

NO. 13

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## "BETTER THAN SOCIALISM"

How the Farmer Loses by Grasping at Shadows

Dear Comrade Editor:—Will you allow me space to refer to the remarks of Comrade Gribble as per his report in Clarion, Nov. 26th.

His summing up of Comrade O'Brien's riding may seem somewhat unsatisfactory, but I feel satisfied that if the North Battleford Comrades put up a candidate and were successful, that conditions would be different here. For some years to come we will find in most ridings a number of "Socialists in the making," some more advanced than others may be, but nevertheless not to be depended on. The only satisfaction we have is that they are in the grip of the same capitalist system as ourselves, whatever satisfaction that may be.

On Saturday, Dec. 3rd, the writer attended our local Grain Growers Association meeting which was called for the purpose of deciding whether the North Battleford branch should send a delegate to Ottawa along with the rest or not. You are no doubt aware of the fact that the "root hog or die" associations of the West are going to send a monster delegation to Ottawa for the purpose of licking the boots of the capitalists and their henchmen at that noble burg, in the hope that the "root hog or die" bunch may be allowed by the master class to retain a few more crumbs in the future. That the master class is after the same crumbs cuts no ice of course.

The president of our local branch invited discussion on the subject. This gave the writer the opportunity, as a member of the "root hog or die" association (generally referred to as the G. G. A.) to express his views on the subject. Did it? No sooner had I got up and started to explain that the working class need not expect the capitalist class to get off their backs by sending delegates and petitions, than the chairman interrupted me, stating I was going away from the point. The point to be discussed was whether the "root hogs" were going to put up a hundred dollars or thereabouts to send a delegate or not. Whether the delegates would be successful or not in their mission, what the association could or could not accomplish in case they got turned down, the fact that the Government at Ottawa is a capitalist Government whose duty it is to look after the capitalist class, etc., had nothing to do with the subject—according to the ruling of the chairman. The meeting decided that it would be a good thing to send a delegate. Sure Mike. The railroads and hotels are only too pleased to relieve us of any dollar bills we like to throw away.

Freedom of speech in this, the 20th century when the master class are so enlightened? Hardly. Did the working mules have freedom of speech during the slave empire? Not much. Did the same class during feudal times? No. What then? When should the working class to-day expect any different treatment? The Salvation Army can make as much noise as it likes in our great cities, the world over. They can gather great crowds at any corner of a leading thoroughfare. That is O. K. They talk about the next world don't you know. That kind of talk does not affect the interests of the master class here on earth. But the Socialist wants to talk about the bread and butter question of the working class here on earth. That kind of talk might interfere with the interests of the master class. Hence silence if you please. And so we find all over the world, wherever Socialism appears, the servile curs of our masters, the plug-uglies, ready to drive the Socialists better skelter, crack their skulls if need be. Who said Materialism is the conception of history? And so our local president, like a real good lick-spittle of capitalism, cannot admit free speech. It would never do.

My purpose in writing this is to show what we need to expect from so-called Socialists, because the chairman of the meeting claims to be a Socialist. While the other so-called Socialists were present. But not only could

I not get the ear of the meeting, except when making some remark in harmony with the wishes of the boss of the show, but the other so-called Socialists appeared to be satisfied also that it is a good thing to fool away time and money in that manner. And yet, only about 4 weeks previous the chairman ridiculed the idea of sending a delegate. He agreed with me that it would be a waste of time and money. Since then, however, he probably met some of the other members who wanted to send a delegate, which may have caused him to alter his opinion.

This playing to the gallery appears to be part of the make up of clowns in general. This same individual made the statement not long ago that if the Socialists in this riding put up a candidate that he and his partner would certainly vote for him, but they did not like to join the party on account of having to sign the pledge, because they wanted to be free in case something better than Socialism came along. Now is not that cute. Something better than Socialism? Why the present system is better than Socialism. Socialism means the collective ownership of all the means of life, and all that a fellow can get under such a system is the full result of his own labor. Ask any of the leading stock holders of the banks, railroads, flour mills, iron and steel industries, mines and factories, whether they do not consider the present system better. Ask the Bishop of London with his 50,000 dollars a year income, or the Archbishop of Canterbury with his 75,000 a year whether the words they are producing (that is what their occupation consists of) per annum, would fetch that amount under Socialism. The description of the battle between Spartacus and Crassus (in which Spartacus and some 200,000 of his fellow workers, out of a total of 300,000 fell) against the superior and more numerous army of Crassus and Pompey, would indicate that the working classes in those days were made up of different material than the work mules are to-day. They evidently did not believe in licking the boots of the master class like the members of "root hog or die" associations to-day. The masters certainly gave the slaves a nice tool to play with, and quite harmless, when they gave them the ballot, well knowing that they would not know how to use the same for their own benefit any way until a Gribble or O'Brien shows them how, which of course takes time.

Meanwhile, the members of the G. G. A., as long as they do not understand economics can hardly be expected to say anything but He! Haw! when led hither and thither by their no doubt well-meaning but blid as a bat leaders. A change is coming, however. The Grain Growers' Guide, the official organ of the "root hog or die" bunch is announcing that that paper is "designed to give uncolored news from the world of thought and action and honest opinions thereon with the object of aiding our people to form correct views upon economic, social and moral questions," etc., and we find in the "Guide" of October 5th, 1910, on page 6 under the heading of "Low tariff movement" amongst other items, that for six years England has prospered under free trade, and has prospered down we find that Canada is prosperous to-day, not because of protection but in spite of protection and will be more prosperous as the tariff is reduced. On page 5 of the same issue of the Guide, however, second column, the Editor tells us that the annual average wage for employees in the iron and steel group of products in Canada is \$437.47. Whether this average includes the wages of foremen managers, etc., whether there are unskilled laborers who may have families to support and receive less than the average just stated, I do not know, but how prosperous this "acrobot in economics," the Editor of the Guide, would feel if his own average income was not more than \$437.47 per annum, he does not say. Judging by his well-fed and well-laid carcass as I saw him at the Prince Albert Convention last winter, his income is considerably more

alright. Maybe the workers in the iron and steel groups along with the rest of the wage plugs are not to be considered when "we" talk about the prosperity of Canada.

On the outside cover of the Guide we find the following words, "The Grain Growers' Guide and Friend of Labor." Just what that Editor means by such a sentence I do not know. He sure overlooked the laborers of Canada when he stated that Canada is prosperous. But then, in this respect "We" did not act any differently to what "We" used to do in yesteryear. The social insignificance of the working class cannot be better explained than in the reports of population of cities like Athens or Corinth about 300 B. C. Athens is credited with 500,000 souls while her total population was 600,000, while Corinth had 40,000 souls out of a population of some 650,000. In Corinth therefore about 610,000 of the population belonged to the working class who were not supposed to have a soul. And to today when "We" the "Acrobot in Economics" talks about Canada being prosperous we also overlook the working plug in factory, mine and mill. As to the prosperity amongst the farmers in this part of Canada anyway, judging by the appearance of our dwellings it does not take long to figure out that if prosperity has started out to come this way it has not found us yet. Maybe it got lost on the Prairie somewhere else.

Not so long ago, in fact just before the freeze up, a farmer not so far from here had his children out on the prairie plucking prairie wool for the bedroom floor. The funds would not allow of a wooden floor. And as to the mortgages, chattel mortgages unpaid implement bills, etc., why prolong the agony by summing it all up. Our guiding star, the editor of the Guide says Canada is prosperous. Is not that enough?

As to England's prosperity under free trade, let us see. Before me is a copy of Lloyd's weekly, October 23rd, 1910, which contains a speech from

Lloyd George, delivered in the pulpit in the City Temple on the previous Monday, which is in part as follows:

"Dealing with the unrest that prevails all over the world, he argued that neither Protection nor Free Trade was a remedy, but that a complete change in Social conditions was necessary, with the State taking the lead. He contrasted the lot of the wretched half starved denizens of our great cities. (Will he and his ilk get off their backs though before they have to, that is the point) with that of the idle rich etc."

Continuing he said, "The great unrest amongst the people in all the civilized countries of the world is beginning to attract special attention. Everything points to the fact that the storm soon has been hoisted, and we are in for a period of tempest. Tariff reformers account for this discontent by saying it is attributable to our fiscal system, and that once we adopt Protection our troubles will be over. Free traders seem inclined to ascribe the troubles on the Continent to the excessive dearthness of the necessities of life, which is the inevitable result of high tariffs."

"The answer to both is, said George, that the causes must be deeper and must be more universal, for the area of disturbance extends from the East to the West."

Mr. Lloyd George also quotes some of Mr. Chamberlain's suggestions, part of which is as follows, "That in the affluent center of this potent Empire there is a vast multitude of industrious men, women, and children, for whom the earning of a comfortable living, and often of a bare subsistence, is difficult and precarious. That to alter this state of things needs drastic and far-reaching remedy. He suggests a complete revolution in our commercial system. That the fact of such a sweeping change involving losses and injury to the fortune of individuals ought to be no barrier to its immediate adoption, since the well being of the majority of the people would thereby

(Continued on Page 4)

## THE SEASON OF CHEER

"Now that the winter of our discontent has been made glorious," is also exceptionally brief, by the conventional quantity of grub, both liquid and solid, Labor can begin once more to realize on the good wishes for a happy new year. Already one notices the joyous worker with his tin dinner bucket or paper nose bag hurrying to the work he loves so well, his countenance beaming in token of promises about to be made. Here and there are some who don't appear quite so gay and even cast envious glances at the nostalgias of the afore-said joyous ones. Perhaps they are those unfortunate who unaccountably failed to take part in the religious enthusiasm of the last week of December, and so missed a share in the glory and the glad tidings of great joy which accompanies this annual expression of peace and good-will.

From the close observance of the writer he did not suspect that so many had been excluded, since for once it appeared that the interests actuating Capital and Labor were identical. Anticipating the cynically belied who doubt the clarity of the observation of anyone at this season, in a question of this importance it may be well to state that he who sets this down has kept well clear of the "demon rum." However, there are sure to be some unreasonable beings to strike a jarring note of discord amidst the almost universal chorus of praise, even going as far as to deny and fear at its religious significance. Yet it is a fact of history for centuries that the flowing cup of joy was ever the symbol of glory and good-will on the recurring natal day of Christ.

In the past, christian zealots have stood well by what the pagans (and Comrade Burgess) called the "nectar of the gods." One original genius claims, justly it seems to me, that no one but a hearty consumer of strong waters could have so graphically pictured the horrors of Hell that some of the clergy, living and dead, have pre-

sented to our astonished gaze. But there are disconcerted and malicious persons who unfeeling refer to the festivities of the occasion as a drunken orgy, etc., comparing their fellowmen with beasts which to me appeared most unfair and a libel—on the beasts. My acquaintance with other animals besides man is fairly large and I know of some species that on occasion make gluttons of themselves by over-eating, but I can recall none that would not rather prefer the pure water of nature to the artificial product of breweries, distilleries and other places. In this connection, I think it was Mark Twain who remarked "that man is the only animal that blushes—or needs to."

Nevertheless, whether the kind reader agrees to the religious view as previously stated, or not, the season should give ample apology to any working man who may perhaps have overstepped the bounds. For after twelve months of prohibition of little else than Liver and Pork and Corned Beef and Bacon and the "and" here takes on the double quality of noun and conjunction) these working class wands washed down by coffee originating on the boundless prairies or a very thin liquid sometimes called ditch water, otherwise Tea, or maybe a cheap beer, some latitude must be allowed lest he cease altogether to respect the church which has so generously appropriated from others, for the workers especial benefit the festival of Christmas.

So, therefore, while a life's experience has seemingly failed to convince the most of us that wishes good or bad are of no avail in the achievement of our desires, still we can look back (and forward) with pleasure to that brief portion of the year when the brotherhood of Capital and Labor expresses itself in the cup of joy, albeit of differing quality of contents, drained alike by each with an aim and purpose the identity of which is proved by the same immediate effect, the ultimate standing in no need of any such demonstration.

RAYNER.

## THE TRUE RELIGION

Modern Devotees Bow to the God of Work.

While we wage a wordy war about religion pro and con, it seems to the writer as if after all the talk is wasted, for what is the religion of the world today? It is as it always was, a reflex of the prevailing economic conditions. Long ago when the flint axe culture was in vogue and the simple life the only one known, then man and his spouse or spouses gorged themselves with fish and lesser game, easily caught, when prostitutes physical and mental were not, when mortgages and the drug habit did not exist, when local option and monogamy were yet unborn, when writs of law and pawn shops had not appeared, when in fact the manifold blessings of a beautiful and humane civilization were yet in the womb of Nout, man's religion was as simple as his life. He stuck a stake over his lost one's grave and placed food and weapons thereon. The only triality he knew was the almighty food, clothing and shelter; high gods and imperative to be obeyed.

Later, as production became more complex, then the slave had come, then surplus produce began to pile up, then the priesthood were established, a more abstruse metaphysical thought was born. In Egypt, a land of beautiful climate and rich natural resources, a land where slaves toiled and died "unhonored and unsung" as good slaves should, a religion of beauty and elegance arose. The life of the master class, careful and careful of beauty, centered therein. In the everlasting halls, rich craves and massively beautiful, the priests lived and performed the service of the gods, to drug with the sweet narcotic of sensual incantations the minds of the common people and to live peacefully upon their backs. Beside their father Nile they dwelt and sweet and languorous rose their psalms of praise to Isis and Osiris, to Sati and to Ra the never dying.

In Scandinavia, cold and bleak, we find a different state of things, here flourished a hardy race, high handed and brutal. It flashed their warships over the ocean, loot and the love of fighting, they lived for; stark was the land and sad after their fierce piratical raids. With ax and crossbow they slew or were slain, deep they drank of the mead and ale, a short life and a merry one they lived according to their habits. Tall and strong were these sea rovers, flaxen haired and bloody-hearted, women and men. Their religious ideas, of course, were in line with this state of things. In Valhalla, Thor rolled his thunders and quaffed great horns of mead to the success of the struggling champions below. Over the stricken battle deck the Valkyries hovered and carried the souls of the nobly slain to the regions of the gods, there to live in eternal gluttony and ease.

In the middle ages of Europe, a molasses was upon the land, the feudal system was at its zenith, society had entered upon a spell of rest in which the inept capitalist class were as yet unnoticed. Great churches, exquisitely beautiful uprose in every shire and township. The monks were peaceful and learned after their manner, the baron, safe in his stone castle and in the strength of his retainers, feeced the serf or seduced his neighbor's wife as he felt inclined. Rich and beautiful clothing the master class had; music in a crude state, feesters and mummings and celebrations were the order of the day. The church, at the apex of prosperity, taught that these conditions were as God had ordained and the serfs gave heed, therefore a measure of peace prevailed.

Once again then, what is the religion of to-day? Not Christianity, for that was the cry of the distressed and the stricken; the cry of the groveling slaves, the voice of labor in agony, its tattered remnants ar with us to-day, and here and there one finds a slave imbued with his teachings, and it must be confessed that when genuine, no better a fellow craftsman. For the professional christian, of course, we have no more use than for a professional anything else, the word "professional" implies wages; a job. Not the religion

of to-day is WORK, a sordid, brutal disgusting superstition; "make good" its motto, which, in order to carry out, anything and everything must be sacrificed. The godhead of this noble creed is Lord Capital, upon whose altars human life and ease are cast. The working class worship daily; afloat his pits, a very Pluto, for his high places of worship are dark with the reek of foul smoke, or scorching flame, of stink and fume of steam and gas, aye and of the sweat and blood of a thousand slaughtered slaves.

Talk of the slain at the Druid altar fires, speak with disgust of the murderous flint knife of the Arctee priest, these are not, nothing as compared with the human toll Capital demands and takes. Before this shrieking, capering, clanging, soulless monster the world bows; the virgin's chastity, the mother's agony, the father's slain or crippled are as meet to his horrid belly. The dim cloud of the battle field, the mangled corpses, the wounded and the dying, the blasted countryside, the shattered home, these are as the breath of life to his bestial nostrils. For him all the things are, for him the poor houses overflow, for him the dens of prostitution flourish, for him the white of our food is poisoned, that our clothes are shoddy, that we dwell in pens and shacks. To do him honor the working class stomach is pinched, the working class child is wan, the working class body is stunted and frail. At his command, the children whose lives should be sweet with the verdure and beauty of green fields and pleasant gardens, who should grow tall and straight in the atmosphere of perfect freedom are called into the vortex of his industry and perish before the real human life should begin. At his instructions the stinging lash flashes gory over the backs of the straining slaves; to do his pleasure human misery exists.

Yes, it is work that is our world religion, the slave knows no other thought, the lazy man amongst them is an outcast, a black sheep, a dead beat, and for those who would deride his religion he has at best, hatred and often blows and abuse. In this sense we of the Socialist party are frank and unblushingly anti-religious. Our attack is upon this creed and here we need not shuffle and dodge behind a dialectic, for 'tis the dialectic which shows us light. Against the professors and expounders of this doctrine we have declared war, a war that has no ending until the Idol Capital lies shattered at our feet.

Against this reflex are our guns directed, to storm its citadel we shall use all means in our power. Aye, we will invade his temple, we will level his altars, we will do to him even as Markud of old did unto Tiamat, the mother of confusion, we will cast him down and have peace. Here at this point the battle is fully joined and we shall need all our forces to persuade the slave that ease and not work is the only true religion. We must alter the economic base of society, we must bring to be, social ownership, we must take these high places of Pluto the destroyer and turn them into instruments of our ease. We must unto the workers to this end, and in order to do so, we must destroy, as we have said before, this soul-deadening reflex of our ease. To this end we are organized, for this reason do we agitate, here is the reason for our existing, if reason we have. Education is our motto, let us educate and try not to confuse. Together all, in solid ranks, cast out dissention from our midst and then for us is the victory.

A. DUDDEN.

The slave to superstition is generally an easy mark for exploitation. Capitalist "civilization" depends upon wage slavery; the longer it lasts the harder the pinch and the greater the exploitation. Mine explosions are always caused by "gross carelessness on the part of the employees."



# 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 1888, Vancouver, B. C.

## DOMINION EXECUTIVE

Meeting held January 3rd, 1911.

Present comrades Karme, (chairman), Morgan, Peterson and the secretary.

Minutes of previous meeting approved. Charters granted to Locals Dewberry and Blatmore, Alta., Tamark, Man, Malakva, and Silver Creek, B. C.

Local Revelstoke's proposition for referendum on Convention ordered published.

Correspondence dealt with from Maritime, Manitoba, and Alberta executives; from locals Ottawa and Fennell Hall. Organizers O'Brien and Gribble and Comrade M. Wayman, Ottawa.

Warrants authorized for—  
W. Gribble, organizing ..... \$ 50.00  
Clarion, December card ..... 1.00  
Secretaries December salaries ..... 30.00

## RECEIPTS

B. C. Executive supplies ..... \$100.00  
Maritime executive stamps ..... 5.00  
Manitoba executive charter ..... 5.00  
Local Ottawa stamps ..... 3.40  
Local Fennell Hall stamps ..... 5.00  
C. M. O'Brien stamps ..... 1.00  
Buttons, A. W. Baker ..... 1.50  
Literature, Local Michel ..... 20.00  
Vancouver ..... 10.00  
Lester ..... .25  
Clarion maintenance fund, December surplus ..... 17.35  
B. L. J. ..... 1.00

Total ..... \$169.50

Next meeting to be held Monday, January 16th, 8 p. m.

## B. C. EXECUTIVE

Meeting held January 3rd, 1911.

Minutes of previous meeting approved.

Correspondence dealt with from locals Malakva, Silver Creek, Michel, South Fort George, Victoria, Greenwood, Nanaimo, Finnish and Organizer Desmond.

Warrants authorized for—  
Coal ..... \$ 2.00  
Okanagan Organ. Com. ..... 20.00  
Literature ..... 13.00  
Dominion Executive ..... 100.00  
Sec. Dec. salaries ..... 30.00

## RECEIPTS

Local Silver Creek charter ..... \$ 5.00  
Local Malakva charter ..... 6.00  
Local Greenwood supplies ..... 5.25  
Local Nanaimo, Fin. branch ..... 1.00  
Local Van. No. 1 stamps ..... 20.00  
Local Van. No. 45 stamps ..... 5.00  
Local Van. No. 58 stamps ..... 3.00

Total ..... \$45.25

## PROPOSITION FOR REFERENDUM

Whereas a convention of the Socialist Party of Canada is now necessary to unify the movement in Canada. Resolved that this local initiate a call for such convention to be convened in the month of October, 1911. (Definitive date to be fixed by the Dom. Ex. Com.) at Calgary, Moosejaw or Winnipeg, (to be decided by a vote of the Dominion.)

B. F. GAYMAN  
Secretary

Revelstoke, Dec. 28, '10.

The attention of all locals is called to the above and those favoring the proposition are requested to so notify their Provincial Executives before February 15. On which Provincial Executives should make returns to the Dominion Executive before February 28.

## THE BARITZ BOMB

And the Toronto Explosion.  
Comrade Editor—So the Toronto bomb has at last exploded. It is not altogether unexpected. I informed the man behind the bomb, that I would be in the fight, and I'll do my little best towards keeping my promise.

In the first place, it is charged that the editor is utterly confused on the question of religion. Personally, I feel the editor is perfectly correct in his attitude on the question, I have long admired him for his impartiality, and for his persistent refusal to be drawn into side tracks and unquestionably religion is one of these. Apart from this, however, a threatening out of some of the charges will do the party no harm.

One charge is that organizers have been a criminal in their anxiety, presumably, to form locals, without first seeing that they were all classconscious. I don't think any of our organizers can be charged with this, it is up to us to produce proofs as far as possible being unfit for membership is concerned. If we waited till all comrades were attached an S. P. G. B. standard, before admitting them to locals, we would have a considerable length of time to waste no doubt that most members would not care to wait in saying that the majority of us were anything but

that we are in a losing fight anyway and we members of organized labor, can and do point out this fact, and the way out of the situation. That Comper etc. are in the same organization cannot be helped, and "Parrin," I guess, will smile at such a childish charge. I myself was not satisfied that Pettipiece should head deputations to a political capacity to Laurier, and on his local should have acted on the case. So he has anti-Socialist friends? Or have I, so have all of us, we are sorry they are so, but we cannot help it.

Para II. Regarding Bird running on another ticket requires action, and censure or expulsion on the offender, if the charge is true. To conclude, I imagine we are all agreed as to the necessity of a convention, and I would suggest that one be held as early as funds will permit of it.

Now, Toronto local, who are behind Baritz to a man, as the report goes, if you are not satisfied do as you threaten, and form your S. P. O. B., branch in Toronto, no doubt we will be much edified and enlightened in watching your evolution to the S. P. of C. position again, for, try as you may, you will never keep an organization perfect and one whose members are wholly sound on their position in Society, your record will be one of charges and counter charges, and expelsions. You will be out of touch with the working class, and when the guiding hand of Baritz is withdrawn, you will be as a ship without a rudder. I have no more to say at present, but I agree with the editor, we are progressing as best we can, and that we may continue in the wish of a slave in revolt.

## FRED S. FAULKNER

Great Falls, Mont. U. S. A., Dec. 20, 1910.

## "COMRADE" CURRY PLEADS GUILTY TO HERESY.

Editor Clarion.—In the Clarion of December 21st appeared the following notice:  
"No. 1 Local desires to inform the party membership that they repudiate all public words and actions of Dr. W. J. Curry, as he is no longer a member of the party. Dominion Executive notified to acquiesce all Locals with this fact."

Several questions here present themselves: 1st, How could Local No. 1 expel me, when I was not a member of Local No. 1? 2nd, By what authority does Local No. 1 violate the principles of the constitution and expel a member without hearing his defence, and without trial?

3rd, When did Local No. 1 become the dictator of the Dominion Executive and of "all Locals"?

The members of the Socialist party claim to stand for fair play and the abolition of tyranny, and they call one another "comrades." Even in the palmy days of pre-reform the enemies of the church were afforded a "hearing," and the most brutal police magistrate of the church would blush to pass sentence without hearing the defence of his victim.

Local No. 1 has passed over cases of fraud and disorderly conduct and of insult and slander within the Local with slight attention.

My offence is that, in my Victoria address, I refused to offer the incense of flattery and dared to criticize the tactics of the party. I also failed to bow down to the little tin gods which it set up for worship.

I should have "knocked" the Socialist movement of Europe and especially of Milwaukee and declared their leaders at the best but Socialist "reformers" and not in the same class as the leaders of the S. P. C.

I must have sorely wounded their pride when I informed them that the movement here was still enshrouded in its swaddling clothes of theory and creeds, while the movement of Europe and Wisconsin were well advanced in actual conflict with capitalist institutions.

These are, I believe, the principal charges which can be laid against me. In conclusion, I wish to state that a housecleaning amounting to a revolution will ere long take place within Local No. 1, and others, and radical changes in the tactics of the party will be effected or else a new party representing the revolutionary forces of Canada and in line with the international movement will soon make its appearance.

W. J. CURRY.

## NOTICE.

The Comrades of the Okanagan are making a determined effort to build up a solid organization. We are putting up the coin and it comes hard. If any Comrade or Comrades can help us it will be appreciated. Donations of money or literature—the right sort—are wanted. We could do with 100 Clarions a week for the next three months. They will be used and will help get subs. Send the coin on to the Clarion for a bundle for Okanagan and we will do the rest. All donations to Com. Gildemeester, District Secretary, Mara, B. C.

## CLASS WAR

By Ed. Moore

All governments are kept up to take care of property rights. Before the landholders in the colonies overthrew the government of the British king, it took care of the property of the aristocracy, the class of which King George was the legal head. All the agitation against the tax on tea and the stamp taxes were excuses to attack the legal right of the British aristocracy to take wealth from the property owners in the colonies. Colonial property owners did not want to be compelled to legally share with the aristocratic class the wealth they took from hired and slave-laborers. They wanted it all for themselves and to keep it they went to war and drove out the legally constituted of the British aristocracy.

After pulling down the government of the aristocrats, they established a government of their own and they took very good care to deny legal rights to hired and slave-laborers to own wealth produced by them while working for wages or as chattel slaves.

Business men would not stand for the "divine right of kings" to make them divide up the wealth they got by using the king's government and laws to take it from "the laboring classes." It would be cheaper, the colonial business men saw, to get rid of the aristocrats and do the governmental work of robbing the wealth producers themselves. Dolled down and made plain, this is the high-sounding Jeffersonian doctrine of an "impartial government economically administered."

Handcraft workers, farmers and traders settled New England. Money-hunting aristocrats and their practical and freebooting followers settled the South. In handicrafts, farming and trading, bosses and working people met on something like a level plane of equality. Lords, captains of pirates and chiefs of freebooters are raised above those they command. Therefore in the North there were friendly neighbors; in the South, vain and courteous "leaders of society" and meek servitors to arrogant masters.

Land owning and laws to compel laborers to produce crops on land is the ground on which aristocracy rests. Markets for the goods made by those they hire for wages are absolutely necessary for manufacturers, free bankers and merchants.

Slave owners buy what they feed and clothe their slaves with in the markets where such goods are the cheapest. England bought cotton from the Southern slave owners, and she sold them goods much cheaper than the New England manufacturers and merchants could.

Fighting to get control of the government, the Northern manufacturers and merchants used humanity as a plea to get votes to take the whip hand over the slave owners. State and property rights were the slogans the slave owners used to get votes to help them to keep their hold on the national government.

These conflicting interests met in the clash of battle in the Civil War and the wage masters defeated the slave masters. But those whose labor makes all the wealth still remain legal slaves compelled to sell themselves for wages to the Captains of Industry and Kings of Finance.

While there is a class that can legally force another class to labor to support it, no government can represent all the people. A government carried on by kindhearted men for those who live off of incomes may make it less disagreeable for the forced laborers, but it will not move in the direction of compelling the legally favored class to work to keep itself.

Anything that keeps slaves satisfied with their slavery is a good thing for their masters. It prolongs their rule. Therefore reforms in government which bring about a revolution which will end the legal power of the capitalist class to force the working class to keep it.

Government does not make any of the things that give comforts and luxuries to the rich and the necessities of life to the working class. Capitalists use the force of organized society—the government—to make the working class bear all the burden of feeding, clothing, housing, transporting and informing all the people. It is, therefore, of the greatest importance for the working class to take the power of organized society away from the capitalist class and put an end to the robbing of the productive workers.

Let everybody do as these comrades, and let's tell it to be known in 1911: T. B. Legge, Brandon, Man. .... 6  
C. Lester, Regina, Sask. .... 6  
A. W. Baker, Brantford, Ont. .... 4  
E. A. Faulkner, Blonheim, Alta. .... 3  
G. A. Tonkin, Dewberry, Alta. .... 3  
D. Galloway, Vancouver. .... 3  
Gordon Brown, Victoria. .... 2  
P. Garvie, Vancouver. .... 2  
O. Rayner, Vancouver. .... 2

## VANCOUVER ECONOMIC CLASS.

Capital. (continued).

Section 2.—The twofold character of the labor embodied in commodities. At first sight a commodity presented itself to us as a complex of two things—use-value and exchange value.

Later on, we saw also that labor, too, possesses the same two-fold nature; for, so far as it has an expression in value, it does not possess the same characteristics that belong to it as a creator of use-values.

I was the first to point out and to examine critically this two-fold nature of the labor contained in commodities. As this point is the pivot on which a clear comprehension of political economy turns, we must go more into detail.

Let us take two commodities such as a coat and 10 yards of linen, and let the former be double the value of the latter, so that, if 10 yards of linen = W, the coat = 2W.

The coat is a use-value that satisfies a particular want. Its existence is the result of a special sort of pro-

ductive activity; the nature of which is determined by its aim, mode of operation, subject, means, and result. The labor, whose utility is thus represented by the value in use of its product, a use-value, we call useful labor. In this connection we consider only its useful effect.

As the coat and the linen are two qualitatively different use-values, so also are the two forms of labor that produce them, tailoring and weaving. Were these two objects not qualitatively different, not produced respectively by labor of different quality, they could not stand as each other in the relation of commodities.

Coats are not exchanged for coats, one use-value is not exchanged for another of the same kind.

To talk the different varieties of values in use there correspond as many different kinds of useful labor, classified according to the order, genus, species, and variety to which they belong in the social division of labor. This division of labor is a necessary condition for the production of commodities, but it does not follow conversely, that the production of commodities is a necessary condition for the division of labor. In the primitive Indian community there is a social division of labor, without production of commodities, or, to take the example nearer home, in every factory the labor is divided according to a system, but this division is not brought about by the operatives mutually exchanging their individual products, only such products can become commodities with regard to each other, as result from different kinds of labor, each kind being carried on independently and for the account of private individuals.

(Continued next week.)

## Discussion on Extract from "Capital," December 17th.

If we take as an example, a factory where hats are made, and consider for the time, that all the labor necessary to produce hats, has been employed in this factory, we will see what is meant by average expenditure of labor-power.

We do not find that one man produces exactly as much as another; one man is more active than another, and in a factory it is hardly likely that the result of each man's labor would be the same.

But we do not consider commodities each as the result of independent labor; each commodity represents, on the market, a given proportion of necessary labor, and containing an average amount of labor, simple abstract human labor, as we have already seen, with the average degree of skill in the conditions prevailing.

There is no way of taking individual commodities and making one to be equal to another.

We find commodities exchanging for each other on a parity and we are also finding why it is so. They are merely masses of an abstract entity, social labor time, and if the labor embodied in two commodities is equal, then the commodities are equal values.

If social conditions from age to age remained the same, and that there were no inventors with new and improved devices, then values would remain constant from age to age, and commodities would exchange always in the same ratio, because the necessary social labor time would be always the same.

The difficulties attending production of certain physical conditions, make production a process entailing more time than is required where these difficulties have not to be met.

For instance in the production of wheat where the soil is less fertile than elsewhere, more time is required. Value, then, grows greater as the labor time required grows greater and smaller, as the labor time required grows smaller.

Class meets 3:30 p. m. Sunday, 1st. January, 1911, at 2237 Westminster avenue.  
Mathematics class, 2 p. m.

EWEN MACLEOD,  
Sec. Press Committee.

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P. Garvie, Vancouver. .... 2  
O. Rayner, Vancouver. .... 2

Local Ymlr. B. C.: Robt. E. Scott, Manchester, Enr.; F. W. Spencer, Olds, Alta.; F. D. Riley, Lea Park, Alta.; A. Gutnick, MacLeod, Alta.; John Gallagher, North Pender, B. C.; J. H. Lethbridge, Alta.; L. E. Drake, Calgary, Alta.; Tom MacInch, Bellevue, Alta.; H. N. Macdonald, Toronto, Ont.; Geo. F. Stirling, Salmon Arm, B. C.; Mat. Stafford, South Wellington, B. C.; "Bugs," South Wellington; Unpatriotic Irishman, Revelstoke, B. C.; P. Allan, North Vancouver; Desmond, Malakva, B. C.; R. B. Robinson, Hastings, B. C.; Nat. Lambert, H. McDonald, T. W. Scribbs, John Johnson, Vancouver.

Maintenance Fund.

Jack White, Nanaimo. .... \$1.00

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Scientific American.

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SOCIAL PRODUCTION.

(By Wilfred Gribble.) It is customary to speak of the two factors in production as capital and labor. People speak of capital as though it were something tangible and indispensable, and condemn Socialists because they are opposed to Capital. What is capital? No one has ever seen it. No one has any in his pocket or can even get it out of a bit of it. We Socialists deny the very existence of such a thing as capital. Capital is a condition, not a thing.

Production does not take capital and labor, it only takes labor. Money is not capital. A dollar is a bit of silver. First a rough piece of ore dug out of the earth by a man using a pick and shovel. Taken to a stamp mill on a donkeys back. Crushed by a man with a club or by a development of the same thing, a stamp mill. Treated, sifted, melted, run into plate shape. All these processes are manifestations of labor. A dollar, then, is a counter representing so much labor. So much labor if put into it that it will be exchanged for an equal amount of other labor. All capital is the same. Capitalism is that state of society under which the means of life are in the hands of a few and used by them to keep the others in subjection. There are two factors in production. The passive and active. The passive factor is the factory, the machine, the building to house it and the land the building stands on. The active factor is the labor to run and guide the machine. Labor is the intelligent manipulation of existing matter.

When we say social production we mean that production of anything in which all people at least, all the workers in a country have had their share. All production in a civilized country is social production. Individual production was possible only in a very primitive state of the human race. Here are two articles made of wood, a match and a table. The table costs more, because more labor went into its production. All the arts, crafts and professions in the world have gone into the making of each of these articles. There are as many arts, crafts, sciences and professions used in the making of the match as in an Atlantic liner. I say as many, not as much. This is social production.

All the arts, crafts and professions of civilization have gone into the making of this table. Let me prove it. This table was originally a fine tree out in B. C. It might have been in Maine, Ontario, or Brazil, it makes no difference. One day two sawyers and an axman went to fell it. They worked half a day or so getting it down and trimming it, then they went away. But they did not get it down unaided. They used their saws and axes. They wore clothes and had been fed. Before they had axes, men mined iron ore on the shores of Lake Superior; ore boats had carried the ore to Cleveland. Thousands of men there had a share in fashioning the iron. The science of surveying and assaying were used before the first pick had been stuck into the ore. Bessemer's knowledge and process were employed to turn the iron into steel. All the knowledge of chemistry and physics entered. Carnegie's organization played its part in making an axe as quickly and well as possible. Finally the railroads brought the axe to the men.

Their clothing came from the cotton fields of Georgia, or from the sheep's backs in England. In making their shirts and overalls, all arts, sciences and crafts played their parts again. Their food was the same. From the potato patches of Ontario, the wheat fields of Alberta, the gardens of Olymer, the pastures of Prince Edward Island and the plantations of India, the whole world contributed to their breakfasts.

The only way these men could have felled this tree unaided is for them dressed in bear skins and bark to gnaw it with their teeth and tear it with their nails.

After the axmen and sawyers are gone, the trail cutters and swamper come. They clear the brush around it and cut a path from the tree out to the trail. They too, have been fed, wear clothes and use axes. The teamster comes and snakes the logs out to the pile. He uses horses, chains, hooks and tongs. His horses wear harness and his whiffle trees come from Indiana or Michigan. Each man in turn is using the product of the civilized world in doing his small part.

At one stage, all the workers of the world have had their share. No one operation was performed by one man alone. The whole world has helped him.

The entire process is a succession of intelligent movements. The tree was moved from a vertical position to a horizontal one. The limbs were removed. The bark was moved to leave a clear space. The teamster moved it to the pile. The rollers moved it on the ice. The drivers moved it to the mill. The saws removed the stabs and by moving a saw made boards, while machinery moved the boards to the sheds. The boards are more valuable than the standing tree because more labor has been used in its production. That is it has been moved, so it is in a better position and in a more available condition. Capital has played no part; only labor.

The workman in the shop moves his saw back and forth through the wood, and then moves the pieces to his bench. He smooths it by moving a plane over its surface. He removes particles from the large pieces on a lathe and makes the legs. Finally moves all the pieces where he wants them and sets up the table. He is commonly said to make the table, but he only performs one small part, and all the workers of the world help him, and all the sciences and professions play their parts, too. After the workman has finished the railroads and draymen move the table to some man's house where consumption begins.

This is social production. Every little article in our houses goes through a similar process. Every worker in the world helps to make everything in the world. No one man makes anything.

Capital does not produce anything but trouble and the workers have all of that. After thousands of years of labor the laborers have just what they started with, enough food to sustain life.

The owners have always been the enjoyers. They are now and they only can enjoy themselves. To enjoy their life the workers must own the means of life.

Brains are not capital. The man who uses his brain in production is a member of the working class as much as a man who uses a pick or a shovel, which also takes brains. Bessemer's brain work counted for as much in producing that table as the axman's handwork. Capital is a condition of ownership of the machinery of production and not a part of labor.

Labor is nothing but intelligent manipulation of existing matter and this is the whole principle of production.

Before labor can ever enjoy the world he must own the machine that he guides in moving this matter, and the machine must be run for the good of the whole and not for the profit of a few.

When they own the mines they will dig coal, because they need it, and not merely to earn a living. When they own the railway they can move this coal where it is needed.

We do not know the details of the future Socialistic state. We are wiser than our fathers and those who come after will be wiser than we are. They will work out their own salvation better than we can, but this we know, they will enjoy life because they own the means of life.

The workers have always been slaves, and in future the working class will own slaves, but the slaves will be the machines.

If we, the workers, owned the machines, work would be a pleasure. If all men were engaged in productive work, brain work, or hand work, with these machines, one-third the present amount of work would let us live better than we live now. It is at the banks, real estate, many traveling salesmen, soldiers and navy sailors, naval yard employees, and the other non-productive, as well as the idle capitalist class, were engaged in real work, this world would be paradise.—News Telegram, (Calgary).

OKANAGAN COMRADES ATTENTION! Gerald Desmond is now on the road organizing in Silver Creek and Salmon Arm. We intend keeping him busy for at least three months, provided you all will help with the shewas of war. So far we have \$7.00 per month pledged, but this will hardly cover expenses. So the great majority of comrades who have not as yet responded by pledging a certain amount (be it over so small), are urgently requested to at once wake up and send in their pledges to the district secretary. What is the matter with Kelowna, Naramata, Peachland and other places in the Okanagan? Surely you all realize that three months' solid work is more telling work than your spasmodic efforts at election time. Those having already promised support, please send in the first instalment.

H. GILDEMEESTER, District Secretary Okanagan, Mara, B. C. There may be some slight difference of opinion as to how the farmer is "soaked," but no one who knows him doubts that the hayseed works, long hours and gets very little.

DISTURBERS OF PEACE

Last Sunday a Brandon audience was inflicted with a different brand of the common superstition, that is, religion. The subject announced was: "Why does God allow all this misery and suffering to exist when he could stop it in a moment?" Such an alluring subject could not be left alone by Brandon local, and as our Economic class is held Sunday afternoons we were not long in deciding to tackle the dope dispenser. Away we went in a body, seventeen of us. Seventeen revolutionists listening to the miserable drivel of a superstitious monger, wouldn't that jar you? The speaker was from Brooklyn, and he had a nasal twang like a cross between a foghorn and the last gurgle of a bath tub. After listening for awhile we got accustomed to his voice and, with difficulty, made out what he said.

He did not touch on the subject but explained his religion, it was fearful drivel and but for his voice we would have slept. After two hours he stopped and called for questions.

Immediately up jumped Comrade Leggo and asked "Do you accept evolution?" As Comrade Leggo is of a somewhat timid and retiring nature he failed to make his question heard by the speaker, however, someone else handed it on, and the speaker shuffled and said it was not in the bible so he could not accept it. I then took two or three shots at him but he refused, went blank to answer and asked if anybody else had a question to ask. Comrade France then jumped up with: "In your address you said that "God made principle" now is it not environment, and social life that determines men's consciousness and consequently their principle?"

The speaker made no attempt at an answer but said: "The hour is somewhat late I think we had better rise in prayer." Prayer is evidently better than valor.

I disposed of some Clarions and some "Socialism and Religion" and that ended our little attempt at advertising the party at the expense of the preacher.

Yours in the Scrap ED. FULCHER

The worker has no kick on the amount of his wages. The wage represents the value of his commodity. Where his kick does come in is in regard to his slave position.

Owing to the absence of our expert in uniform inscriptions, several manuscripts which have come in lately are still unread.

The Moral Reformer is like a man that stands under a shower bath with a bum umbrella.

SOMETHING BETTER THAN SOCIALISM.

(Continued from Page 1) be secured. Ponder over Mr. Chamberlain's suggestions, said Lloyd George, (all of which I am not quoting) and you cannot but realize the magnitude of the work which has already been accomplished by Mr. Chamberlain's dramatic move. His ragging and tearing propaganda will tear up a good deal more than its advocates ever dreamt of when they started it. I never quite realized the urgency of poverty until I came to administer the old age pension act. I found then what an appalling mass of respectable, independent, proud poverty existed amongst us." So says Lloyd George and Mr. Chamberlain.

Now it seems to me that those two gentlemen are talking a lot of nonsense. Why don't they subscribe to the Guide and get wise. The Guide of October 5th tells us quite plainly that England is prosperous. So there you are, where are you?

Re Mr. Chamberlain's remark—"That the fact of such a sweeping change involving losses and injury to the fortunes of individuals ought to be no barrier to its immediate adoption," etc., is quite characteristic from a member of the Capitalist class. That, in fact has always been the attitude of that class ever since they got a foothold. Thus it came to pass in the days of Feudalism when trade and commerce, the particular occupation of the capitalist class, was spreading East and West, that the Capitalist cast longing eyes to the healthy serfs of the Feudal landlords, and if these selfsame landlords could only be got rid of, then these selfsame serfs could be got into the factories, mines and mills to produce wealth for the Capitalist and hell on earth for themselves, which, by the way, they have done over since capitalism was put on the throne. And so it came to pass that the capitalist class, good at manu-

facturing, managed to manufacture the French Revolution, which, to use Mr. Chamberlain's words, caused a sweeping change and losses and injury to the fortunes of some individuals, including a slight operation performed on the necks of the feudal lords, whose only wrong doing, from the capitalist point of view was, that they stood on the road of king capital to make more profits. How the devils in hell must have laughed at the sight of seeing slaves, who had really no interest in the struggle between landlords and moneylords, helping to dispatch the former in order that the latter might so much the better be able to fasten themselves like so many leeches on the backs of the working mules.

And now it is coming to pass in the last act to be played in England between landlords and moneylords, that the landlords really must go. The slight operation performed on the necks of the French landlords during the last days of Feudalism in that country, need not be repeated of course in England. So many landlords have become moneylords through engaging in trade and commerce, and so many moneylords have become land owners through purchase of estates, that "our" interests have really become more or less identical don't you know. If ways and means can now be found for a paternal capitalist government to pay us for "our" lands, then Mr. Lloyd George's scheme can be proceeded with. Anyway the plutes need the land for their wage slaves.

As to Mr. Lloyd George's reform plans, they can be foretold quite easily. The capitalist class is master of the situation, and George has to cater to their requirements. The manufacturers of Belgium are enjoying a state of affairs which if carried out in England will help things out considerably no doubt. Government ownership of railroads in Belgium means low freight rates for the manufacturers and cheap fares for the working classes, a great number of whom are enjoying (?) the possession of a piece of ground. It may only be rented or bought with borrowed money, which means rent or interest to pay, but it enables wife and family to root part of a living from the soil, while hubby dear hikes off to factory, mine, or mill during the day. He may have to walk 3 or 4 miles or more in the morning to get to the station, he may have to travel 30 miles or more to get to his place of work, he may have to work 10 hours or more per day in mine or mill or factory and travel back the same distance at night, he may, thanks to up-to-date machinery, produce wealth for the master class, but he and his, do exist here on earth anyway whether they know it or not, and seeing that, thanks to the activity of mother dear and the kids, the proletariat in Belgium with his small plot of land can exist on a smaller wage than his brethren (don't let us forget we are all brethren) in town, he incidentally helps to keep their wages down. Moreover, close organization under such conditions is very difficult. What more can the master class want?

Now the small holdings act and co-operative banks, and presently government ownership of railroads, will enable Lloyd George and his ilk to bring about similar conditions in England. Belgium with a population of over 500 to the square mile produces more than enough food stuffs for her population, thanks to the activity of mother dear and the kids as already mentioned, while England with a population of between 3 and 4 hundred per square mile imports millions of dollars worth of grub that can be produced at home as soon as George gets his scheme going. At present, farm produce is laid down in the London market quicker and cheaper from Paris across the English channel than from Bedford which is only 50 miles from London.

Lloyd George will alter all this. Government ownership of railroads, construction of some light railroads to carry the rural workers and their produce to the centers of industries may in due time be looked for. It will scatter thousands upon thousands of workers all over the country, scratching or trying to scratch a living, or part of a living, from the soil, and partly in factory, mine or mill. It will lower the wages of the workers, it will help to create a better home market for a time, it will temporarily enable the plutes to meet the on-coming competition of Japan and China, it will save the farmers of Denmark with their fine co-operative system of supplying the British market, the trouble of sending their surplus produce there any longer. They (the Danish farmers) can go

PLATFORM

Socialist Party of Canada

We, the Socialist Party of Canada, in convention assembled, affirm our allegiance to and support of the principles and programme of the revolutionary working class.

Labor produces all wealth, and to the producers it should belong. The present economic system is based upon capitalist ownership of the means of production, consequently all the products of labor belong to the capitalist class. The capitalist is therefore master; the worker a slave.

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

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

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

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

choke themselves with their own surplus. Co-operation; under capitalism? What a fine phrase to catch suckers with. What applies to Denmark also applies to Holland, Belgium, France, Australia, Argentina and Uncle Sam. In fact Uncle Sam will ere long have to start a scheme of "back to the land" of his own.

A few months ago, according to the New York Times, a meeting took place in the New York Produce Exchange which was attended by men like Mr. W. C. Brown, president of the New York Central Railroad, Mr. Ring, president of the Produce Exchange, Mr. Cable, assistant secretary of the Department of Labor, Mr. Wilson, secretary of Agriculture, Congressman Bennett of New York etc. These men one and all declared that they saw a condition of affairs in the States, which made them uneasy. President Brown of the New York Central said that by 1913 the United States would not be able to export a bushel of wheat, oats, rye or barley, unless consumption decreased or production increased, and the outlook for increase was not very promising. That there are 16,000 square miles of abandoned farm lands in New England, New York and the South-east and Central Middle States, and ten million acres of abandoned farm lands in the United States altogether.

Congressman Bennett said that the railroads on account of strikes brought about by the high cost of living, had increased wages of employees by \$100,000,000 and that there was no way of getting it back. "That when the export trade failed the railroads would have nothing to carry in the shape of surplus farm produce, which was now the mainstay of the transportation industry. That if the present trend of production and consumption could not be changed, "turmoil, riot and bloodshed" was inevitable.

Secretary Wilson of the Department of Agriculture said that the United States cannot afford to buy food from foreign countries, for the balance of trade against them for goods bought

and sold since the Civil War has always been paid for by exports of farm produce. That the raising of grain is closely bound up with the price of meats, and that the people of the States must have beef, as they cannot work on boiled cabbage and bread. That if the factory and shop are to sell abroad to square accounts without a farm surplus, they must produce cheap enough to compete with foreign shops and factories. In other words, wages must come down, while the price of living goes up. That when that day comes "We shall have new subjects to talk about unheard of before in the land."

All of which only confirms that Uncle Sam must start a "back to the land" campaign somehow or other, just like England. As to the farmers of Canada, they will find out in due time, good and plenty, where they are going to be off at. Yes, Chamberlain is right, there will be a complete revolution in the commercial system all right. Let it come soon by all means. Meantime, Lloyd George and his ilk are preparing to fasten themselves on the backs of labor a little longer and a wee little more securely.

How long, how long, O Lords, before my brethren, the two legged, short eared, voting mules can see through the whole skin-em-to-a-flush game.

Farmers, if you want a paper that will teach you Economics subscribe to the Western Clarion, a weekly paper, only \$1.00 per year.

Yours in the Scrap G. BOERMA

Bring your dull razors to SMITH'S BARBER SHOP Clarendon Pool Room, opposite car barns Westminster Avenue Vancouver, B.C.

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