any one of the thousands of things that are done daily by Socialists, class-conscious, revolutionary ones at that, but the ideal, or perfect mind has not been developed yet, perhaps may never be, so that we have to—as someone has said—"accept the universe as it is." Socialists included, with their many weaknesses and inconsistencies, besides, as the Clarion editor has so ably proven, "things are as they ought to be and ought to be as they are," so that the Com. is acting very irrationally in kicking about them, not being perfect though, he cannot help that.

His statement of the Christian position, i.e., that "a great man made a great earth 6,000 years ago," etc., is a very crude way of putting it, and manifestly unfair. However, the Christians are free to reply and restate their position, so I'll let that pass. We have a member in the Local here who claims to be a "sectionalist," what would Com. W. say to that? We have a member in the make-out of him? Com. W. says, "It is essential that the party members should be perfectly clear upon this point." It would be nice if they were, I admit, but I am afraid he will have to write one more letter at least, before they will be. I appreciate his effort at any rate. He also says, "there is no connection between a Christian and a Socialist." If both were wage-slaves, I should think there would be, surely. I hardly understand why we are to confine our antagonism to Christianity. Are not all religions resting on the same base, looked at from the material or realistic point of view? Why, then, single out Christianity? The assertion that "we Socialists do not believe anything," is rather sweeping, I think. Surely belief has a resting place in the make-up of any rational or normal mind! I do not know that Com. W. claims that I believe he does, or at least that I would like to be conditions more suitable to his idealistic nature, former Christian Socialist, etc. I also wonder why he has concentrated his efforts on Ottawa, and ignored the Maritime Comrades who also took exception to Com. Baritz' statement. I still maintain that it is not necessary to take up a course in theology before becoming a member of the Socialist Party of Canada. I think that so long as Christians are willing to join our party and work with us toward the desired end, we should be willing to

work with them. We have several Christians in our Local here and, personally, I wish we had hundreds more as good as they are. At the same time I am a bit of an idealist myself, and hope to see more of his letters in the Clarion in the near future.

In closing, I must ask those Comrades who are educated to bear with any faults of expression or misuse of terms, as my school days ended ere they were rightly begun, at the tender age of eight, and also ask all Comrades to remember that even as I write I am thinking of my four little babes and wondering when I shall find work—babies who would be crying for food even now, were it not for their dear, brave mother who is away scrubbing or washing, as the case may be, to procure them the necessaries of life. Oh, Comrades; in theory be so critical, as clear-cut as you like, but in practical, every-day life, be as tolerant, broad-minded, humane as possible. Let everyone who will help do so, and if some wish to help who do not know how, be kind, patient teachers:

How sore the burden, straggle the strife;
How full of splendour, wonder, fear;
Life, atom of the infinite space that stretcheth
Twixt the Here and there.

I am sure this must be too long for your space, but you can cut it short where you like. I believe this matter is going to be brought up in our Local here again, and no doubt more of the comrades will express themselves on it.

Yours in revolt,
JOHN LYONS.
OTTAWA, ONT.

Editor Mac:—

With your permission I will throw some light on that report from Ottawa to which F. W. of Toronto rightly took exception. In the first place the special meeting referred to was not called for the express purpose of censoring Moses Baritz—who, in my estimation, easily proved the inappropriateness of his position and that of the S. P. of C., insofar as the materialistic conception of history is concerned. 2nd. During the course of the Local's regular order of business, Comrade Baritz' work presents itself and caused a lengthy discussion, the essence of which was his value as a propagandist, only a few members participated, one suggested that the Secretary write a report to the "Western Clarion," another suggested an amendment to the effect that the Local take exception to his (Baritz) statement "That a Christian could not be a Socialist." In order that the Trinity should be perfect one more suggestion was necessary and that came in form of a negative that the secretary do not send a report of Baritz' meeting but let the whole thing drop. Now Mac, my powers of memorizing a lengthy discussion may be limited, nevertheless the issue when in the last lap appeared to me to be a question of whether or not a report minus that exception which had been dropped, should be sent.

3rd. My position is that of Recording Secretary and I have recorded in the Minutes the following motion: "October 16th, 1910. Moved by A. C. Glennie, seconded by L. Gulbrechtsen that Secretary Lyons write the "Western Clarion" a report of Baritz' meetings, keeping as near to facts as possible. In favor of motion four, against one. Moreover, mover of motion did not vote having left the hall earlier in the evening. Since then another business meeting has transpired. The members of which approved the minutes (even the secretary) taking exception of secretary's exception which now casts a serious reflection on the intelligence of Ottawa Comrades. Personally I appreciate Comrade Watkinson's sound reasoning but disapprove of his criticism directed at Local No. 8. Finally I do not know why John Lyons puts such emphasis on that report (except part), whether it was to provoke discussion among party members or was used as a means to find out what stand the larger portion (non-present members), of Local No. 8 took on this very important point, remains to be seen.

Yours for revolution,
A. G. McCALLUM.

ABOUT IT, AND ABOUT.

Editor Clarion:— In number 699 you have an article from one Downie. For cant, hubbub and willful display of ignorance it is the limit. He says "that we have Karl Marx for God." As Socialists recognize no god, tin or otherwise, that is easily disposed of. We do, however, recognize that Karl Marx was a genius, because his observations on, and explanations of society have been proved correct.

To give one example: the theories of organic and inorganic development known as evolutionary, are accepted by all men of science and also by most of the professors of theology. Sixty years ago, and before Darwin's "Origin of Species" and Spencer's "First Principles," Karl Marx outlined the evolutionary theory as applied to society. And in 1905 Professor Darwin stated that "applying the evolutionary method to the state, we found that the state would progress until it reached the point when it could no longer properly perform its functions; then a revolution was necessary for that progress to go on and a new state to be created." I think that one example should be enough to prove Karl Marx a genius, and as his labors have been of great benefit to the working class he is entitled to our respect. I think that Comrade Rosoman's article was sufficient proof of the robbery of the producing class.

In regard to the "Appeal," why should we not criticize? I am certain that it is not above criticism. As for its "doing things." Proof, my friend, not assertion. If its mission is to educate, what has it done for Downie? As for "man being a two-fold being" and having a "spiritual part as well as a physical." What medieval rubbish for a 20th century man to talk about. Anyone with a smattering of knowledge about biology knows that the individual commences its existence when the male sperm meets the female ovum and they coalesce into a single celled individual. As there were no spirits, bottled or ethereal, in the sperm and ovum, when and how did they get into the individual? As my friend Downie, it is time he gave up leaving the medieval superstitions of dead priests and started to know something of present day science.

As for seeing articles in the papers from the "Appeal" and what about the "Clarion" I can prove otherwise. I have seen articles from the "Clarion" in the "International Socialist Review," "The Weekly Worker" and the "Grain Growers' Guide." And to put all the very articles Downie mentions was quoted in full, and an entire article on it in the "Weekly Worker" of Nov. 1910.

Yours for the cause,
JOHN LYONS.
OTTAWA, ONT.

ALBERTA'S GREATEST DISASTER

On Saturday morning a report of the death of another of those who had been killed in the recent coal mine disasters seemingly associated with the coal mining industry. We use the word "seemingly" because, although realizing that to eliminate all accidents is not within human scope, it is not sensibly the fearful toll of the toll that is exacted in the production of fuel on this continent. The report of newspaper editors, editors, reactionary and grossly materialistic thoughts of the dominant class, and day society, screechingly "Prosperity and Progress," and interpretation thereof is equally narrow and sordid, and limited to a very small percentage of the community in whom egotism has reached superlatives.

The vast difference between the mortality of the toilers under the earth, on the European and on the American continent, has called forth comments from writers, but despite their iterated and reiterated statements regarding the subject, there is no appreciable change effected. To accomplish the object desired will necessitate not only the stirring into action of public opinion, enlightened through the medium of the labor press, but a strenuous determination on the part of those immediately involved to refuse absolutely to enter these death traps and incur the risk of immolation of themselves and the consequent misery to those dependent upon them for support.

Let us cease from generalization, and deal exclusively with the Bellevue catastrophe, the worst up to date in the annals of Alberta.

The following is an extract from the report that appeared in our issue of November 6th, under the caption of "Material Damage Only."

"On Thanksgiving Day an explosion occurred in No. 1 Mine. . . . The cause of the explosion has not yet been ascertained, but it is very significant that the fan stopped over Sunday, which would no doubt contribute to the mischief. It has of late become quite a practice to allow the fan to remain idle over Sunday, and as there is only one fan for No. 1, the mine must of necessity fill up with gas."

"It is interesting to note that there are only two outlets to this mine, Nos. 45 and 81 chutes respectively. . . . The distance from No. 1 to the face of the entry is approximately 2,460 feet. The fan, which is of the "Fusor" type, is located some few hundred feet from

the mouth of the mine, and is approximately two and one-half miles from the face of the entry."

We would call the attention of our readers generally, and those versatile pen artists of the press who feel it incumbent upon them, regardless of their ignorance of mining engineering, to attribute the blame to the carelessness of the miner, as they pass judgment of an unthinking mind, that in the explosion above referred to there was nobody inside the mine at the time, hence it could not have been "the recklessness of some foreigner striking a match to light his cigarette or pipe." These corporation-hypnotized sycophants, if not utterly devoid of a scientific or analytical acumen, are urged to examine the following FACTS, which are a matter of record and not surmise.

An explosion took place on Thanksgiving Day, when a single man being working in the mine. Now read copies of the communications which were passed between Bellevue and Edmonton on Dec. 3, 1910.

Bellevue, Dec. 3, 1910.
Dear Sir,
I am the Inspector of Mines at Bellevue, Alta.

For what reason's Inspector required that the mine be closed immediately. (Signed) JOHN STIRLING, Provincial Inspector of Mines, Bellevue, Dec. 3, 1910.

Bellevue, Dec. 3, 1910.
I have a gas in considerable quantity in the mine since explosion. (Signed) JAMES BURKE, Inspector of Mines, Bellevue, Dec. 3, 1910.

Your wire received. Have instructed Heatboote to make investigation at Bellevue immediately. (Signed) JOHN STIRLING, Provincial Inspector of Mines, Bellevue, Dec. 7, 1910.

The above is the substance of the telegrams was sent on December 7th, and concrete evidence of this is posted at the mouth of the mine on a notice which reads "It is to certify that I, Elijah Heathcote, have examined No. 1 seam and the timbering, ventilation and general condition to be good, and did not find any gas present!" (Signed) ELIJAH HEATHCOTE, Dec. 7th, 1910.

Now, given by a government who is supposed to be duly qualified in a plain language, and in the hands of miners and officials of the mine is safe, yet, 3 hours an explosion occurs and men are hurled into eternity! A man must be forced to the conclusion that gas does not recur sporadically at such short intervals as above quoted, viz. Dec. 3; gas; Dec. 7th; no gas; Dec. 9th, EXPLOSION!—Black Ledger.

The morals are determined by our environment." When the contributors in sending in semi-legible pencil copy, written on both sides of a piece of near-white paper, is it any wonder that the morals of the editorial staff go on the bog?

TO "IT'S UP TO PERCY."

Do not get the Clarion for several days when it came owing to short days and much work, but when I did get it I saw the above heading I said to myself: "What's this? A bone to pick with a person, I suppose, and read it anxiously through but happily it did not appear to be from a person. Before I answer it I might say that if any persons or priests don't like what Socialists say they should study books on evolution and science and Socialist standard works, as their supporters demands for arguments at all to a Socialist. When a person declares that he preaches holding but the truth, he is a liar of his own that he calls the truth or something he has read from some book or the Bible. Socialists want proof, not mere statements without proof, and refuse to occupy space by answering any of the usual kind of person-kicks.

Now, with regard to Mr. Downie's letter, I am glad he has written it as it is a sign that he is seeking knowledge on the subject for he would not own that he reads the Clarion and Appeal to Reason. I might say that each clause of his letter would make a good subject to write upon; but as I have a wage-slave with me and I or 4 more coming along they will be disturbing my thoughts so I will confine my answer to the two items charged up against me by my correspondent, hoping that other comrades will take up the other clauses and deal with them (page 3, No. 608).

With most readers of the Western Clarion the subjects of production of commodities and the selling at cost are so familiar that it seems like "vain repetition" to us. But let me give the advice that has been my experience, as I used to think similar thoughts to our correspondents' at one time. My advice is, get all the books you can on Socialism (scientific) and study them. There are some good little books that the editor of Western Clarion can send you a selection of

several for \$1.00, enough books to keep you busy studying it up for some time. Years ago I used to pity the "poor misguided fellow who thought he was doing me a kindness by paying for the Clarion to be sent 6 months to me." Now I consider it in the front rank, and will try to repay his efforts doing my best when I can.

"They do not know that a commodity is not produced till it is in the consumers' hands."

Reply. Until goods are in the consumers hands there is an uncertainty as to whether they will ever get there or not. An earthquake, or fire or other disaster might destroy them before they ever reach the consumer, and thus, as far as the consumer was concerned, would no more be produced than a crop of cabbages might be called produced before the seed was in the ground. Again every act of handing the goods to the consumer is part of the process of production. Part may be called distribution but it is all part of production: as goods where you can't get them, are not produced. Proof of production is in the consuming.

"They do not know that commodities sell at cost of production." What is cost of production? Do you think it means cost to the capitalist? No, it costs the capitalist nothing. Profit means "something for nothing," and profit is what the capitalist grows fat on. Cost of production means what it costs the working-class in sweat and time, to produce goods; for you must know goods are not produced by individuals of the working class in these days of complex machinery and division of labor; but only by the whole working class. Work you or I might do would be no more on an average than work anyone else would do to produce any one commodity. A farmer does not produce wheat or hogs or beef. If only does a share of producing these since he is no longer a wild man, doing his work with only his hands and feet, but is living in a house, buying all sorts of goods, wearing all kinds of clothes, etc., and finally. Moreover profit is never made out of commodities, but out of people, and the producers of the goods being the only ones who create values, the producers are the only ones who can be robbed of these values. So profit could not be made out of the goods or the consumers; but out of the producers, and as these goods are not produced till the last act of production is performed, and they are in the consumers' hands; cost of production goes on till that last act is done; and that explains why you can't get goods at cost of production like Eaton's, than from the little store in some town or village. At the latter place, there has been added more cost of production by the extra handling and of course a lot of this is wasteful so that the robbery of the producer is greater where there has to get the goods at the place where there has been a great deal more cost incorporated in them. A man, as stated above, does not individually produce a commodity any way he produces values, and it takes on an average one-fifth of these values he daily produces to reproduce his labor power. He surrenders four-fifths of his daily production to the capitalist. This constitutes the main robbery of the producer at the point of production, the petty robbery being his getting less goods in exchange for his money wages on account of extra cost of production sometimes, etc. This four-fifths is not all profit to the capitalist, but has to be divided into a good many items and the employing capitalist only realizes part of it. But each unit of the four-fifths is of the same value as the one-fifth which goes to reproduce labor power. So you see, on the average, if five laborers each got paid one-fifth, each of the five would be able to buy back as much as the one who produced the five-fifths and got one-fifth as his wage. And as the one who produced the five-fifths was paid the full value of his labor-power based on the cost of production, each of the others would be getting their one-fifths based on cost of production.

Enough to reproduce labor-power is all on the average, that is paid to the workers because the strikers have it arranged so as to keep 51 per cent of the working class constantly out of work and ready to compete against those who are in work for a lower wage if it were possible. One fifth of the values produced by each worker on the average constitute cost of production of his labor-power and the four-fifths as shown above sells at the same rate of cost of production. This four-fifths being called "surplus value" all profits being made out of surplus values sold at value or average cost of production. Relative value which determines price is based on the average cost of production of the commodity called goods as compared with cost of producing other commodities. Time being the one factor common to all kinds of commodities in production. So you see that social average time of production, would also prove in a short way that goods sold on the average at cost of production. Just to fill out this sheet I will answer another statement.

Our correspondent says "A man is a two-fold being, there is a spiritual part as well as a physical." This is the an-

Here and Now

KNOWLEDGE.

When the astronomer puts his eye to the glass for the purpose of studying the heavens, he has no preconceived notions of what he shall find there, but faithfully records in the book of science what the stars reveal to him. The geologist wandering over the earth examining its crust, or the chemist in his laboratory, revert to us the nature of the earth and the results of experiments in the laboratory. The capitalists encourage them and see that they have all the necessary tools to work with, because they need the knowledge thus gathered.

By watching the heavens the astronomer is able to inform the capitalist when there is likely to be too much or too little rain. Using this knowledge he is able to buy or bear the market. The chemist, on the other hand, he uses for various purposes, such as discovering new methods of dyeing goods or the adulterating of food stuffs, and so on along the line. Science in spite of itself is the mistress of capitalism.

But there is one branch of science which is, perhaps, the most important of all as far as the working class is concerned, namely, political economy. Here the scientist is handicapped. Why? Because under no circumstances is he permitted to teach the results of his studies. If the economist sticks to the ideas and ideals of the ruling class, teaching thrift, sobriety, etc., and informing his students that by practicing these virtues they can become capitalists, there is no harm done, and the rulers are satisfied. Let him show the existence of classes; or teach the commodity nature of labor power, or anything which would in any way endanger the rule of the capitalist and out he goes. Press, pulpit, platform, and all the sycophants of the ruling class unite in damning him. Now, the reason I am writing this is because Gribble has been with us since last Sunday and has held four meetings, the like of which has never been held in Calgary. The nature of his talks has been so instructive along economic lines, that he has revealed, to me at least, the necessity of the working class having such teachers that are able to wake the sluggish mind of the proletarian, and compel him to recognize his potential power, so that the working class will use its knowledge and science of the world to make this old place a better world to live in and a far far better place to fulfil the destiny of man.

CLARISUS.

The holidays have not commenced among the sub-bustlers as yet. Following is the result of their activities: Angus Nicholson, Britannia Mine. 10 Geo. Howell, Calgary. 4 A. W. Baker, Brantford. 4 M. Wayman, Ottawa. 4 A. G. McCallum, Ottawa. 3 Jos. Naylor, Cumberland B. C. . . . 3 Wm. Maxwell, Cumberland B. C. . . 2 Lester, Edmonton. 2 J. C. Burgess, City. 2 G. McIntosh, City. 2 Singles—Alfred Linn, Gibson's Landing, B. C.; Jack Place, Nanaimo, B. C.; M. Stafford, South Wellington, B. C.; Wm. M. Bennett, Sandon, B. C.; Wm. Friggart, Union Bay, D. C.; Wm. McQuoid, Edmonton, Alta.; Tbos. Fenn, Mt. Cole, Alta.; John Lyons, Ottawa, Ont.; Geo. Gunderson, Port Arthur, Ont.; H. Bastable, Brandon, Man.; Dan. McDonald, Minnecapan, Minn.; C. Ynda, Japanese Consul; F. Allen, Sparcross, "Smith" City; C. McShane Smith, Brooklyn, N. Y.

thropological idea and it has no proof, not only an idea. A statement is easy to make but when you look into facts you can there only find proof of anything. What you call spiritual is merely a part of the function of the brain and as soon as the brain gets injured this disappears. When the brain is diseased one is liable to do all sorts of things of an irrational nature. When the brain is normal the being is rational. Evolution which you must believe in as you see it every day, explains the evolution of mind as well as anything else and we can trace the first crude efforts of mind from the first thing which had to get its own living, even increasing as the evolution progressed towards man. If you don't believe in evolution you would not believe a child developed to an adult or an egg turned into a chick or a seed to a plant. A churchman told me that his parson had read Darwin's theory of evolution was exploded, and no one believed it now, but I found that the same man thought he would evolve into an angel after he died. I told him if he believed in evolution angels would have to be separately created, if at all, to be logical. Perhaps, however, he had a special kind of evolution to suit himself; but nature cares no more for you or me than it does for a mosquito and no sensible man would think things were done specially for him.

P. ROSOMAN.

SOCIALISTS VS. SO-CALLED SOCIALISTS.

There is one kind of Socialist, and many kinds of so-called Socialists, but of these latter there are two principal kinds—the purely metaphysical reasoner and the part scientific and part metaphysical reasoner. The scientific Socialist is the real Socialist because he reasons upon purely scientific lines only and therefore has basic proof for everything he says. True and profound going with all his arguments no one can assail him successfully in a logical way.

With him the proof of the pudding is in the eating and not in the complicated eating of it. And what is it, not only what some think ought to be. With our scientific Socialist the God that Moses Baritz talked about is the specimen dished up to us by the sky-pilots every and each day (the ACTUAL eating, you see of the pudding has the proof) and not the beautiful picture-painted God that some metaphysical dreamer thinks Moses Baritz should know down to. When some of these metaphysical kickers get more scientific they will come to reason things out straighter and will, many of them, see the truth of what the scientific Socialists preach.

Of the so-called Socialists the purely metaphysical reasoner is the only one who can spin us a charming and complete yarn sometimes of great interest, as a good novel sometimes is. This kind is generally verbose and can tell Socialist fairy tales, build co-operative castles in the air and usually talk a lot about "eternal justice," "the spiritual side of a question, etc." They are, however, a little lacking in reasoning powers and generally sickly emotional and sensational. Their yarns appeal to passion rather than to reason. They are generally very good at catchlog on with the ignorant crowd, who are used to reading fiction and also hearing it preached from the pulpit and whose minds therefore have been fed on, and grow up on, this kind of food. However, I don't know how these metaphysical specimens can truthfully say they are preaching the truth when they talk about things of which they can know nothing. Having never encompassed the cycle of eternity, how can they talk about "eternal justice." The only justice the real Socialist knows is the kind of justice meted out daily, viz., ruling-class justice.

The other so-called Socialist—the one who mixes scientific and metaphysical indiscriminately is the kind that gives me a dull pain in the neck. How does he catch you comrades eh? His arguments describe a series of cycles "like you will see if you observe" to the same old mixed-up spot. He distorts and lies, falsifies and everything else, and all the time thinks he is arguing fairly. Here is a sample of this kind of mind. I asked my friend if he believed in science and he said he did, so I asked him if in all his experience of forty years he had ever found by any kind of mental juggling that two and two make more than four. He said "certainly not, how could we determine any sum or calculation or measurement if two and two made more than four. No he believed it to be a scientific law and therefore immutable." So I said, do you believe in what is called the super-natural such as miracles? "Why of course I do; who could not believe in miracles, do you think that the one who could make a world out of nothing, could not do anything else he pleased?" Do you believe in the miracle of the loaves and fishes?" I said, "Certainly," he answered.

"There you are" said I, "on the one hand you say two and two only make four and on the other hand you in so many words say that two and two can make as many as it might at any time please the almighty to make them total up." Comrades, you see plainly that science and metaphysics, like oil and water, would not mix so make your reasoning sound and pure and true and it will then be on the scientific side. Comrade "Teague" who dwells amongst us here and to whose endeavors on behalf of Socialism in our district we are indebted in the way of thanks and appreciation, in delivering a lecture, once told the people a few of the tricks of the paint trade (he is a painter and decorator, artist, Socialist and an all-round good man in our ranks, and knows what he is talking about). He said that oil and water pure will not mix so the trick in order to mix them is to make them impure, when they mix easy. The same with Socialism—the two lines of reasoning, namely, the scientific and the metaphysical purely, will not mix, so these

who mix the two have to make each impure—they throw in so many side-issues and non-essentials that the average ignorant listener or reader gets brain-fog and lands up nowhere in the finish. "A whole lot of talk and nothing said" is the usual verdict in cases of this last named kind of guy-Socialist. Give 'em the pure dope every time and let the religion ignoramus squirm. The truth never comes to us sugar-coated but is a HARD HITTER. If we want the truth which will "set us free" we must stand the blow.

Of course, strictly speaking, Socialists do not thank one another for their work and efforts on behalf of Socialism. Each Socialist works for Socialism for his own benefit. We do not thank a man when he eats his own breakfast, because he eats it for his own good, and so it is with the Socialist, he is scientifically selfish, knowing that Socialism stands for the producing class getting the full value of their product, he cannot get all the values he produces until all the workers get the full benefit of their production. So he preaches Socialism to hasten the day when he will be free, as well as all his class, from the exploitation of a scientific class. Selfishness of a scientific nature, therefore, might be counted more as a natural virtue than otherwise because it is the agency that is going to free all mankind from slavery.

Another fellow I got talking to, who had read Kant & Haeckel, et al, said: "Acht you are one of those Socialists too? I tell you it will never come. You can't alter human nature, never." I said, "Socialists are not such fools, we know we can't alter human nature, nor change the leopard's spots, but we can alter human institutions. Evolution alone alters any part of nature not man; or has man any kick against human nature?" He said if I read Kant I would know that Socialism was impossible. I told him that Socialists had dealt with Kant. We could prove our position and claims by irrefutable argument. Whereupon my friend in a scornful tone of voice—"You can prove anything by argument, why, by Jove! I can easily and logically prove that I am not really standing here." "Go ahead," said I, "and when you have falsified your proof allow me to empty the chambers of a revolver in the direction of the grocer came from." He said "Well—er—hardly." "Why not?" said I, "if you have proven that you are not there the bullets could not hurt you; but perhaps, I suppose, you might be afraid they might kill your argument! This man, however, was a sample of the usual "Intellectual" opponent of Socialism. With the same mixed reasoning. Comrades, keep strictly to the scientific or basic fact of reasoning and you will easily beat them every time.

PERCY ROSOMAN.

P. S.—After writing above and on account of delay in posting it on, I got Clarion No. 608, December 3rd, and on Page 4 I read the letter by Frank Watkinson of Toronto. Comrades that letter ought to be published by the S. P. of C. in pamphlet form for the education of the workers and the clarifying of the minds of our Comrades who are not yet scientific. Allusion is made to Comrade Baritz slave of the belly-crawling type waddling in these days pray to an idol of imaginary form "for thine is the kingdom, the power and the glory, for ever and ever." It is that kind of dope pumped into children by their fond but ignorant parents before the children are weaned; and continued through after years by the priests and clergy for the sole purpose of keeping the people tame and easily robbed that makes it so hard for Socialists to get the working-class to reason things out correctly. We cannot make good Socialists of them till we knock out this accursed religion, this belly-crawling, master and slave, religion.

P. R.

JONES'S BOY.

By Spokenhaver. "Say, pa, what is that place over there?" asked the inquisitive boy, as he was taking a walk out on Sunday afternoon. "That is the central prison, my son." "Oh, for putting bad people in; thieves and such." "What are thieves, pa?" "What are thieves, pa?" "A thief is a man who takes things that belong to other people." "Oh, yes, I know now. When Bill Fisher went into Mr. Shortweight's grocery store and bought some things, and then when Mr. Shortweight was not looking, put a whole lot of things in his basket, they said he was a thief. He was sent to prison, wasn't he pa?" "Yes, my son. Everybody said it served him right, too." "No, not everybody, pa. I heard one man say that the judge should have considered that Bill's wife was sick, and he hadn't any money except what he had just paid the grocer, and had no work, and that the things he stole were just what his wife and baby needed. He said the jury should be strung up. You was on the jury, wasn't you, pa?" "That man was a Socialist, or something. It would not do to allow sentiment to interfere with justice."

"I heard a man say, pa, that Bill's wife had died of a broken heart, and two of the girls had turned out bad, and that it was more than likely all the others would, as no one would hire them because their father was a thief. He said, too, that Bill would come out of prison regular criminal." "You see, my son, the way of the transgressor is wide; and the sins of the parents are visited on the children."

"If ma was sick, and me and the rest was starving, and you had no money, and couldn't get work, and had a chance to steal a loaf of bread, and couldn't get it any other way, what would you do, pa?" "I'd— Why do you ask such foolish questions?"

"Because I think you'd be too mean to live if you didn't steal it, pa. And he had been on the jury, Bill wouldn't be in jail, and the girls wouldn't be some bad girls, would they?"

"If you had a chance, he put down, my son, you'd be a thief, too."

"If a man takes five shillings worth of goods and only pays for two shillings worth, is he a thief? Why does it do it to keep his wife and family from starving?"

"To be sure, my son, it does."

"Say, pa, is Sam doing any work in your brickyard now?"

"Yes, and he's a pretty good man; about as good as I've got."

"How much do you pay him, pa?"

"Five shillings a day."

"How much do you pay the other men?"

"Just the same: five shillings a day."

"Well, I heard you tell me that Sam did more work than three men. Does he, pa?"

"Yes, my son; he's a first-class man."

"Why does he work for the same as the men who don't do as much work? Why don't he leave, pa?"

CLARION. "He's hired by the year, my son, and his time is up in the slack time, when he couldn't get another job. Then he has a lot of children, and his wife is mostly sick, so he can't risk losing his job."

"My! you got him in a fix, didn't you, pa?"

"Oh, well, you see business men have to make the most of their opportunities."

"I guess so. Fisher thought he was making the most of his chance when the grocer wasn't looking, didn't you, pa?"

"What do you mean?"

"Oh, nothing; only I was thinking between 'cure' was 'mild'—difference between you and Bill Fisher. He does more things from the grocer than you pay for; and you see more from Sam Jones than you pay for, doesn't he, pa?"

"No, stupid! What I make of Sam is profit; it is perfectly legitimate."

"What's legitimate, pa?"

"Legitimate is legal—sanctioned by law. Anything the law allows is legitimate, you know."

"Oh, I see. Taking a man's work without paying for it is profit, because it's legitimate; taking a man's groceries without paying for them is stealing, because it isn't. That's the way is it, pa?"

"Oh, don't bother, you make me tired, boy."

"Say, pa, what's law? What's anything law?"

"Why, the voters; that is, the people have voted elect men to Parliament, and then Parliament says what is to be the law. Do you understand, my son?"

"Have you a vote, pa?"

"Yes, of course I have."

"Has Sam a vote, too, pa?"

"Yes, he has."

"Does he vote for the same man as you do?"

"Well, I expect he did, but I found that he didn't, didn't he, pa?"

"I reckon men who work like Sam have not much to say in making laws, have they, pa?"

"Well, they have their votes, but intelligence counts for generally fix things so the poor get much harm. Last election our side nominated Mr. Stradillo and the other side put up Mr. Jumper, and so, whichever was elected, we know that the laws would be all right anyhow."

"I guess if Sam and his set had the making of the laws, pa, they would send men to prison for the legitimate stealing just the same as the other kind. How would you like to be sent to jail, and have ma die and your children go bad, like Bill Fisher, and when you couldn't say that you stole Sam Jones's work to keep your sick wife and children from starving, either?"

"Tut, tut, boy; don't be so silly."

"Say, pa, I heard the minister telling you that Sam and his wife are real Christians; are they?"

"I believe they are."

"Ho said though they were very poor, and had no carpets and pictures, and no furniture to speak of, and hardly enough to eat, they were content and piously thankful to God. Do you believe that, pa?"

"Why, of course, my son."

"Are you pliously thankful, too, pa?"

"I hope so."

"Well, you ought to be, pa. If Sam is thankful for five shillings when he works for fifteen, you ought to be pretty thankful for ten when you don't work for any."

"Run away now, and play. Here's sixpence to go to the Zoo and see the monkeys."

"I don't want to see the monkeys; I'd rather stay and ask you questions, pa. The minister said it was the devil that tempted Bill Fisher to take the things from the grocery; was it he that put you up to making that bargain with Sam, pa?"

"Oh, not bother me; you're talking nonsense now, boy."

"Say, pa, will Sam Jones go to heaven?"

"Likely; he's a good Christian."

"Will you go, too, pa?"

"I hope so, my son."

"What will you say if he asks you about that ten shillings a day, and begins to talk about doing unto others as you'd like them to do to you?"

"Oh, don't chatter so; you make my head ache."

"And suppose they ask you about being on the jury, pa, and about Bill Fisher and his girls?"

"Stop talking, I say, you young monkey!"

"Say, pa, have they got dictionaries in heaven?"

"What's a question! What would they do with dictionaries?"

"Oh, I just thought it would be lucky for you, if they had, or they mightn't know the difference between legitimate stealing and the other kind, pa?"

"Be silent, now! Not another word, or I'll send you right home."—International Socialist (Sydney, N.S.W.).

WHY NO CLEARNESS.

It is to be regretted that the attitude of the Socialist Party in the eyes of the public is one of confusion and indecision. It has not been thought that here either of honest or crafty expediency should be expected from them, but an unhesitating and unhesitating declaration of their principles in the most important votes. The declaration of the resolutions should be laid upon the convention was approved, but that refusal to participate in the election of the executive, in the discussion of the report of Samuel Gompers' nomination, made the most painful impression.

They must not deceive ourselves; they must not deceive others; they must not be in the eyes of the public as a party of expediency. Their actions, their words will always be regarded as the Socialist movement as a whole. Administration, perhaps, try to get it. So it is to be regretted that the A. F. of L. they come to Gompers, or at least not to him. If they give him their vote, so allow his reelection to be unanimous, if they help along his bitter and dangerous enemy of the Socialist movement in this country to a vote of confidence which allows him to appear before the eyes of the public opinion of the world as the trusted delegate of all American organized labor, by this (act) they strike in the face the politics of the party of which they are the chosen representatives, the officials; they disavow on the labor union field what they preach daily on the political field.

And we have the feeling that these comrades themselves feel the glaring contradiction. Why, otherwise, would they always be seeking new apologies for their conduct at the conventions of the A. F. of L.? Three years ago it was the vulgar attacks of Brandens-Parry against Gompers, two years ago the "Damocles sword" of imprisonment (which we dared to propose would never fall), but this time, according to Max Hayes' "Cleveland Citizen," it is the rapid progress of the party among the unionists as well as the threatened danger of a "Labor Party."

It has always been tactical considerations which have caused Socialists at the conventions to bury, as deeply as possible, the war-hatched which Gompers always holds ready for them. But it is just from the tactical standpoint that this tender consideration seems to us out of place. For the Socialist Party is not a political party alone; elections are for it not an end in themselves, but a means to an end. Its chief task is to produce Socialists who are capable of winning power for the working classes and to keep it for them. Who would assert that a single one of the conservative-minded unionists who voted for the candidates for the Socialist Party at the last elections would be moved by the putting up of a Socialist candidate against Gompers to turn back to the capitalist parties?

Or if this were the case, if there were Socialist voters who allowed themselves to be influenced through this, would that be a loss or a gain for the party? Above all we need clearness and no easy compromise. Only when we show through our actions that we are not afraid of Gompers, but, as small as we may be in numbers and weak in influence, make a stand against him—on the political as well as on the economic field of battle—only then will Gompers be conquered.—New York Volk Zeitung.

A CAUTION.

Dear Mac—I have had forwarded me from a comrade in Toronto, a small hand bill which reads: "Socialist Party of Canada, Socialist Hall, 10 and 12 Alce Street. Annual Scientific Lectures every Monday evening by arrangement with the University of Toronto. Dec. 28th, Professor Kyle, on 'Meaning of Socialism'; Dec. 12th, Professor Lloyd, 'National Economic Waste'; Dec. 19th, Professor Abbott, 'Mind and Body.' Further Series to be announced. Admission free. Buy the Socialist Standard, 50c per year. Now, Mac, I want to know is this a bit of our party, or those renegades you chucked out the other day? It surely can't be the faithful S. P. of C., for they make no remark of 'Western Clarion,' the only true and holy 'life-giving, 'body-saving' dope giver."

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 over-awful stream of profits, and to the worker an ever-increasing measure of misery and degradation.

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

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

Have they got speakers enough that would keep a few wage-slugs interested in pure economics without calling the professional Bourgeoisie University fair to their aid? Do they suppose that's a step in the right direction? I think it's a step backward! The same method is practised in this city of New York. The Socialist Party rather than worry their brain box on a discussion of economies, call to their aid the henchmen of the master class, the professional college men who talk and talk everything but the right thing. Round they go, "National Economic Waste," "Mind and Body," etc. Ask any of them to talk quite straight on the subject of the enslavement of the masses, the condition of the wage slaves under capitalism. See if they'll let you advertise them to speak under these headings. In England the Church has taught us in her enticement to "reverence our spiritual pastors and masters, all those that are put in authority over us." In authority, materially and mentally, but down here in the States, this professional class has become so numerous, being produced by the colleges annually in such quantities, that the old awe of them has somewhat worn off, especially so in this city, since when a few weeks back it was discovered that the city of New York College had been issuing fake diplomas in great numbers, through the graft of their under Registrar, a poor wage-slave, for sums varying from 30 to 100 dollars a piece. So beware, Toronto, who you are employing.

C. MEMAHON SMITH.

A CAUTION.

Dear Mac—I have had forwarded me from a comrade in Toronto, a small hand bill which reads: "Socialist Party of Canada, Socialist Hall, 10 and 12 Alce Street. Annual Scientific Lectures every Monday evening by arrangement with the University of Toronto. Dec. 28th, Professor Kyle, on 'Meaning of Socialism'; Dec. 12th, Professor Lloyd, 'National Economic Waste'; Dec. 19th, Professor Abbott, 'Mind and Body.' Further Series to be announced. Admission free. Buy the Socialist Standard, 50c per year. Now, Mac, I want to know is this a bit of our party, or those renegades you chucked out the other day? It surely can't be the faithful S. P. of C., for they make no remark of 'Western Clarion,' the only true and holy 'life-giving, 'body-saving' dope giver."

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Propaganda Meeting Empress Theatre Sunday, Dec. 25 H. N. FITZGERALD