

## LAIN POINTERS FOR POOR PEOPLE

### The Old Timer Makes Two Discoveries--A Cause and a Remedy.

Bill, the old-timer, had returned from a long trip back to Ontario and was seated in his log shack some three miles back of the settlement. The snow was falling and the wind was moaning through the fir trees up on the mountain. Supper was over and the shack made tidy. Bill put a couple of blocks of wood in the heater, pushed the beans to the back of the cook stove, and then settled down for a smoke.

Suddenly a coyote began to howl and Bill's dog got up, barked and growled, and went to the door. At the sight of the dog's short stubby tail, Bill, the old-timer, began to mutter. "What a queer expression! Everyone I met back east was saying it. Everyone around here in the west is saying it except the politicians and grafters. It is true enough, too, and anyone can tell what it means. I keep saying over and over again: There always seems to be something that keeps the rabbit's tail short."

debt so I make bold to say that taking this audience that what you owe and what you have will break even at nothing for the whole bunch.

The capitalist class do not want you to be prosperous for the reason that if you were - you would not work for them and the next man that comes round shouting prosperity at you remember that he means that the capitalist class is simply getting rich at the expense of you farmers and wage earners. Stick a fork in it and cut it out. If you want prosperity go into politics and invent your own system. Make it unlawful for any man to make profit out of another and then you won't be saying that there always seems to be something that keeps the rabbit's tail short.

### THE PLEASURES OF THE PROLETARIAT.

Speaking of the defilement of work, to use a favorite expression of Comrade Desmond, I was recently reading a Church magazine when I came across a very delightful article entitled, "Cotton-land," which gave an interesting insight into the lives of the factory workers of Lancashire, pointing out their many advantages and enjoyments and conveying the impression that their lives are one constant round of pleasure. These cotton-workers are somewhat hogish in their love of pleasure, for "work" and "pleasure" are interchangeable terms according to our erudite scribe. They insist on being aroused from their slumbers at 5 a.m., and gentlemen who are termed "knockers-up" awaken the workers at this early hour. "These knockers-up are sturdy men who arouse their clients from the sweet slumbers of dreamland and bid them prepare for the day's toil. The knocker-up covers two or three miles every morning except Sunday. He purchases a good strong pole and attaches to the end thereof a bunch of umbrella ribs. With these he batters the bedroom window panes until he hears the response 'all right.' He then moves on smartly to the next house on the list."

Needless to remark, the hour from 5 to 6 o'clock when the whistles blow and the day's fun begins, is one of great enjoyment. After a luxurious meal they board the street-cars which are crowded with operatives "full of fun and frolic, light hearted and eager for the smoking-room and the weaving shed. Little boys and girls go forth munching their butter-cakes as a sweet morsel while they debate on the humble duties which await them."

"If the morning be dark the slight is unique. Huge lives of industry are illumined with incandescent lamps from floor to roof. The white light streams from a thousand windows; the whirr of the wheels is heard; the factory gate is closed; the streets are deserted; the cars cease running; and the whole town is for one brief hour still as midnight. The factory folks have begun their day." We are indeed sorry to note that the other townspeople do not appreciate the benefits of early rising. Poor devils, they are lying in bed while the factory workers are having a great old time.

A few paragraphs are devoted to the description of the great cotton mills or halls of mirth as the writer evidently considers them, and he goes on to state that the women and girls are neatly dressed in garments befitting their occupations. So are the little boys. Again we quote our authority, "They are smart little fellows. They dress lightly owing to the high temperature of the rooms. Bareheaded and barefooted they pace the mule room in shirt and trousers covering in the aggregate several miles per day." It is obvious that the attire of the young ladies must also be light and airy, not too heavy.

"These operatives are most respectable in every sense; and their intelligence is extremely creditable to home

influence and general training. Their virtues are seen every working day. They hold a firm regard for all that is characteristic of a true workman; and, therefore, cotton land is prosperous."

Fine, is it not? One constant round of pleasure. Wait till the land-shark brings out a victim to purchase my stump-ranch. Then will I make myself scarce, like a thief. In the night I will disappear from the locality, somewhat to the annoyance of my creditors. I will hie me to "Cotton Land," apply for a position in one of these halls of mirth, associate with the neatly dressed girls and bright little boys and pass the remainder of my days in unalloyed bliss.

A. J.  
**DESMOND AT SUMMERLAND**

The following is taken from a remarkably fair report of a meeting recently held in Summerland, B. C. After a few introductory sentences the report is as follows:

On the merits or otherwise of this system of economic reform (Socialism) we will say nothing; but we do think that it would do many people good to learn what socialism really is. Some condemn it, yet not knowing what they condemn.

Following a few brief introductory remarks, Organizer Desmond spoke for over an hour on "The History of the Working Class." He explained that previous to the division of society into the working and the non-working classes, a state of primitive communism prevailed. All things were in common. Neither the natural resources nor the tools of production were any one individual's property, but the common possession of all. The first departure from these conditions came with the introduction of forged labor, chiefly by prisoners of war. These captives were enslaved; that is, they were made to work for the primary benefit of others. And it was along these two lines that humanity continued to develop. All down through history, ancient, medieval and modern, labor had unduly and most unjustly played the greatest part. By it civilization had been built up, and, in many cases torn down. Rome, for instance, fell through

the instrumentality of the very people she had enslaved. And although rebellion and revolt had marked the path of this unjust labor foreign system, it yet remained for the workers of today to finally overthrow it, and substitute their system of economic equality.—Summerland Review.

**TO WHOM IT MAY CONCERN.**

He sat down and thought in silence—  
 A worn out working plug,  
 With mental effort deep, intense,  
 Started to use his common sense,  
 And saw he'd been a mug.

He thought, now when I was a child,  
 This dog was bled; likewise the mild,  
 And lessons similar beguiled  
 My sight, lest I should see.

When I grew up and left the school  
 (I left it very young),  
 The times were hard, hunger the rule,  
 I bore it though like a good mule,  
 And always held my tongue.

In course of time I took a wife,  
 Like any other man,  
 And in the bliss of married life,  
 Forgot awhile my work and strife,  
 But trouble soon began.

A few short years of happiness,  
 And then I lost my wife—  
 She couldn't stand the strain and stress  
 As we both strove to gain access  
 To a common means of life.

The weary years that pass'd since then  
 I hate to recollect.  
 I merely now take up the pen  
 That I might show to other men  
 Just how my life was wrecked.

This is not just the only case  
 But one out of a mass,  
 And every nation, every race,  
 Contains those men whose hearts so  
 base,  
 Deal misery to our class.

Get wise you suckers, Oh! get wise,  
 Surely you had had enough,  
 If you did not think, and see your eyes,  
 You'd see the bull-and the lies,  
 And choke them with their guff.  
 —CHAS. F. HOLMES.

field for Socialist propaganda. They may not have a college education, but they are well schooled in the ways of the world, which often counts much more—and they are not all fools. They are the real discontented element in society, a product of the system, and the undoubted instrument of its overthrow. Education and organization is what they require. Without class conscious knowledge they are a menace to the movement; with it, they are one of the strongest and most aggressive factors for Socialism.

GOUROCK.

### MUDDLEHEADED ENTHUSIASM

There are some individuals of the working class who classify all struggles as class struggles and all revolutions, as working class revolutions. While it is perfectly true that the working class form the vast bulk of any army, it does not necessarily follow that results according to success or failure will mark the wage workers position any more secure, or even enhance the value of the commodity he sells.

The revolution in Portugal was heralded by newspapers—with a Socialist accompaniment, as a victory for the rising proletariat; but authentic reports since inform us that the British government was not only aware of the move to overthrow the reactionary policy of Ultramontanism and other relics of a feudal regime, but took a direct hand in the deed, thereby securing for the capitalist interests, a government more directly representative to international capital. Is there any evidence in Portugal today of additional security to that vast mob, "The propertyless wage-workers"; will they be better housed, fed or sheltered; will their education be of a higher character except where it benefits the exploiting class? No! decidedly, no.

And the unrest in Russia today does not mean any more for our class than the unrest in Spain or in Turkey prior to the dethronement of Abdul Hamid. Where are we drifting? That every patry assassination and two by four revolution should so excite us into the very much mistaken belief that all these revolutions and counter revolutions are only working up to that particular point, so desirable to us all. Let us beware lest we be hoodwinked into those premature revolts due to insufferable local conditions, such for example as "Mexico." Being to a certain extent familiar by contact with conditions in Northern Mexico and knowing the state or stage of development of the vast bulk of the "Ham-bones," there is only one conclusion to draw from the present insurrection and that is National revolt against the dominance of International Capital, or National vs. International interests and who will win is a foregone conclusion.

The inaugurated military demonstration in the Southern States is not so much for the purpose of intimidating Diaz with the fact that he has got to leave the roost or get off and let someone else, as it is to impress on the insurgents the futility of butting their heads against a stone wall.

General Modero and his band of enthusiastic Nationalists with all his Socialist supporters are doomed unless they can convince the International Capitalist class of their ability to extract more juice than the present bunch of cut throats.

There is no necessity for elation over bourgeois victories, all reactionary and feudal barnacles will be scrapped off the capitalist ship of State sooner or later, and then we can prepare for a genuine rejoicing or mourning whichever suits the taste. Our present necessity as well as pleasure is knocking into a blue funk all and sundry who have the audacity to defend anything we don't like, which, generally speaking means; property we haven't got, ethics we don't need and religion as the salvation of humanity.

W. H. B.

## Generally Speaking

They were a fairly nice looking bunch of hogs, fat of course, but there were other pens of hogs that looked about as big and fat. But the bunch referred to was the prize. I don't like hogs anyway and I could not see why that particular bunch should receive special notice. I remarked on it to a by-stander and he looked awestricken, "why they're the king's men." I was some surprised and it suddenly occurred to me that perhaps that was the reason why so many farmers were complaining about there being no money in hogs, royal competition. The very idea of a man, or s'cuse me, a superman like the king, puddling around in a pig pen (pig dung is about the nastiest kind of dung) when he don't have to.

I then walked over to look at a steer that was attracting considerable notice. He was a nice enough looking steer but I don't see where he was worth \$255.00. Being a steer he was, of course, no good for breeding purposes. P. Burns or Griffin would not have paid such a price. I'll gamble on that. There were two pop-eyed, red-necked, chinless individuals that some what resembled human mates, inasmuch as they wore shoddy duds. I reckoned they owned the steer. Upon venturing this opinion at a bystander I was informed, with dignity, that the steer belonged to His Majesty.

So that's it. Those human looking animals were valets de chambre to his majesty's steer. A sort of a hybrid, trained for that purpose. They call them hinds. I am told that in New York they have females of the same species to wet nurse valuable pups.

An economist says that value is determined by the socially necessary labor time contained in a commodity. What's that? His name? I forget. I've heard it anyhow. Supposing that is true; how many hinds would his majesty require in a trade for that steer? Or Mrs. Potter Palmer for her poodle? I am not sure that Mrs. P. P.

has a poodle but just supposing she did have one. Another question. Should an agitator for the S. P. of C., begin on the hind or the steer, to impart an economic, or rather a class education? The relation between hind, hog, steer and poodle suggests thoughts which have not been scientifically exploited to any great extent. By following up the subject one might stumble onto some unpleasant facts, such as, for instance, the offspring of a hind does not have near as good housing, feeding, nursing and all round attention as the progeny of the Royal sow. It is right that it should be so, too, and if you don't like it, why don't you change it. That's all.

Speaking of things in general, did you ever notice how the loud noises in the ranks of revolution differ on close acquaintance from our conception of them, thousands of miles away. The more you stir it the worse it stinks, is true in regard to the Baritz affair, but say, I know something about that convention which nominated O'Brien, and no one was allowed to vote who was not in good standing in the S. P. of C., although some wanted to. I'm not well posted on the Platform and Constitution, personally I don't like Platforms and Constitutions, while admitting their necessity at present, but I can't believe that there is a clause in either, which would tend to prevent one from being a member of the miners' union and a member of the party. Miners nominated O'Brien, but they showed their paid-up S. P. of C. cards beforehand.

I have figured it out that we all average about the same, wonderful discovery isn't it? That isn't just what I wanted to say, but I've been waiting, and waiting, I'm not discouraged yet, either, I'm waiting for O'Brien and Harrington to break into poetry. The rest have all had a trick at the wheel. Desmond says that a man that don't like poetry has no imagination.

L. E. DRAKE.

## Peripatetic Proletarians

### Revolutionary Possibilities of the Nomads of Civilization.

These be trying times, these wintry days, when the fields are all white, and the reapers begin; and the jobs a vanishing quantity. In this great and glorious Canada of "ours," stretching in its wealth of minerals and cereals, and laces and human barnacles, from the Atlantic to the Pacific; from that imaginary boundary line where our "Fair Sister of the North," and our "Fair sister of the South," are gnawing the contentious bone of respectability, to the North Pole, or the remnant remaining thereof after the late visitation of the peddlers of gum-drops, lectures and other marketable ware—not forgetting that power of stockyard fragrance—in this land flowing with milk and honey, this bright particular star in the British diadem (for full particulars apply Laurier, Asquith & Co.), the peddlers of that perishable commodity, labor-power, are having a glorious old time.

In the streets of our cities, and so-called cities, they may be seen meandering around in their own peculiar manner; or on the highways and the by-ways (the only "ifs" they ever wear), with overalls (and not over much, either), and blanket-rolls by night, plodding over onward, like modern Wandering Jews, condemned to roam the earth.

A homely tribe are they, without a home; pleasant products of a peasant system; on the scent of the almighty cent (dollars would be too ambitious these prosperous times).

The face of the country is as an open book to them. From much and varied experience they know her nooks and crannies; her mountains and dales; her fields and cities; her ties and box-cars.

They talk glibly of towns thousands of miles apart; of the corn-fields of the South, the wheat-fields of the West, and their yards are many and marvellous.

A nomadic tribe, they roam from place to place, as the whispers goes round that work may there be found; and usually find they are still chasing a will-o'-the-wisp. A few doses of this, and the wanderlust is in their blood—and no more rest for them.

With the hand of society ever raised against them as a menace to its order, by maintenance, their hands can be otherwise than raised against society, and the conditions which keep them under, whether or not they understood the underlying cause.

Home comforts, social enjoyments, intellectual development, the love of music, and the music of love, are beyond their reach. Their circle but touches them, and passes on.

The marvellous products of that class of which they are an integral part are constantly before them; but they may not enjoy, not having the price. The scraps from the master's table is their portion; and the scraps are becoming fewer, as this vast casual army increases in numbers.

As inventors improve and perfect the machinery of production; as new inventions arise to displace labor; and as the continual concentration of industries demands fewer hands to manage them, the ranks of this army must ever increase, until the time will come, and that at no far distant date, when they will no longer endure the conditions imposed upon them, and turn upon their exploiters, preferring rather to die fighting than be starved out of existence.

And there the danger lies. Should they strike the blow without understanding the cause of their miseries, and its cure, their struggle will be all in vain. We will but have a repetition of the Paris Commune. But if they know what they want, their lives will not be wasted.

Though held in contempt by many of the workers' organizations, and looked upon as a minus quantity in the struggle, these casuals demand our earnest attention, and provide a ripe

field for Socialist propaganda. They may not have a college education, but they are well schooled in the ways of the world, which often counts much more—and they are not all fools. They are the real discontented element in society, a product of the system, and the undoubted instrument of its overthrow. Education and organization is what they require. Without class conscious knowledge they are a menace to the movement; with it, they are one of the strongest and most aggressive factors for Socialism.

GOUROCK.

### MUDDLEHEADED ENTHUSIASM

There are some individuals of the working class who classify all struggles as class struggles and all revolutions, as working class revolutions. While it is perfectly true that the working class form the vast bulk of any army, it does not necessarily follow that results according to success or failure will mark the wage workers position any more secure, or even enhance the value of the commodity he sells.

The revolution in Portugal was heralded by newspapers—with a Socialist accompaniment, as a victory for the rising proletariat; but authentic reports since inform us that the British government was not only aware of the move to overthrow the reactionary policy of Ultramontanism and other relics of a feudal regime, but took a direct hand in the deed, thereby securing for the capitalist interests, a government more directly representative to international capital. Is there any evidence in Portugal today of additional security to that vast mob, "The propertyless wage-workers"; will they be better housed, fed or sheltered; will their education be of a higher character except where it benefits the exploiting class? No! decidedly, no.

And the unrest in Russia today does not mean any more for our class than the unrest in Spain or in Turkey prior to the dethronement of Abdul Hamid. Where are we drifting? That every patry assassination and two by four revolution should so excite us into the very much mistaken belief that all these revolutions and counter revolutions are only working up to that particular point, so desirable to us all. Let us beware lest we be hoodwinked into those premature revolts due to insufferable local conditions, such for example as "Mexico." Being to a certain extent familiar by contact with conditions in Northern Mexico and knowing the state or stage of development of the vast bulk of the "Ham-bones," there is only one conclusion to draw from the present insurrection and that is National revolt against the dominance of International Capital, or National vs. International interests and who will win is a foregone conclusion.

The inaugurated military demonstration in the Southern States is not so much for the purpose of intimidating Diaz with the fact that he has got to leave the roost or get off and let someone else, as it is to impress on the insurgents the futility of butting their heads against a stone wall.

General Modero and his band of enthusiastic Nationalists with all his Socialist supporters are doomed unless they can convince the International Capitalist class of their ability to extract more juice than the present bunch of cut throats.

There is no necessity for elation over bourgeois victories, all reactionary and feudal barnacles will be scrapped off the capitalist ship of State sooner or later, and then we can prepare for a genuine rejoicing or mourning whichever suits the taste. Our present necessity as well as pleasure is knocking into a blue funk all and sundry who have the audacity to defend anything we don't like, which, generally speaking means; property we haven't got, ethics we don't need and religion as the salvation of humanity.

W. H. B.

Published every Saturday by the Socialist Party of Canada, at the Office of the Western Clarion, Black Block Building, 165 Hastings Street, Vancouver, B. C.

Subscription: \$1.00 Per Year, 50 cents for Six Months, 25 cents for Three Months.

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

SATURDAY, MARCH 18th, 1911.

LAST CALL FOR BOUND VOLUMES

BUYING AND SELLING

Historically, buying and selling as it now is, is the evolutionary product of ancient barter.

Later, as human wants become more diversified, and tribal boundaries more settled, a process of exchange of the products peculiar to the various tribes would grow up between them.

The basis upon which such an exchange would be made would necessarily be that each individual should, by the exchange, be able to procure the article he desired at least as easily as by some other means.

A difficulty that would bear with great force upon such an exchange, or barter, would be that any one with anything to exchange would be under the necessity of, first, finding individuals desiring that which he had, and then, finding one of these who could give him in exchange that which he desired.

In primitive exchange, the articles to be exchanged could, each, frequently be the product of the handwork of one individual.

work becomes a process. Numbers of workers, side by side in a factory, perform each a part of the process. More than that, the process may begin in one country and be completed in another.

Consequently, while to the savage exchange was unnecessary and to his more civilized descendants if not a luxury, not an absolute necessity, in our day, as no one produces anything, but only parts of things, buying and selling has become the only mode whereby the means of life may be procured.

When we are wise enough ourselves to own that machinery, then, and not till then, will the product of our toil be ours to use and enjoy in its fullness, and no longer will we be compelled to barter our lives for a meagre slave's portion thereof.

THE COST OF LIVING.

The cost of living still appears to be the most vexing problem troubling chiefly those who have never approached nearer a living than an existence, and those who make it their business to solve problems. Many ingenious solutions of this problem have been advanced, and have got no farther.

Among these, if not the most exact, at least the most epigrammatic is Jim Hill's "the high cost of living is due to the cost of cheap living." This he explained to mean (very often necessary with epigrams) that we are too extravagant. Well, we are not so sure about that but cannot deny that with a lot of people we know of, living at any cost is an unwarranted extravagance.

We can see where it lies Jim Hill, who has a hobby for collecting old paintings, railroads and other curios. He himself is by no means extravagant for he has so much money that it would take an incinerator to burn it.

However, it looks to us as if it might be possible that the reason this problem is so difficult of solution and the causes so obscure is that the high cost of living is not the problem after all. That it is not that prices of necessities are going up but that we don't get the price, and can't get it. What odds how the price of fodder went up if wages, our price, went up accordingly? But there are more of us than there are jobs for, and become many more of us as the ratio of jobs is diminished. Consequently our price will not go up accordingly. Of course it goes up a little. That is our standard of living is being lowered a little more slowly than if it fell down a coal pit.

Bing your dull razors to SMITH'S BARBER SHOP

THAT MOBILIZATION.

In our news columns yesterday appeared the following: "The administration admits the mobilization of troops is to protect American interests in Mexico. These investments exceed a billion. There is a half billion and were largely secured through special concessions by Diaz.

"These are decadent days, surely, in which the resources of a nation are taxed to protect the interests of a few capitalists. The American people are made to pay for the interests of firms whose wealth they have, to a large extent created. The investment of the relatively small portion of the capital of these firms in Mexico has been made possible 'through special concessions granted by Diaz'; that is to say, by gifts of what belonged to the Mexican people. The unequal distribution of wealth is an injustice which comes home to most people, in some shape or other; but that the armed might of a nation should be at the disposal of one or two rich men, while it is maintained at the expense of all the people, is manifestly a gross injustice."

Decadent days? Assuredly not. Rather, days in which plainly appear the signs of approaching triumph for our class. The day that brings the Morgans, Guggenheims, Straheons, MacKenzie's, Hills, Carnegies and all other "masters of capital" into the open, unmasked, shorn of all patriotic regalia, as a robber syndicate, seeking only their own interests at the expense of the workers of any and all countries; and, moreover, which shows the governments of these countries to be their lackeys, shattering all pretty delusions about "democracy," is to be hailed with joy by all who would see the eyes of Labor opened to the truth.

The game is getting too apparently coarse to be played much longer with impunity. Here is the proposition: The working class (not the "people"), of Britain and America supply the capital values of those countries with surplus values to the extent of two billion dollars, thereabouts. With this tidbit, our friends glance about them, seeking a field for "safe" investment. True to their traditions, their thrift and industry will not permit them to have money lying idle when it might be at "work" multiplying itself.

Therefore, these dollars are converted into capital. They are invested in Mexico. Since Mexico, as an expanse of territory, produces no dividends we should say that this good Anglo-Saxon money becomes capital by being invested in Mexicans. This process, of course, is a very admirable one—it develops the country and gives the Mexicans work. Some of these latter rude persons have been known to remark that they had managed to scrape along and get a megal or two before they ever heard of Anglo-Saxon capital or work; also that they didn't see the use of developing the country for the benefit of somebody who wouldn't live in it, anyhow. This is the base ingratitude of a partially uncivilized race.

Part of the initial expense of starting business in an up-to-date manner in Mexico was to purchase the existing administration of the affairs of the "people." After which "special concessions were granted by Diaz." Unfortunately the methods adopted by the said Diaz in having himself chosen as the elected representative of a sovereign, etc., were such as to annoy a considerable portion of the latter. The result is the present dust-up.

Which ever side wins out, there is one safe bet—that two billion is going to be protected. This is the interesting feature. The American capitalists from whom Diaz admittedly receives his orders, having extracted the bulk of this amount from American wage-slaves, now call upon the latter to assist them in using it to extract further wealth from Mexican wage slaves. As "his" country, he is no greater in going to look after your Uncle Samuel.

eminent authority; things are changing. "Under our present system," he says in a recent article in the National Review, "we purchase annually for the Regular Army, in peace, the bones and muscle and youth of about 30,000 of our countrymen. We keep them a few years, we throw them away and take in a fresh supply.

"We," of course, means the capitalist class. The working class is represented by the bone and muscle which is purchased. It is evidently as bad a case for the workers on the military field as on the industrial. When they are no longer of any value they are cast aside like a sucked orange.

Esher's chief grievance however, is against the "Territorial force." He says in it that he doubts that the numerical test is the only real test. So no longer is an Englishman counted the equal of any dozen foreigners. That, at all events, marks no less a breakdown of our insular ignorance than of our insular pride and arrogance. In addition, the perfection of weapons is much the same the world over, and it is more than ever a question of weapons, while on the physical side, the advance of capitalism in this country is accompanied by such bodily deterioration as leaves us precious little "bone and muscle" worth the capitalists' money on the battle-field.

Our ruling class can see that their Continental rivals are determined to obtain as large a share of the markets of the world as possible, and that sooner or later, this must culminate in world-wide disruption. Hence their anxiety on the score of "patriotism."

Lord Esher gives expression to his anxious thought in the suggestion that "patriotism" is an attribute of the army-headed. "How can you expect," he writes "recruits for your Territorial force, when you dress them unbecomingly" One paper, commenting upon his noble lordship's article, suggests "a scarlet coat and a towering head-dress" as the most effective appeal to the "patriotism" of the working class, though whether on the old, tried and tested ground that those of our class and their heads make the greatest show on them, or on the latter suggestion that now the workers are decelerating how little country they have to fight for they may be induced to fight for their togs if only they are sufficiently removed from the numbing drab of the corduroy to enable them to forget that they are country-less workers, does not transpire.

But signs are not wanting that the master class are unslugging the workers there. What the army and navy stand for is being too clearly demonstrated by such events as Featherstone, Hull and Grimsby, Belfast and Tonypandy at home, and the French postal and railway strikes abroad. However employed-pated the ingrained cynicism of our exploiters may deem us, such lessons could not be lost upon us. Even the head of an ostrich, hidden in a gorgeous and "towering head-dress," would begin to experience some mental quickening upon finding itself rudely unbonneted by a policeman's baton, and invited to take a plimpe at the armed and serrated ranks of Patriotism in the adjacent vicinity. Nor is it altogether wisdom to flout the famous deeds done by his "best" regulations" (to use Esher's words) when the last reckless inscriptions on the tyrants banners were writ in the blood of unnamed British workers on British soil.

Lord Esher does well indeed to suspect that "there may be deeper causes at work" than he speaks of. There may be deeper causes even than he knows of—which is not the same thing by any means. To the "sacro of democracy withering in our people the spirit of public sacrifice" which he darkly hints at he might add that the development of capitalism is showing "our people" which demands such continual and considerable sacrifice.

Lord Esher sees "conscription" looming in the background. Of course it is not halted with delight, for it seems to be recognized that if anything is necessary to complete the workers' education on the matter of "patriotism" it is conscription. The compulsory bearing of arms to defend that which they themselves (as at Tonypandy) are battered and murdered for looking darkly at would be too incongruous, too significant, for even the most glibbule of our class. Once the blinkers are stripped from the workers eyes, the issue is one of sheer indignation and tremble at the decay of "patriotism" among the workers for they read doom in the force of a class-conscious proletariat.—J. R. R. in the Socialist Standard.

Socialist Directory

- Every local of the Socialist Party of Canada should run a card under this head. \$1.00 per month.
DOMINION EXECUTIVE COMMITTEE
BRITISH COLUMBIA PROVINCIAL EXECUTIVE COMMITTEE
ALBERTA PROVINCIAL EXECUTIVE COMMITTEE
MANITOBA PROVINCIAL EXECUTIVE COMMITTEE
LOCAL VANCOUVER, B. C. NO. 1
LOCAL VANCOUVER, B. C. NO. 2
LOCAL VANCOUVER, B. C. NO. 3
LOCAL VANCOUVER, B. C. NO. 4
LOCAL VANCOUVER, B. C. NO. 5
LOCAL VANCOUVER, B. C. NO. 6
LOCAL VANCOUVER, B. C. NO. 7
LOCAL VANCOUVER, B. C. NO. 8
LOCAL VANCOUVER, B. C. NO. 9
LOCAL VANCOUVER, B. C. NO. 10
LOCAL VANCOUVER, B. C. NO. 11
LOCAL VANCOUVER, B. C. NO. 12
LOCAL VANCOUVER, B. C. NO. 13
LOCAL VANCOUVER, B. C. NO. 14
LOCAL VANCOUVER, B. C. NO. 15
LOCAL VANCOUVER, B. C. NO. 16
LOCAL VANCOUVER, B. C. NO. 17
LOCAL VANCOUVER, B. C. NO. 18
LOCAL VANCOUVER, B. C. NO. 19
LOCAL VANCOUVER, B. C. NO. 20
LOCAL VANCOUVER, B. C. NO. 21
LOCAL VANCOUVER, B. C. NO. 22
LOCAL VANCOUVER, B. C. NO. 23
LOCAL VANCOUVER, B. C. NO. 24
LOCAL VANCOUVER, B. C. NO. 25
LOCAL VANCOUVER, B. C. NO. 26
LOCAL VANCOUVER, B. C. NO. 27
LOCAL VANCOUVER, B. C. NO. 28
LOCAL VANCOUVER, B. C. NO. 29
LOCAL VANCOUVER, B. C. NO. 30
LOCAL VANCOUVER, B. C. NO. 31
LOCAL VANCOUVER, B. C. NO. 32
LOCAL VANCOUVER, B. C. NO. 33
LOCAL VANCOUVER, B. C. NO. 34
LOCAL VANCOUVER, B. C. NO. 35
LOCAL VANCOUVER, B. C. NO. 36
LOCAL VANCOUVER, B. C. NO. 37
LOCAL VANCOUVER, B. C. NO. 38
LOCAL VANCOUVER, B. C. NO. 39
LOCAL VANCOUVER, B. C. NO. 40
LOCAL VANCOUVER, B. C. NO. 41
LOCAL VANCOUVER, B. C. NO. 42
LOCAL VANCOUVER, B. C. NO. 43
LOCAL VANCOUVER, B. C. NO. 44
LOCAL VANCOUVER, B. C. NO. 45
LOCAL VANCOUVER, B. C. NO. 46
LOCAL VANCOUVER, B. C. NO. 47
LOCAL VANCOUVER, B. C. NO. 48
LOCAL VANCOUVER, B. C. NO. 49
LOCAL VANCOUVER, B. C. NO. 50
LOCAL VANCOUVER, B. C. NO. 51
LOCAL VANCOUVER, B. C. NO. 52
LOCAL VANCOUVER, B. C. NO. 53
LOCAL VANCOUVER, B. C. NO. 54
LOCAL VANCOUVER, B. C. NO. 55
LOCAL VANCOUVER, B. C. NO. 56
LOCAL VANCOUVER, B. C. NO. 57
LOCAL VANCOUVER, B. C. NO. 58
LOCAL VANCOUVER, B. C. NO. 59
LOCAL VANCOUVER, B. C. NO. 60
LOCAL VANCOUVER, B. C. NO. 61
LOCAL VANCOUVER, B. C. NO. 62
LOCAL VANCOUVER, B. C. NO. 63
LOCAL VANCOUVER, B. C. NO. 64
LOCAL VANCOUVER, B. C. NO. 65
LOCAL VANCOUVER, B. C. NO. 66
LOCAL VANCOUVER, B. C. NO. 67
LOCAL VANCOUVER, B. C. NO. 68
LOCAL VANCOUVER, B. C. NO. 69
LOCAL VANCOUVER, B. C. NO. 70
LOCAL VANCOUVER, B. C. NO. 71
LOCAL VANCOUVER, B. C. NO. 72
LOCAL VANCOUVER, B. C. NO. 73
LOCAL VANCOUVER, B. C. NO. 74
LOCAL VANCOUVER, B. C. NO. 75
LOCAL VANCOUVER, B. C. NO. 76
LOCAL VANCOUVER, B. C. NO. 77
LOCAL VANCOUVER, B. C. NO. 78
LOCAL VANCOUVER, B. C. NO. 79
LOCAL VANCOUVER, B. C. NO. 80
LOCAL VANCOUVER, B. C. NO. 81
LOCAL VANCOUVER, B. C. NO. 82
LOCAL VANCOUVER, B. C. NO. 83
LOCAL VANCOUVER, B. C. NO. 84
LOCAL VANCOUVER, B. C. NO. 85
LOCAL VANCOUVER, B. C. NO. 86
LOCAL VANCOUVER, B. C. NO. 87
LOCAL VANCOUVER, B. C. NO. 88
LOCAL VANCOUVER, B. C. NO. 89
LOCAL VANCOUVER, B. C. NO. 90
LOCAL VANCOUVER, B. C. NO. 91
LOCAL VANCOUVER, B. C. NO. 92
LOCAL VANCOUVER, B. C. NO. 93
LOCAL VANCOUVER, B. C. NO. 94
LOCAL VANCOUVER, B. C. NO. 95
LOCAL VANCOUVER, B. C. NO. 96
LOCAL VANCOUVER, B. C. NO. 97
LOCAL VANCOUVER, B. C. NO. 98
LOCAL VANCOUVER, B. C. NO. 99
LOCAL VANCOUVER, B. C. NO. 100

F. PERRY TAILOR 634 PENDER To Canadian Socialists On account of increased postal rates we are raising the subscription price of the International Socialist Review to \$1.00 per month \$12.00 per year. We can, however, make the following special offer: For \$2.00 we will mail three copies of the Review to one Canadian address for one year. For 70 cents we will mail ten copies of the Review to one Canadian address for one year. For \$3.00 we will mail the Review for one year and the Chicago Daily Socialist for one year. CHARLES H. KERR & COMPANY 114 West Kinzie St., Chicago

GREAT BOOKS BY GREAT MEN Riddle of the Universe, 25c Haekel, 25c Life of Jesus, Renn, 25c The Origin of Reason, Payne, 25c Merrie England, 25c God and My Neighbor, Blatchford, 25c Ingalls' Lectures, each, 25c Origin of Species, Darwin, 25c Evolution of the Idea of God, Grant Allen, 25c Postage prepaid on books The People's Book Store 162 Cordova St. W.

PATIENTS PROMPTLY SECURED We sold the business of Manufacturers, Engineers and others who receive the advantage of having their Patent Business transacted through our office. Our clients are: Charles H. Kerr, Inventor of the Chicago Daily Socialist; and Washington, D.C., U.S.A. A good place to eat THE CAFETERIA 305 Cambie Street The best of everything properly cooked. Chas. Mulcahey, Prop.

DENTIST W. J. CURRY Room 501 Dominion Trust Bldg. LAND AOT New Westminster Land District, District of New Westminster. Take notice that William J. Curry, of Vancouver, occupation real estate agent, intends to apply for permission to purchase the following described land: Commencing at a post placed about 476 feet easterly from the corner of the southeast corner of Block 18, District of New Westminster, and extending northerly 120 feet; thence easterly 128 feet to old high water mark; thence southerly 100 feet along old high water mark; thence west to point of commencement. WILLIAM MCINTOSH. Dated Feb. 24th, 1911. (630)

SMOKE KURTZ'S OWN KURTZ'S PIONEERS' or SPANISH BLOSSOMS BEST IN B.C. CIGARS

# 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.

## DOMINION EXECUTIVE.

Meeting held Monday, March 13th, 1911.  
Present Comrades Mengel (Chairman), Karme, Morgan, Peterson, Taylor, and the secretary.  
Minutes of previous meeting approved.

Correspondence dealt with from Manitoba Executive, Locals Sault Ste. Marie and Toronto, Ont.; Brandon, Man.; North Battleford, Menzies and Regina, Sask.; and Vancouver, B. C. Organizer O'Brien, and Montreal Polish Socialist Organization.  
With the approval of the majority of Saskatchewan Locals, North Battleford was designated as the seat of the Saskatchewan Provincial Executive.

**Receipts.**  
Regina ..... \$ 1.00  
Sault Ste. Marie ..... 5.00  
Publishing Fund—Local Sydney Mines, \$10.00; Local Dewberry, Alta, 50 cents. .... 10.50

**Total** ..... \$16.50  
Warrants authorized for Literature, \$5.70; office fixtures and moving, \$5.50.

## B. C. EXECUTIVE.

Meeting held Monday, March 13th, 1911.  
Minutes of previous meeting approved.

Correspondence dealt with from Local Ymir, from Organizer Desmond and Comrades L. R. McInnis, Greenwood and J. D. Houston, Winnipeg.  
Com. Houston engaged as organizer for Eastern British Columbia.

**Receipts.**  
Local Ymir ..... \$ 1.00  
Local Vancouver ..... 10.25

**Total** ..... \$11.25  
Warrants authorized for Rent, \$15; Printing, \$15; J. D. Houston, Organizing, \$100.00.

## O'BRIEN'S TOUR.

It having been arranged that Comrade O'Brien should make a tour to the Eastern Provinces Locals wishing dates are notified to make application now. He will arrange his own dates for Saskatchewan. For Manitoba points application should be made to Com. W. H. Stebbings, 316 Good St. Winnipeg; care of whom, also applications from Ontario points should be sent. Maritime Province dates will be arranged by the Maritime Executive in due course.

## NOTICE.

Organizer Desmond has completed the time allotted to the Okanagan and will soon be on the road east.  
Locals requiring dates, etc., please communicate with Comrade I. A. Austen, Nelson, B. C., at once.

## DO NOT FORGET.

The extended time set for supporting Local Revelstoke's call for a referendum on the holding of a convention elapses with the end of March.

## OKANAGAN ORGANIZER'S REPORT

February, 1911.  
Meetings held ..... 6  
Economic Classes ..... 5  
Literature Sold ..... \$21.00  
Clarion subs. taken ..... 16.00  
Rest of organizer's time taken up with personal work.

## H. GILDEMEESTER, Dist. Sec'y. Okanagan, Mara, B. C.

P. S.—Comrades will please take notice that the three months' pledged for will expire on the 18th of March next, so hustle along with the balance of your pledges.

## H. G. SILVER CREEK.

Comrade Editor:—  
The Silver Creek local of the Socialist Party of Canada has thoroughly discussed the subject of holding a Dominion Convention this fall. We all consider it quite necessary for various reasons. But the question of the expense came up and white about half of our members said "hang the expense," the other half thought this large sum of money could be better used in circulating literature and in propaganda work generally, our main object being to make Socialists. As the Silver Creek Local comprises members living at very considerable distances from one another it is impossible to gather them all together at one meeting and to submit a resolution and come to a definite decision on the subject, so I am forwarding this statement of our position.  
A. F. J. JOHNSON  
Sec'y, Silver Creek Local No. 62.

## MALAKWA, B. C.

D. G. McKenzie, Sec.,  
Dear Comrade:—  
Local Malakwa, B. C. No. 63 made its first effort as a unit in educating the workers of this district on Saturday, March 4th. The local had Comrades Cyril Rosoman and Taquo Paterson of Mara to deliver the goods. The meeting was well advertised and most of the male population, numbering about 35, were present.

Comrade Paterson took the Chair and Comrade Rosoman handled his violin to good advantage. The meeting started sharp at 8 p.m. and closed at midnight. Com. Rosoman spoke first and held the attention of the audience for one hour, dealing with the Farmer and Socialism which he handled very well. He also touched on a number of different points, all of which were well received.

Com. Paterson then took the platform and spoke for two hours, telling in simple language the evolution of man, the evolution of Society, the evolution of the machine, and rise of the capitalist class. He then laid bare the capitalist system with its prosperity and squalidness. Not a soul left the meeting. Questions were then called for, and the Comrades had a lively time answering. Com. Paterson then made a straight appeal for three months' trials for the "Clarion" and invited the workers present to join the Party. The Secretary received three applications for membership and one yearly and eight trial subs. for the "Clarion." The Local is well satisfied with its first effort.

F. E. BOSSLEY,  
Secretary.

## EXPLANATORY.

Dear Comrade:—  
One feature of the Prize Drawing recently held by Brandon Local, was that many of the Comrades in other Locals replying said: "Judging by the 'Clarion' your local is a pretty good bunch." This was very encouraging to us, showing as it did that others were taking notice of the scrap that we are putting up here. Our local is certainly composed of a good bunch, a bunch that will be hard to beat. We have no "intellectuals," our membership is composed wholly of pluggs, dirty faces all. This, I think, accounts for the fact that our local has no bourgeois notions on the reform question, nor do we think that superior will be needed to help the working class obtain emancipation. But above all, I think, we have a good local because our only papers are the "Clarion" and the S. Standard," no "Weekly and Repeal" for us. Our local has long been of the opinion that the only Socialists are the "Clarion" kind. If locals that regret that their membership is not as good as ours would get into the Clarion boosting business they would be astonished at the result. It may be easier to get a sub. for a patronizing rag like the "Weekly" or the "Repeal," but the results don't warrant the trouble. To make Socialists and the kind that stick should be the business of every S. P. member, and the way to do that is to take subs for the "Clarion."

Yours in the scrap,  
ED. FULCHER.

## CHURCH AID.

Blatchford, of "Clarion" fame, I mean the English "Clarion," is a peculiar man and has accomplished wonderful things. He wrote "God and my Neighbor," and "The Bottom Dog," with the object of destroying Christianity. The religious element, however, soon recognized in him one of her prodigal children. Hundreds of thousands of sermons have been preached in English Churches from Robert Blatchford's writings and the clergy are the chief supporters of his paper. He and his staff profess to be atheists, or at least most of the staff do, but the clergy were rapidly able to turn his idealistic teachings and the teachings of his staff generally to their own account. There is no longer any Socialism in the English "Clarion" there was never very much, but it has degenerated so much that I question if there is one organ of the capitalist class that is doing as much harm as the paper of this so-called Socialist.

The German War Scare recently worked up by him has astonished the eyes of many comrades in the old country and Blatchfordism is on the wane. If any of them has any sense of humor surely they will smile at the following which appeared in the English "Clarion," on Jan. 6th:  
"Dear Comrades in the Socialist movement:—  
I live in a rather out of the way village from which I occasionally make expeditions and give lectures on Socialism for any Socialist organization which invites me. I have been enabled to do this comfortably

because I have had a young comrade with me as lay reader and organist. When I am absent on lecturing trips he looks after things generally.

"I have to raise his salary for the year 1911, and I appeal to all comrades to send me contributions for this purpose. If I cannot raise his salary and he has to go, we shall be without an organist, for there is no one else who comes to our Church able to play; and what is worse I shall be seriously hindered in lecturing for Socialism. So comrades, please do your best to help. We are also doing something to brighten people's lives. I shall be greatly encouraged if I receive many responses and if more than enough money for this year is sent, I will save it for next. The result of this appeal I will send to the "Clarion."

Yours fraternally,  
EDWARD G. MAXTED,  
Vicar of Tilty.

Tilty Vicarage, Dunmore, Essex.  
It will be a cold day when a parson appeals through a paper in this country, i. e. a Socialist paper, for funds for the church organist's salary, but you never can tell. The Blatchfordites are coming over by every boat and bringing their Socialism with them. Here is another which appeared in large black type in the same paper on Jan 20th:

"I have a few friends among the 'Clarionettes.' Will they help me to free my hands for the cause by sending one shilling one Socialist? For ten years I have fought a good fight, but the heavy debt of £800 on my church is so hard to bear, and I have kept a ragged miston going all these years but like Owen, I must write failure on my gravestone unless the comrades come to my rescue. United we stand, so raise the Red Flag.

Yours fraternally,  
REV. SCHOFIELD BATTERSBY,  
Holy Trinity, Blackley, Manchester.

The Socialist Party of Great Britain has surely a mighty task 'o' hew through the forest of ignorance that Blatchford and his gang have planted. And note, if we catch one sowing seed of a like nature he is on the enemy. He is not of the movement that will emancipate. It is surprising how many there are in this country who speak of "Merry England" and "Britain for the British" as good Socialist literature. They do not seem to perceive that their very titles show race consciousness and not class consciousness. I hope the time is not far distant when every scrap of literature sold at our meetings will have the party's approval, that it will contain only what we call the straight dope. We are making work for ourselves when we sell books, etc., that contain teachings of any idealistic character.  
I received a letter the other day from one reared on Blatchford's pap who said he was going to start a "Warren's Socialist Party" whatever that may mean. To think that Blatchford has been able to pose as a Socialist all this time. His attitude during the Boer war and his recent articles on militarism show his brand. When the time comes that will lay clean and bare the line that divides class from class; when every barrier is swept away save only the barrier of class interests, Robert Blatchford and his gang of clerical followers will be where they have always been—on the side of the enemy.

## HISTORY OF CLASS STRUGGLE.

Speaking briefly of the history of primitive man and his hard struggle for existence, which stirred up his inventive faculties so that finally he perfected the tool of production to the extent that he was able to produce more than enough to keep him alive, and, eventually, owing to the further development of the tool of production and the recognition of the fact that a surplus was being created, as the stronger or more cunning, these same, by one way or another, found out ways in which to get that surplus away from their weaker brothers, Brother Gribble's address was mainly narrative in character. Dealing considerably with the Roman and Greek empires, he gave an interesting account of the various slave rebellions that took place.

That under Viriathus in Spain, Albus, Cleon and other leaders in Sicily and Spartacus on the mainland of Italy, also with the uprising of the German and English serfs, and concluding the narrative portion of his address by a detailed account of the Paris Commune and the causes that led up to it. All of these rebellions failed eventually for the reason that though they were carried out sectionally, and the ruling classes were able to concentrate their actions against the section of the working class that had rebelled. For instance, the slaves under the Roman empire revolted in Spain at one time, in Sicily at another time, and on the mainland of Italy at another time.

Judging from the success these sectionally rebellions achieved temporarily, in each case enjoying several years' freedom before they were subdued, before the Romans were able to concen-

trate their forces from the different parts of the empire upon the rebellious section, we may conclude that if approximately all the working class had revolted at one time they would have been finally and completely successful.

He said these rebellions failed, but after all they did not fail, for though not being finally successful in themselves, many of the workers of the world had learned; many are now learning, and many yet will learn that one section of the working class cannot achieve their freedom without the rest of the working class also becoming free. The recognition of this fact has brought about the international Socialist movement, which is ever becoming more powerful and better disciplined. The ruling class of the world have now a bigger problem to keep the slaves in subjection than they ever had before.

They are not up against a section of the working class in rebellion now; they are up against the rising working class of the world. When there are enough of the workers who have realized the truth of Socialism, the political power which lies latent in them today will be brought into action to do away with the last form of an age long slavery, and the ruling class of today will be put into the lumber room of the past, together with the ancient slave-owning class of Egypt, of the Hittite empire, Babylon, Nineveh, Rome, Greece, and with the barons of the feudal period.

The last master class will have passed away to be known no more. We shall be then able to talk of the common interests of a common humanity, which it is absurd to do under any class form of society.—News-Telegram (Calgary).

## WAKENED UP.

The following conversation took place between Mr. Selman, the merchant tailor, and Mr. Buymen, a prospective customer:

Mr. Buymen: "I see an ad. in your window to the effect that if I order a suit now I will gain 10. How is it possible for you to do this and keep in business?"

Selman: "Why, that's easy. Last year I bought a large stock, 1,000 yards, which cost me \$1,000. Since then this line of goods has become plentiful, causing the market price to fall 4 per cent. That is the reason I can give my customers such 'great bargains.'"

Buymen: "Do I understand you to say that a 4 per cent. fall in the value of cloth enables you to sell suits at 10 less than their former price; really I think you have made a mistake and are robbing yourself. If 1,000 yards cost \$1,000, and it takes seven yards to make a suit, the price of a suit length would be \$7. Now, that the value of cloth has decreased 4 per cent., the reduction in the price of seven yards would amount to 28 cents; surely, you don't mean to give me \$362 for the privilege of allowing you to make a suit for me? Why, man, you must be crazy, or you must rob the workmen who make suits."

Mr. Selman: "Excuse me, sir, I do not rob my workmen; they receive union wages for all they do. Moreover, I always try and keep them employed in the dull season."

Mr. Buymen: "But how can you employ men and give wages if no one orders suits? You know that philanthropy is contrary to all rules of business, and sooner or later brings bankruptcy."

Selman: "Well, you see, it's like this. When business is quiet I can afford to sell suits at less profit than in the busy season; in that way I can keep my men employed."

Buymen: "You own property and pay small taxes, while Mr. Jones, up street, does not. He must make a large profit in order to pay such taxes."

Selman: "Oh, yes, Mr. Jones makes \$10 profit on every suit while I only make \$2."

Mr. Buymen: "If such be the case, why do you tell so many lies to your customers? Why, it's the customers then who give you the benefits. In the dull season you charge them \$2 more than the suits are worth and in the busy season you charge them \$13 more. Benefits indeed; why, it's robbery. Good-bye Mr. Skinnum."

—A. G. McC.

To make the farmers believe the government is doing something for them, farmers' institutes are started and run for all they are worth by the government. Experts are sent round to tell the people how to produce more spuds to the acre, how to prune fruit trees and produce large crops; but they fail always to tell the farmers how to get a large living by farming. Cheap seeds and big crops mean low prices and hard work for the farmer, easy living for the parasite bunch and cheap feed for their wage slaves.

The farmers are getting next to the game, and reports of some newly-formed institutes state that the 50-cent annual membership fee is not very swift in coming in, often not until some stump farmer wants to buy his stump,

posedly only do by belonging to an "institute." The experts look agnost when some enlightened farmer, after listening to their lectures, asks them to kindly explain a way for the farmers to make a better living for themselves. Try it, and show the mutton-head we are on to their game from A to Z.

Competition and the law of supply and demand, are forcing the workers to toil for smaller and smaller wages and thus preventing millions from marrying. And so those few workers who do happen to get married are so driven to their slavery and kept as it were "with their noses to the grindstone," that besides their toil their relaxation has but one string to play on, namely, reproductive love. So this system forces those who do marry, to supply the full quota of slaves to carry on the accursed profit making for the idle capitalists. Change the system by voting Socialist and all will be able to marry and live properly.

The working class has been taught to worship its capitalist masters by subjecting itself and mind to them. "Not my will but thine be done," as symbolized in the scriptures, is the way they have been taught to think. But you know; the pendulum swings as far one way as it does the other, and soon the workers will be saying—"Not they will but ours be done. Then we will see the 'upper class' earn their cake and milk to the tune of Socialist fiddlers.

Local Enderby is planning to get started on a firm basis and is trying to arrange for a night school in connection with the local, if hail rents are not too high.

The little lawyer said—"You Socialists turn down Jesus Christ as our Saviour and reject the Christian religion do you not?" The Socialist answered; "Study Biology and evolution my friend and you will see through the religion you think so much of, but know so little of the truth about."

## Agitator is Doomed

James J. Hill had a talk with President Taft the other day. Afterwards he had this to say: "The Agitator is Doomed." Surely Jim Hill must refer to the agitator of some spray-pump when he gets the above off his chest.  
P. ROSAMON,  
Enderby, B. C.

## LET US PREY.

Oh Lord, we come to thee tonight to ask thee to forgive us for our unbelief. Strengthen our faith, Oh Lord, that we may have faith enough to ask thee to remove mountains and if they can't be removed, Oh Lord, may we believe that we didn't believe. Oh Lord, we especially ask thee tonight to strengthen our faith, that though we be hungry we may believe we are full; though we are naked yet we may have faith that we are clothed.

This, Oh Lord, we particularly request that Thou so fill us with the bread of life that we may require and desire less of the bread of wheat to the Glory of our Masters.

Our Heavenly Father, we do beseech Thee to so comfort thy flock tonight that those who toll may be blessed with a spirit of contentedness that they may realize the honor and dignity of honest toil. Spread, Oh Lord, the desire among them to so thoroughly perform their duties, which thou in thy infinite goodness hath seen fit to allow them to perform, that they may pile up treasure on earth which the master will invest for them in Heaven.

Forbid that these, Thy humble children, should be so wicked as to desire the whole of the product of their labor, as to desire earthly goods. Forgive those who have been so weak as to allow the devil to whisper into their ears, and cause them almost to prefer a full stomach on earth to a feast in Heaven.

Oh! we do pray Thee to draw these back to Thy fold and so increase their faith that they may never again fall from grace.

Blessed are the poor for they shall inherit the earth. Bless them, Oh, Lord, who Thou hast seen fit to send down on earth to rule over us. Grant that they may continue to Rule in the wise manner in which only those who are ordained of Thee know how to do. Grant them increasing power to hold the wicked followers of Satan in bondage.

J. PLIKINGTON.

## THINKLETS.

By C. V. H.

In their subservience to the capitalist class the Federal Courts of America have the English House of Lords "beaten to a frazzle."

Probably the potato-bug thinks that if he were removed, there would be no incentive for the potato to grow.

The Prohibitionists are reformers. They only whine about the 'ovile' of a system they haven't got spunk enough to fight.

Perhaps after the Socialists of Germany get through with the Kaiser, he will realize that "Divine" rights are not in it with the right of power.

Surely the Socialists believe in "dividing up." We would give the capitalists a good share of the "Dignity of Labor."

One of the Portland papers recently remarked that when Warren was sentenced, the Socialists acted like a nest of hornets which had been disturbed. Perhaps that's why the courts which sentenced him were so badly "stung."

Socialism is the creed of despair—for the robbers.

Commit any crime you like and if you have money enough to advertise heavily in the ha'penny press, they dare not print the facts of your conviction. If you don't believe us, ask "Grippe-nuts" Post. He knows. There's a Reason.

Japan is going to suppress Socialism. So did Germany.

The Daily Press had an article entitled, "Warren, a joke," in its columns some time ago. True enough—and the joke was on Taft.

Bill Haywood says there are three classes of men in America; the dregs, at the bottom consisting of soldiers, policemen, detectives, etc.; the working class, which is the great pay streak in the center; and the scum on top.

The Boston Post gives considerable space to the cheap talk of a certain Jesuit in Boston, who knows as much about Socialism as a cow knows about embroidery. Fortunately, the workers have ceased to listen to the mouthing of these Pharisees.

## CLARENCE V. HOAR ILL.

We regret very much that one of our bright young comrades, Clarence V. Hoar, had to leave Portland on account of his health. He left Friday morning for Boulder, Colorado, on the advice of his doctor. We sincerely hope that the climate of Colorado will be the means of his recovery.

Comrade Hoar was one of the starters and workers on this paper and he will be missed in the interest of Socialism in this city as well as by his family and a large host of friends who all expect to see him well and in Portland again.—"The Issue," Portland, Me.

## NOTICE

All locals between and including Fernie, B. C., and Lethbridge, Alberta, wishing to see arrangements made for, and to take part in, a big demonstration of our party in the Crow's Nest Pass on May 1st, International Labor Day, should at once communicate their ideas on the subject to the undersigned, so that we can get together and start the ball a-rolling.

A. S. JULIAN, Sec.,  
Michel Local No. 16.

Seeing that this is the Party paper, every member of the party should be an active worker in its interests. These interests are yours as well as your activity cannot be otherwise than in your own behalf.

This list of live ones:  
Local Malakwa ..... 9  
C. M. O'Brien ..... 4  
A Comrade, Calgary ..... 3  
Desmond ..... 3  
Ed Fletcher, Brandon ..... 2  
D. Gallowsy, City ..... 2  
A. Hog, Dumfriesshire, Scot. .... 2  
J. H., Fernie, B. C. .... 2  
S. Moen, Cranbrook ..... 2  
D. Hedley, W. F. M. .... 2  
D. Hedley, W. F. M. .... 2

## Singles:

J. Hlby, London, Eng.; Joe. Koenig, Fox Coulee, Alta.; Fred Hardy, Deep Cove, B. C.; Alex Leckie, Ottawa, Ont.; J. Watson, Winnipeg, Man.; Alf Johnson, Silver Creek, B. C.; I. A. Austin, Nelson, B. C.; T. L. Briggs, Ladysmith, B. C.; J. P. Kincair, Toronto; Morris Mando, City.

Maintenance Fund:  
J. P. Kincair, Toronto, Ont. .... \$5.00

The most profitable "industry" in connection with agriculture is the harvesting of suckers through real estate deals.

We have a circular before us entitled "Farm Values and Wages in Canada." The items are mentioned in order of their importance, thus: First, horses; second, cows; third, sheep; fourth, swine; fifth, land; last, farm "help," male and female.

# Progress and the Farmer

# 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.

The pamphlet, "Slave of the Farm," has been off the press for some months past, and as the statements therein contained have not yet been overhauled from adverse criticism, the writer is tempted to elaborate his former crude epistle.

As we already know, slavery began with agriculture and has existed ever since. When, in the course of some very primitive agriculture, a man got him a matted stick and scratched the earth for corn, things began to move. Lincal ancestors of our great farming machinery, that primitive "stick" was pregnant with wonderful developments.

It is not our purpose to weary the reader with a detailed account of the evolution of the farm tool, all that is necessary is to remark that it was the last to receive the attention of human ingenuity. True, in ancient Egypt we find traces of farming tools showing wonderful advancement, as the "header" which appears now and then upon their inscriptions tends to prove, but so far as Europe is concerned, the "golden" or "dark ages" you may use your own term—found farming in its most crude state. In the communal villages of Saxon England, cabbage, pork, beef and sheep with barley and oats formed the main products of agriculture. Wheat was little more than a garnish used only for the master's table. Cattle seem to have grown only to about the size of a two-year-old calf of today and we may assume with safety that most of the other products, both of the garden and the field, were similar to their present improvement by good breeding and careful selection. We shall have a word to say later on this, for this very thing, beneficial upon the surface to small farmers is nevertheless to help in their undoing.

However, it is with modern conditions we have to deal and upon this continent of America. We know that the farmers produce (with the aid of society) a large amount of wealth, or rather, if we wish to say that the means of production are labor to the production of commodities, yet, nevertheless, they are poor. We know also that upon the average the soil upon which their labor is expended is rich, mostly virgin, free from weeds and impurities. We know that the machinery used is up-to-date and good, that the railway service, if not altogether perfect, is of average efficiency, that the climate is for the most part excellent for the production of grain and cattle on the plains, and that fruit is grown with success in the extreme east and west.

A stranger, driving across the prairie provinces, that is, in the more favored portions, is charmed and delighted by the wonder and beauty of the scene. In the spring a countless number of small verdant buds in the fall, bright golden corn! Everywhere, a boundless expanse of golden grain under the blue of the western sky. The haze of autumn is upon the land and the air is vibrant with the soft hum of numerous bees and with the shouting of steamers. Here and there the farm shack peep shyly up above the nodding grain as if ashamed to stand so naked and forlorn within such a ruck of golden wealth. Later, when the chill of frost has laid a great deathly blanket over the crops from farm to farm. Early is the peep of dawn the singular humming of this all but living monster is heard, and the "chuck-chuck" of grain dumped with surprising swiftness into the farmer's wagons makes a noise which the farmer can help but feel otherwise. Load after load of hard, red wheat is stored in his granary and it seems to him that life has something in it after all. That his optimism will be sadly jolted after his visit to the city where he will find that all, for the farmer is, upon the average, an all too patient beast of burden.

Wealth there is, raised upon the prairies year after year in huge quantities, and yet it is our painful duty to declare once more that the farmer is upon the average, poor. Come, fellow farmer, though you may say that you are rich, that the price and grade you obtain for grain, yet you cannot deny this plain fact, poor you are and it is our painful job to hawl it in your ear, that poorer you will get in spite of your G. G. A.

This wealth cannot be used; where, then, does it go? By what means is the farmer robbed? The various farm papers will tell you that if the local storekeepers would only be content with a fair profit, all would be well. Others will tell you that the farmer is being robbed by the arrangements. One can hear in every store in town knots of farmers groaning about the harvester trust and that "all-fired Massey-Harris." While at the barber's, the local economist holds his listeners entranced with his tales of cooperative stores. The local option organizer thunders upon the booze as the cause of poverty. The moral reformer raids the houses of "pleasure" and chases the girls out of town. The Conservative curses the Liberal, and the Liberal returns the soft impeachment with interest. The Christian says it is the Lord's will, and now and then like a sweet-toned bell in a babble of stupid chatter one hears the Society for the Moral Law of value in explanation of the farmer's suffering.

What, then, is this law of value propounded by Marx? It is briefly as follows: The value of a commodity determined by the socially necessary average labor required to produce it at the point of consumption; that is, when it is in the hands of the consumer. This value, expressed in money, is the natural price, but since supply and demand are nearly always unequal, the price to fluctuate now above, now below value. The oft-quoted simile of the pendulum swinging to right and left, but always seeking the center of gravity and stopping there, is a very apt illustration of the process.

It is sometimes said that supply and demand determine value, but the absurdity of such an idea is made apparent by Marx, who asks "if supply and demand do in reality determine value, what is the value of a commodity when supply and demand are in balance?" The discerning reader will easily see that such fatuous nonsense as the supply and demand theory of value could have only emanated from the minds of those who have not seen the professors of political economy who devote their whole lives to the study of the value of things, from whose ranks the Saskatchewan government called one, but last year, to devise a system of government elevators; or your average economist who professes the real nature of value in an ocean of meaningless words. Professors, fellow farmer, from whose ranks the Saskatchewan government called one, but last year, to devise a system of government elevators; or your average economist who professes the real nature of value in an ocean of meaningless words.

Now, it follows that if a person is able to introduce into the manufacture, let us say of wheat, a machine which cuts down the amount of human labor previously necessary to produce the commodity, then its value will fall accordingly, and if, upon the other hand, something happens to cause a greater amount of labor time (socially necessary) to be expended on grain, then its value will rise. You have no doubt noticed that where a creamery is established it pays much better for your cream than to the big establishment, than to make butter yourselves. Why? Simply because in the creamery is an up-to-date machine which turns out good butter with less human labor in it than you can. Its value is therefore less and sets the price, over which state of things you spend so much valuable time swearing, granted you are ungodly enough to do so.

is shipped to the lake ports pays for transportation at value; no robbery so far. (2) Grain elevators, and the means of grain-raising of value, is no robbery, yet you are beaten and are feeling it badly. Ponder these ominous words again, the value of a commodity is determined by the socially necessary labor time required to produce it, and there you have the root of our trouble.

Upon a summer's day we have seen one portion of society plowing with a giant "Case" steam engine drawing a gang of 10 plows, and not far off upon the next farm another plowman, poor old fellow, pulling the "lumb drive" cattle up and down a single furrow. Although more than a mile away, we have noticed the despairing look it cast upon the iron horse and heard it damn the eyes of the patient oxen quite distinctly. There are greater machines than this under the control of experts, and now it is surely plain, is it not? Against these mechanical giants whose function it is to displace human labor you stand in vain. This law of value is inexorable and these cut the socially necessary labor time down and in consequence set the price. This price you must accept, and it is because of this that so many of us are in such a business. We do not produce the production of wheat so much more time than is socially necessary that we are down and out almost before we begin. For example, this: If Brown can market wheat at 60 cents and Jones can market it at 50 cents, Jones is playing a losing game. De it understood we have stated this crudely in order to save the reader much tiresome detail.

To meet the continual loss consequent upon the above-mentioned law, the farmer takes out a mortgage on his property. He gets his money at the current rate, still he begins to work for the mortgagee. He is no longer the owner of the land, but says the Land Titles Act, he, the mortgagee, hereby attorns the farmer, and he, the mortgagee, is to be regarded as hereafter becomes their tenant, paying rent at the yearly interest of usually eight or nine per cent. Other harpies are batted upon him, too; he often borrows money because he must, to tide him over until he gets his crop in, and the harvester trust pesters him and bully him into giving a chattel mortgage or try to make him borrow money to pay their overdue notes. He must get lumber "on time" and after a short time finds himself in a bind. In some other place, the lawyer trusts pester him and bully him into giving a chattel mortgage or try to make him borrow money to pay their overdue notes. He must get lumber "on time" and after a short time finds himself in a bind. In some other place, the lawyer trusts pester him and bully him into giving a chattel mortgage or try to make him borrow money to pay their overdue notes. He must get lumber "on time" and after a short time finds himself in a bind. In some other place, the lawyer trusts pester him and bully him into giving a chattel mortgage or try to make him borrow money to pay their overdue notes.

So at last when there is mortgage on mortgage the farm slave moves off and leaves the land to the real owners. This happens frequently, but not always, for the writer has known farmers who have managed to get out of their mortgages; these are very few and very lucky; the great majority stay in the red.

The above is the main reason why banks and mortgage companies become real estate owners and why the slave is divorced from the soil, but there is another reason which counts strongly against the farmer, and that is, the farmer is poor and ignorant, does not get hold of a farming mill and his seed is sown in consequence dirty. Here is a fruitful cause of trouble. The proper method of farming is by series of sowing and the farmer who does not know this, and who at one time under native rule, the farmer followed her pad no taxes. Civilized people adopt snare methods, however. Summer sowing is a snare, and the farmer who does not know this, and who at one time under native rule, the farmer followed her pad no taxes. Civilized people adopt snare methods, however. Summer sowing is a snare, and the farmer who does not know this, and who at one time under native rule, the farmer followed her pad no taxes.

This owing to economic pressure all round the farmer becomes a slave and must remain so until he has sense enough to pull himself out. Professors of agricultural colleges and experimental farmers tour the west on "seed specialists" and lecture upon the need of eradication, so sensible is the master class of this weed menace. The farm papers babble of summer culture and up-to-date methods to increase the output and with grain-grower jibe at the western farmer, who is unsentimental, but who points with pride to the splendid culture which is carried on in Europe, which runs us into an other menace looming large in the farmer's eyes. This is the imminent danger of over-production.

Many good economists maintain that owing to the over-production of wheat, the price of wheat, rice is no longer good enough to feed the slaves of industry, not containing sufficient nourishing qualities for the reproduction of vital energy in the slaves. They assume that the price of wheat will rise because the Orient has no wheat-raising land or climate and must therefore buy from America or Europe. This, however, is not the place to debate such a point; we therefore grant that this will be so for a year or two.

Nevertheless, although a new demand is to be expected in the East, it begins to fall off from Europe. The slaves are to be driven or coaxed back to the land somehow; in the more advanced capitalist countries small holdings and other tricks are being tried in order to make the slaves' portion of wage less, by encouraging him to raise a little foodstuffs of his own. Side by side with this the production of grain is being urged on with remarkable vigor. Willcocks, of the late days, has in these few years been busy in renovating and rebuilding the irrigation system of ancient Assyria. All that land between the Tigris and the Euphrates is to be made to blossom like the land of the East. He who has the credit ancient historians, come forth a hundred-fold. The cities stood like diamonds in a sea of emerald, raising their ramparts above the verdant green.

The West itself is rapidly expanding; the introduction of a new demand for wheat from the other fertile country growing wheat with modern machinery has made it possible to open up thousands of acres thought impossible of cultivation before. From the years 1891 to 1901 the Canadian wheat production has increased 50 per cent and but this fall the wheat market stagnated, English millers were buying, to quote the grain exchange, "from hand to mouth." That improvement by good breeding and careful selection of the wheat is mentioned in the beginning, is being carried on with frantic haste. Agricultural chemists and biologists are kept busy instructing youths at the agricultural colleges; they answer questions through correspondence pages of newspapers and other organs; they are endeavoring to inoculate barren lands. The International Harvester Co. have established a bureau of information to aid farmers to increase their yield. Other countries also are playing the game, Australia,

Argentina, Siberia, Russia, and but lately has come to hand a pamphlet upon the glories of Northern Rhodesia from the grain-raising point of view. Manchuria and Northern China are, it is said, admirably adapted to the production of hard grain.

But why pile on the agony? Capital is to make the best stand upon the land and the game is well set. Over-production from every year on, a menace to all farmers will sweep the proletarian farm slave into the rubbish heap of capitalist exploitation. One more word of cheer before we leave the industry of the farmer, a poor farm slave who is not owner of the grain he raises to enrich the soils which are not inexhaustible (the immigration pamphlets notwithstanding) it leaves him the poorer every year and many thousand acres of land are for this reason used up, only to be restored when the time is ripe. This impoverishment of the soil was one of the causes for the influx of farmers from Dakota and those parts into Western Canada. They bolted to escape economic conditions only to find themselves out of the frying-pan into the fire. But then they brought with them a rebel-lous spirit and numerous children, a very fruitful source of trouble for society.

It has not been the writer's purpose to raise up a bogey with which to frighten children. He has only tried to penetrate into the economic position of the farmer and show a little light upon a somewhat obscure subject. The position as shown is, to think that the industry of the farmer, the attention by his fellow agriculturalists, for their efforts so far to battle with the economic forces opposed to them display a truly infantile conception of their own position. At this juncture a few workers to check organization will not avail. The farmer is proud of the G. G. A. It is, he thinks, a splendid fighting machine and he wonders to hear the Socialist jibe at it. Let us then examine this thing a little closer. The G. G. A. has been offered a display of the political power of capitalism being the cause. The organizers of the G. G. A. are, if we understand their position, for the most part capitalist farmers and their interests and yours are not by any means identical—fellow proletarians, you will perhaps have noticed that they carefully avoid the real issue and obscure things with a great outcry for rights and justice, for clean government and other things of a slightly general nature. The measures which they propose will in the opinion of the writer, benefit them to some extent, but will not do you any good. Free trade to reduce the wages of their slaves upon the farms, cooperative societies to help them, the cost of living, clean government to reduce taxation, referendum and recall so that the manufacturers' association may be held down to some extent. Government ownership of the terminal elevators to check the extortion of a thing which troubles them greatly because the poor English miller is being soaked. These and many other things they asked, and to show that they wanted them badly, took you down to Ottawa at your own expense, and a display of their political power as they understand it—votes. Sir Wilfrid was, of course, polite and evasive, and "our" leaders came away vowing we should have an insurgent movement in the West just like they have in the East. They expected you to be so raised to a great extent by levy upon local organizations so that you see, you are to be the cat's paw to snatch the chestnuts out of the fire for your capitalist leaders to eat. However, judging by the array of the Retail Merchants' and Manufacturers' Associations, the said chestnuts are likely to remain in the fire a long time, for the M. A. holds Ottawa in its paw. Suppose you do not get any better, what can you do? You can't effort fail the Parliament with farmers in the majority, what will you do? If they are not Socialists they will not understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution; they will be unable to act in conjunction with the workers, and will be acting today. Will these bold insurgents legislate against the law of value, and will they seek to bind the trusts in fetters by legal parchments? But why discuss such notions, the farmers will not and cannot understand the laws of social evolution