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EASTERN PROPAGANDA

O'Brien in the Maritime gives his Views on Nation-wide Movement.

In order to assist the comrades of this part while the provincial elections were on I came east much faster than otherwise would have done. While on my way here I assisted the comrades at four meetings in Saskatchewan, five in Ontario, three in Quebec and one in New Brunswick. And now I am at the end of it—as far east as one can get on land. Since arriving here (Cape Breton County) I have assisted comrades with sixteen meetings at their annual convention.

While organizing for the Socialist Party of Canada through the Western Provinces, most everywhere I went I met comrades who knew more about the movement than I, comrades from whom I could learn almost every minute I was with them, comrades who were ready to impart to me such knowledge as they could, endeavoring in that way to assist me in doing such as I could or the movement. While I was hiking about, late and early, arranging for getting to and from meetings, they apart from their avowed work were drinking deep at the fountain of knowledge. They were equally as familiar with the philosophy of Omar Khayyam, the writings of Deltzen, and his science of human brain work as they were with the works of Marx, Engels, LaRue and others.

But as I came east of Winnipeg, I missed all this assistance. Mc, as editor of the Western Clarion has said every comrade should do propaganda, but as good a fellow as you can start in with is yourself. I noticed the comrades who spend so much time doing propaganda with the heathen that they have no time to familiarize themselves with the works above referred to, are poor propagandists, as compared with the comrades who first do propaganda with themselves. They do not have the prestige or command the respect of the heathen, and therefore cannot so successfully get an audience to a meeting, sell books or take subscriptions. For Socialist papers, though they usually work much harder than the better dressed comrades, but with less effect. Where they do dispose of books or papers they usually give them away. When they send in subs. they pay for them out of their own pockets—one of the reasons why they always circulate so cheaply. The chief reason however, is because that is the only Socialist literature they know, the kind they read themselves, when they do read. I not only mean cheap in the sense of low price, for in that sense such literature is dear at any price.

When I arrived here on the Atlantic coast I find in every comrade's slave pen that I have been into all the best books of the movement, well sorted from use, men and women alike familiar with their contents. In comparing notes with the comrades I find the movement started here about the same time as it did on the Pacific coast—about ten years ago—neither one knowing of the existence of the other. I suppose they were both produced by the same economical and historical force. The make up of the two movements are very similar, due

ANNUAL PICNIC

A Socialist Party Picnic Will be Held at WHITE ROCK June 11, 1911

Special train will leave Great Northern Depot at 9:00 a.m.

A Big Programme of Sports has been arranged, with suitable list of prizes.

Tickets on sale at following places: Empress Theatre, Sunday evenings, Perry's Tailor Shop, 834 Pender W. Clarion Office, 679 Homer-Richards Lane.

Adults \$1.25, Children 60c

IN LIGHTER VEIN.

Some Socialists are in the Socialist movement in the hope that some day a plum will fall to them from the Socialist tree. Methinks that so far as Canada is concerned all that will fall to these individuals will be the deposits of the crow.

The Rev. C. W. Gordon recently marched with the Highlanders at a Winnipeg church parade, with a bible tucked neatly under his left arm. The reverend gentleman did not have a gun tucked neatly under his right arm, just to show the relationship between the Christian religion and militarism a little plainer.

When a proletarian, performing no useful function in society, helps himself to the necessities of life and is arrested for so doing, members of his class are not slow in branding him a "thief." But if a member of the propertied class robs them of two-thirds of the product of their labor, they will take the first opportunity to call him a "gentleman."

The board of directors of the St. James Temperance Hotel, Winnipeg, comprises two millionaires and charitably disposed "gentlemen." The bedrooms of this hostelry are small, with concrete floors, and each containing single bed, an apology for a bureau and one chair. For this little lot, accompanied by the nightly invitation to "attend service downstairs," the occupant pays \$2.50 per week. And as he is about to get into bed, he is comforted by a text from the bible. An excellent sleeping draught, I presume.

The inactivity of the average worker to analyze the happenings of capitalism may be accounted for by the fact that he is busily engaged enquiring as to what will happen under Socialism.

THE STRIKE

The enormous popularity of the "general public" has once more been demonstrated and the anxious regard of the "friends of labor" forced on our attention. All this has taken place since the first announcement of a general strike set for June 5th. The gentry of the press, pulpit and spokesmen for the master class generally have been kept busy trying to find expressions deep enough to convey their tender solicitude for the welfare of the workers—and the "public," of course.

With regard to the "public," we feel a good deal like that famous railroad magnate when he exclaimed, "The public be damned!" only long before he said it our portion of the public was already damned, and doubly so ever since in having to stand for the opinions of social parasites being shoved down our throats in the name of the "public." As to labor, we know they are expected to say something soothing occasionally, usually about election time. They are paid to do that. But there has been a note of concern, just as if they might possibly be called upon to do some real work themselves should the workers decide to take a rest. So it was quite natural for these parasites to perceive in that contemplated action that which might menace their position on the back of labor.

That they gave themselves needless alarm they could hardly be expected to know, since it takes one hundred years to get a really new idea into most of their heads. That is why they seek to remedy the evil of labor troubles by vilifying some few individuals, making the cause seem a personal grievance instead of collective. They don't have to know anything much of the economics of the industrial trend, most parasites only require a voracious appetite, but these that live off labor excel in cunning, and the employing class need them in their business. Having nothing new to say on the subject, they just repeat, with variations, what they have been saying ever since the first strike was called by a labor union. Therefore we read of appeals for peace and harmony, that capital and labor are brothers and should practice the

golden rule, etc. It would appear that they are far more familiar with the rule of gold than the golden rule, and the harmony has usually been of such short duration that it might be likened to an armed peace except that on labor's side there hasn't been any arms worth noting. The dove of peace has never fluttered over it in labor's battles. Hitherto there has never been any real peace unless it was the peace of death, and it's a different kind of bird that hovers and lights then; no cooing dove, but a bird of prey, the vulture of capitalism with all its hideous flock of carrion feeding buzzards—the parasites of its glorious institutions.

So far the victory has always been with the enemies of the working class, and it will be so as long as the forces of labor seek to fight from the untenable position they now hold on the industrial field. Working people, union or non-union, when you strike work you begin to fight a losing battle, and it is against a condition of the labor market rather than the master class that you contend. It is that condition of the world's labor supply that defeats you every time or makes even an occasional victory an absolutely empty one.

This condition of the labor market is that at all times it is overstocked even in the newest of countries. There are more men than jobs, and the employers know it, so ought you. We're not so sure the wage system would perish of its own accord because labor could demand the whole product of its efforts, and therefore no profits for the owners of the machinery of production would remain and their ownership be a myth. It's no myth, however. Without your labor it is nothing, but you must work around it to live.

The thing, then, to do is to get possession thereof and to do that is a political act, no matter whether it be done through the ballot or otherwise. The whole working class can get together on that proposition, and this first statement of the facts is the position the S. P. of C. has endeavored to present to all workers ever since its inception. RAYNOR.

SIMPLY SOCIALISM

First of a Series of Articles describing Social Conditions, their Cause and Cure.

A pronounced feeling of restlessness and chronic discontent is permeating the entire social structure these days, and is so self-evident that even he who runs may read. A serious sickness is gnawing at the vitals of society, gnawing with a persistence that will not be denied.

Strikes, and rumors of strikes, spring up persistently in all directions, and will not down; and with time these surface-bubbles grow larger and more threatening in character.

Police batons and mounted cossacks may cow the workers for the moment, but the fires of anger and resentment smoulder deep against the wretched conditions in which they exist,—and more so against the cause of them.

The waltz on the street, and the tired worker as he plods "home" from his daily grind, look askance at the leisurely occupants of the whirling motor-car and feet four-in-hand as they dash past,—and the look is scarcely one of love and admiration.

At fiery furnace, in dust-choked factories and warehouses, in the rush and glare of huge departmental stores and commercial offices, in the depths and dangers of the mines, and in the varied and various social tolls which exact this complex civilization, the workers eke out a miserable existence.

At Baden-Baden, or Bingen-on-the-Rhine, at the roulette wheels of Monte Carlo or the bridge waltz parties of their social sets, with champagne baths, internal and external, and real pain afterwards, the "cream of society," the "powers-that-be," also eke out their more or less miserable existences.

Too much work, too little leisure, and too little pleasure, on one hand; too little work, and that useless, too much leisure, and too much pleasure, on the other hand. A strange distribution of a strange system.

The class which does the work merely exists and wallows in the social mire, while the class which does no work merely lives the full gamut of life and wallows in the manifold luxuries which money can buy.

It needs no college-bred scientist to distinguish a member of the working class from a member of the employing parasitic class.

Observe the worker as he slouches along! Ages of servitude have left their stamp on the breed. Bent and twisted in body and brain, with meanness and submission oozing out at every point; clad in shoddy, and oftentimes little of that; under-fed and over-worked; a true image of his Maker, the GREAT Industrial System which breeds his species. Even Dante Nature sets her brand on him in derision.

Observe the master as he struts along! Spick and span from top to toe in fashion's latest fads, with well-cared panes that almost crack in their rigidity, well-saved hands on cases in gloves, left contact with too material things should spoil their shapely whiteness; well-housed and well-fed, crammed to a turgid at his self's indulgences, from whence all wisdom emanates; straight in limb and body, and easy and assured of carriage, that speaks a well-served master. Nature's brand in either extreme is seen.

The survival of the fittest? Well! Yes, of the fittest rogue. The worker, through over-work, runs to hands. The capitalist, through over-eating, runs to stomach. And in like manner, the politician to jaw, and the policeman to feet.

Dragged from her semblance of a home, woman flecks to the mills and factories to help eke out her husband's resources, she treats the industrial whirl in a brave attempt to keep her independence and womanhood intact. Children, too, and tender and plastic in body and brain, are dragged from the school and their romping games, and cast on the altar of profit, a sacrifice to the great god Capital. Profit is god,—and nothing else matters.

The painted harlot piles her hire in the slums, and dark alley-ways, and segregated districts of this great and glorious civilization, spreading disease and death in her wark indiscriminately. No love of the game drives her there. Foul environment; overmuch love and a misplaced confidence; a procurer's betrayal; or, as is more often the case, an over-stocked industrial market,—and grim, dire necessity. Her wares obtain a ready market.

Instability of employment and scant wages make young men pause these days ere launching themselves into a matrimonial tangle and putting a million round their necks. Their personal maintenance and that of their immediate kindred taxes their resources to the utmost. So they shun the marriage tie and only meet their elated slaves on a cold, commercial basis.

In the "upper circles" of society the germ is also seen. Marriages of convenience are the rule,—business convenience and the pride of tilted trapping. Mutual love but seldom sets her seal upon the contract, and only then when other factors are satisfied. Once the solemn farce is over, they each follow their inclinations as it leads, in liaisons, amitties and platonic friendships, using the marriage tie as a shield for a multitude of sins. A truly praiseworthy system which breeds cuckoos on one hand and wedded prostitutes on the other.

Further still, as Engels puts it, they not only take great pleasure in seducing one another's wives, they also seduce the wives and daughters of their dependents. Assuredly capitalism should emblazon on their escutcheon the prostitute rampant. Titled heads, presidential nummers, and monarchs of the industrial world walk abroad in guarded circumspection, lest some rebellious spirit from the great unwashed should lack revenge upon their sacred personages for the injuries done to his class. The robber fears his victim, and dreads his awakening intelligence.

The midnight thief and murderer prowls the dim alleyways and unguarded homes, doing illegally what his "betters" do in honest, lawful fashion. Whereat their lordships are highly incensed at the slummy imitation.

Industrial crises, financial panics, occur with clock-like regularity and at ever-increasing intervals, until it may be justly said today, they have become chronic.

Organized industry, in the form of combines and trusts, learned by experience to so regulate the output that the market may not become overstocked,—except in labor power. Hungry hordes of unemployed tramp the streets of the large industrial centers, and the highways and alleys of the country, searching in vain for a master. Their class have worked so hard these many years producing and inventing methods of production, that their services are no longer required; and while the warehouses and stores are piled high with the products of their class, they must go without.

Drunkness, and intemperance in many things, are by far too common,—the result of evil environment. Bad men make bad whiskey; and bad whiskey makes bad men,—and women. The fierce struggle for jobs makes enemies of all. Each looks with suspicion at his or her neighbor, as wrestling the bread of life from his hand.

Competition spreads disorder and strife, where co-operation should exist, as the beautiful earth yields abundance for all,—and millions more. Chaos reigns supreme in this social system of a great and glorious civilization. Society is standing on its head. Do you know the reason why?

"GOUROCK."

The strangest phenomenon of all the ages is that workers should stop to argue, when the world's wealth is theirs for the taking.

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SATURDAY, JUNE 10th, 1911.

NO CLASS STRUGGLE.

One Vancouver slave, on being asked whether he was participating in the strike, replied, "Sure, I'm in on the class struggle every time."
We admit we rather like his style. His intentions are admirable. He is in it as it looks to him like a class struggle, which indicates revolt, anyway, if not intelligent revolt.

However, at the risk of being taken to be hyper-critical, a risk we are not much concerned about anyhow, we feel impelled to take exception to his knowledge of the class struggle. If it were a mere matter of splitting hairs about the correctness of his terminology we could very well save the wear and tear on the pencil, but the point seems to us to be vital. For, if this is a class struggle, Marx has lived in vain.

To us it does not seem to bear the remotest resemblance to a class struggle or even to be fought in a field where any class struggle is possible. True, the contestants are workers on the one hand, capitalists on the other. But neither of them are fighting as a class. In fact, in the industrial field the workers are not a class, they are competitors, and, as such, no different to competitors in other walks of life. If they are to be classified at all they must be lumped up with all others who compete in the sale of wares.

For it is wares they are selling; their power to labor, their brain and brain, in fact, their very selves. They are selling these in competition with one another. In their case, as with competitors generally, competition forces combination. They combine, in their unions, to market their wares to better advantage by somewhat moderating the keenness of the competition. They can do so only in the last analysis by restricting the available supply of wares.

In the present instance this is perfectly clear. The issue is the "closed shop." That is that employers shall employ none but union labor. In other words, that these buyers shall not buy outside of a certain restricted market. If the closed shop can be enforced, then the sellers within this restricted market can of course obtain a very much better price for their wares.

We are quite prepared to admit, indeed, to insist, that this is the proper course for them to pursue as sellers of labor power. On the other hand, however, we are forced to concede that the employers, as buyers of labor power, are equally justified in fighting for the "open shop." That is, for liberty to buy in an unrestricted market in which they may purchase these wares to the best advantage. That each party should consider the contentions of the other absolutely outrageous is also perfectly natural. In fact it would be most astonishing if they did not.

However, the merits or morality of the matter do not concern us here. They depend entirely on the point of view, anyway. What we are endeavoring to point out is that this is no class struggle, but an effort of commodity seller to gain a point of vantage by restricting the bounds of the market and therefore the available supply of wares. Outside of this restricted area are also sellers of wares, of wares of the same description. Workers. Against whom, as well as against the employers the struggle has to be waged. A pretty class struggle!

of the latter to maintain exploitation, to hold mastery. By force, potential or exercised, the latter hold their sway. By force the former must break it. That is all there is to it in the class struggle.

THE EVOLUTION OF POWER.

Evolution, social as well as organic, is from the simple to the complex, and in the course of this evolution, all aspects, attributes and functions of society lose their primitive simplicity and assume an intricate complexity that readily lends itself to superficial misinterpretation, and is with difficulty to be correctly analyzed. Thus with power.

We can easily comprehend the power of the early slave-master over his slaves. We can conceive him standing over them with upraised spear, saying, in effect, "Work, or die." By simple, naked, brute force he compelled them to toil for his benefit.

"Thou shalt serve thy master" is the first commandment—the first law—and, in the combination of slave-owners to enforce this law by their joint brute force, we have the first state. To that end the state has existed from that day to this, however much the means to that end may have varied in the interval.

With the chattel slave system, the mastery was direct in that it was the person of slave himself that the master owned. In that ownership the state guaranteed him. Behind the overseer stood the master; behind the master, the state with its armed force. A master might have a thousand slaves, anyone of them able to kill him with his bare hands, but he could drive and flog the thousand with impunity. He held a weapon more deadly than his forebear's spear—the state. The slaves know that, dared they but raise their hands against him, and retribution, savage and merciless, would surely follow.

In ten of thousands, the slaves of Greece and Rome again and again rose in revolt, and were crushed. In ten of thousands, the slaves of the Middle Ages rose in revolt, and were crushed. In ten of thousands, the slaves of the Middle Ages rose in revolt, and were crushed.

Under the feudal system the mastery became indirect. The masters owned the land, and owned the serfs because they were attached to the land. The state again guaranteed the master in his ownership of the land. And also enforced the attachment of the serfs to the master's land. They were compelled to toil for their lord's benefit, and the lord held over them the same weapon as the chattel slave-owner—the state. It was now the seat of his power and he could say "Work or die."

Today again things are changed. The worker is neither owned or possessed nor attached to the land. But yet ringing in his ears is the old adage, "Work or die." The masters own the means by which alone today the workers can produce the means of life. Access to these means of production the workers must have in order to live, and access to them they can have only as the servants of the owners of the means of production. To live the workers must sell themselves to the masters day by day; must become slaves in exactly as much as the chattel slave or the serf. And must continue so doing so long as the masters own the means of production. Behind the masters, as of old, stands the state, guaranteeing them in their ownership of the means of production, and thus giving them power to say to the workers in effect, "Work or die."

MISDIRECTED ENERGY.

No sooner does patient mechanical research bring forth a contrivance capable of lightening humanity's burdens; no sooner does the laboratory of science uncover a new principle that may be beneficially applied, than the "wise" men of the earth sit down to solemnly figure out how fast they can kill each other with them. No where is the practice so much in vogue as in Christian nations.

It is said that the system is purely degenerate. That may be, but what is Christian civilization? Wherein has the Christian population of the globe made its greatest progress? In instruments of destruction. Its economic development, while rapid, is everywhere stagnated by narrow property interests. Not so with machines for slaughter. The invention of these has received everywhere the greatest stimulus, so much so that one is scarcely completed before it is obsolete. What was the lesson taught Japan by Christianity? Certainly not peace, good-will, love, justice or any such maudlin bumcombe, but good, modern, up-to-date methods of killing. The industrial development of Japan is adolescent compared with that of her military and naval establishments.

This tendency is reflected throughout Christian literature and scholastic training. Authorized historians deal largely in gore, while it is a poor novel indeed in which heads do not fly off or blood flow to the glory of Christ. Most of our books for boys are records of different parties carving each other up in sanguinary conflicts. In all these squabbles, the "Prince of Peace" figures largely.

There is a cause, of course. Progress, it will be noticed, is coincident with the attainment of perfection in the art of peddling, which has reached its greatest heights among Christians. This fact is neither to be deplored nor admired. It merely is. The Christian tendency to brag of pacific and magnanimous intentions while advancing solely along the lines of brute force, may be due to commendable modesty, or to the basic principle of hawking wares, which is to represent things as they are not; that is none of our affair. What is our affair is that the working class, being vendor of nothing but its labor-power, has no interest in the advancement of the world's business affairs, nor in the manner in which they are furthered, for its greatest benefit is to be derived, not from the sale of that labor-power, but from its retention for the use of its owner.

When, by becoming possessors of the earth, the workers shall expend their energies in their own interests, then will their best endeavors be used, not to increase their capacity to kill, but to provide greater comforts and luxuries for themselves, and thus generally to improve the condition of the human race.

WHY WE OPPOSE THIS PEACE MOVEMENT.

The hypocrisy of the English race is proverbial. At intervals they rise to such a height in this direction as to draw upon themselves the ridicule of the whole world—as when, drooling a sickening stream of sanctimony, they circumscribed the exploitation of the West Indian slaves, forbidding their masters to employ them more than eight hours a day, while children of tender years, of our own race, in our own country, toiled for sixteen hours a day in the mill-hills of the Midlands.

The recurring frenzy of nauseating pretence again sweeps over the land, and this time its infection spread beyond our shores. They have caught it in America; they supping the bacillus in Germany; in Australia, the complaint becomes epidemic. "Peace, sitting under her olive" is the subject of this amorous outbreak, and you might shout "mad dog!" in the streets and nobody would take any notice, because every eye is fixed on the beautiful form "sitting under her olive," and every lip is outraged by her name.

Peace, forsooth! What has peace to do with you, workmen of the world? What horror has war that "peace" had not accustomed you to? "The red rat of death!" Ah! go into the mine and you will see it. "The awful rending of strong men's bodies!" The shunter sees it every day. "The fearful cost of human life!" The "thunderer" was built in "peace" at the cost of a thousand accidents, from keel-lying to launch. Every plate in her great hull would sweat blood of those who mined it and smelted it and forged it, were the day when "the sea shall give up its dead" to come upon us tomorrow. Every girder that gives strength to her stupendous form, and every rivet that holds them together, have been drenched with the blood of workmen, at every stage of their wining and fashioning, before ever they come to crush and mangle workers' bodies in the shipbuilder's yards. And every gun which is to be put aboard her, and the engines and fittings and coal—all these are to be paid for with workers' life and limb; so that when she leaves port a complete thing, she may do so in an emblem of capitalist peace for it is very likely that she will never receive such libations of blood in battle as she has had poured over her on the stocks.

Peace! The snuffing humbug of the word on capitalist lips! At the very moment they are mouthing it most unctuously they are drafting police and military against the miners in South Wales, massing troops on the borders of Mexico, and raising an immense fund to fight the implement workers in Australia. And while the British Liberal Government are making the remote corners of the earth echo and re-echo with the empty nothing, "Peace!" they are voting the enormous sum of £75,000,000 for war—on the principle that they'll have to fight for it.

Strange, is it not, that in all this cry of "peace" but one incentive shows itself? "The burden of armaments." It is the treasure, not the blood, that causes the capitalist head to ache. No wonder—treasure is the master's while the blood is the workers'. £75,000,000 in a year is a mighty drain, and the Government that is forced to exact it is in a precarious position. So they scream "peace" by way of a soft answer to turn away wrath—and also in the certain knowledge that the result will demonstrate that peace, even as the capitalist understands it, is possible only at the cost of crush-

ing armaments—or national extinction. It is significant that no hope is held out of a "peace treaty" except with America—a country with whom all serious differences have already been composed, and, besides whom, in addition, British would have her neck in a vice, and who could inflict damage, where they can inflict it at all, with impunity. They could starve us out by stopping their own and Canadian wheat at the granaries. It is admitted that on the day when the States and Canada would join hands the "mother country" has got to submit. On that day the treaty becomes in all eyes what from the first it must be in reality—waste paper. It is easy for two nations who cannot fight, to make a treaty that they won't.

But the case is different with, say Germany. No responsible person suggests a treaty with that country—yet it is Germany that has made a British Liberal Government increase its annual Naval Estimates £14,000,000 in five years. No derision waits the Minister who dares suggest such a treaty, for the force could be too apparent. Just as a treaty with America brings peace no nearer, but the two could not fight, treaty or no treaty, so a treaty with Germany would bring no peace nearer, because in no way so conflicting interests (without which they would not fight in any event), the treaty would not be worth the cost of its inscription. The humbug, therefore, of the cry of "Peace" and "Disarmament," is apparent.

There comes a time, of course, when it becomes cheaper to submit to a foreign rival than to arm against him. What course our ruling class will take when the cost of "keeping up the two-power standard" is dearer than exploiting native workers under foreign rule is foreshadowed by the course of the French master class at the time of the commune. Their patriotism will quickly enough then take the form of reduced armaments—the tacit confession that they would sooner "wear the yoke" in humility than seriously suffer in pocket.

Meanwhile the Liberals, in their desire to cover themselves, have been loyally supported by the Labor Party. These have shouted "peace" with the best of them, and they lose no opportunity of implying that it is only the "burden of armaments" which prevents the Liberals "sweeping poverty from every hearth." They thus kill a number of birds with one stone. First the Liberals are absolved directly it is discovered that their efforts for general disarmament are without avail; secondly the Labor Members put themselves right with all those of their constituents who are, or who think they are, groaning under the burden of armaments, and thirdly they throw dust in the eyes of the rank and file of the Labor Party and Trade Unionists on whose backs they have climbed to place—and pelf.

Of course, a show of consistency had to be made in the House. The I. L. P. had organized 250 meetings on the question of armaments, so something was expected. And something happened.

Exactly one-half of the Labor Members in Parliament came up to scratch to save the face of their party by voting against the Liberals' immense Naval Estimates. The other half (save two) voted for them! stood out of it to oblige the Liberals!

Kehr Hardie says the party were bribed, the Osborne Bill being the price of their defection, and he should know. But we wonder how many would have opposed the Estimates had they been really in danger. How many would dare have gone back to their Liberal constituents with the confession on their lips that they had helped to defeat a Liberal Government? Not many, we venture to guess.—Socialist Standard.

MATTAWA, ONT.

Comrade:—Thanks for "Excerpts from Oscar Wilde." This is but typical of the excellent standard you are maintaining, and one that is bound to secure recognition in due time from the poor self-blinded plugs. Yours in revolt,

C. C. WELLERMAN.

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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.

REPLY TO A. PERCY CHEW, ON THE FARMER QUESTION.

Comrade A. Percy Chew's article in Clarion No. 634, of May 27th, is deserving of comment. Of all that has been written in the Clarion of late on the position of the farmer, this is certainly the richest. Comrade Chew claims the farmer is no proletarian. He makes no distinction between the farmer who farms for a living on a quarter or half section, and the modern capitalist farmer who simply acts as a superintendent. It is the farmer, only, whom I intend to deal with and to whom Socialism would be a benefit.

If the farmer is not a worker he must be a capitalist. According to the Marxist theory a capitalist is he who lives by the exploitation of labor power. Does that fit the working farmer? He says a very large percentage of Canadian farmers own their places and machinery. Granting even this, although it shows an utter lack of understanding of the real position the most of the farmers are, in must be Comrade Chew to Vol. I, Page 47, of Marx's "Capital," wherein it is stated that a thing can be a use-value without having value, whenever its utility to man is not due to labor. This is the case with land. Land is not capital. As for owning some of the tools for production—well, how about the mechanic with his tool chest, or the miner with his pick, is he a capitalist? He claims the farmer need not sell his labor-power, his product is his, he can either keep it or sell it. I should like Com. Chew to come out on the prairie with the result of some previously exchanged labor-power in the shape of hard cash, pay for the privilege of working a piece of land, get himself some tools and mottle-power, grow grain and turnips, and keep them. In order to live he could perhaps feast on some bolted grain and turnips, but how would he acquire the rest of his necessities if not by exchanging the product of his labor? How long would he last? About as long as a frost in June.

The fact is, that while the farmer is not under an immediate boss, but appears independent, he is so only in appearance. Under the capitalist system the farmer will exert himself far more if left in this state of semi-independence. He has his steady job, and he knows it. He works longer hours than any other wage-slave and would certainly throw up the job in disgust, if driven by an overseer.

In our social production the farmer is only a cog in the wheel. What the farmer produces is not commodities, but raw material for the manufacture of commodities. A commodity is not produced until it is in the hands of the consumer. It is here where the farmer begins to be exploited. On account of the magnitude and complexity of their nature he cannot own individually the requisite machinery for storing and transporting his grain or cattle to the market. If he sells a car-load of grain, he has the privilege of selling it either to the buyer on the street or ship it to the terminal. In either case he pays the storage and freight.

Now what is transportation? Marx says in "Capital," Vol. II, Page 109, expenses of circulation (transportation), do not add any value to a commodity. They are dead expenses of capitalist production. The railroad, therefore, creates no values, although it performs a necessary social function. Granting the men who operate those roads the full value of their labor-power (I don't want it all for the farmer), how long would, for instance, the C. P. R. have to operate its road in order to produce a surplus of some fourteen millions of dollars, without carrying freight and passengers? The same with the great hill, not to mention a whole horde of useless parasites who, under the capitalist system squeeze themselves between the producer and consumer.

Most people make the mistake in claiming that agriculture begins and ends on the farm. They do not consider the railroads, grist mills, etc., as subsidiary agricultural industries which lead themselves so admirably to the extraction of surplus-value under private ownership. Some farmers are even sure they are cheated when buying their machinery, while some may be wrong, others are right. In this instance we would have to deal with each case individually. Let Comrade Chew read "Capital," Vol. I, Page 181 carefully, and see if he can figure it out. It looks bad, very bad, to show the white feather and condemn the farmer to eternal perdition, just because some of us think the law of value will not fit. The law of value requires study.

Does Comrade Chew really believe that the dealers buy the farmers' produce without getting just a little bit of surplus-value? The farmer knows that the shoe is pinching him somewhere, although he

cannot locate the exact spot. All he wants is the knowledge of Marxist economics in order to become a good Socialist.

Comrade Chew's attempt to usher in the Co-operative Commonwealth would be a lame attempt indeed if he tried to leave out the farmer, who forms a large part of the working population in every civilized country and more so in Canada. Where would the class-conscious workers recruit themselves? From the slum-proletariat or our large cities or from the Independent Labor Party?

JOS. EFFLER. (Circulation does not mean transportation, which does add value to commodities. Would advise Comrade Effler to read all of that section beginning Page 169.—Ed.)

REGINA, SASK.

Comrade—Comrade Stokes addressed an interested crowd of slaves on Sunday, May 28th, on "Faith, Hope and Charity," and showed how it is very necessary from the capitalist viewpoint for the wage slaves to have faith in a ruling class to provide them with a job and through that food, clothing and shelter, the slaves' portion. Also how the hope of everlasting joy in the sweet bye and bye was very good for the working class, providing they don't spoil their chances by getting unruly whilst here below. As for charity, we should be very thankful for their returning to us something to which we have no right, seeing that we get the market price for what we have to sell, and under a slave system we have no right to any more, so we should be very thankful to our masters when they are charitably disposed. The remarks drew out an interesting discussion afterwards. We received another lot sheep into our fold and are educating several more by the looks of things.

Yours for the revolution, B. SIMMONS.

LESTOR REPORTS.

Have recently addressed meetings at North Battleford, Dundurn, Paynton, Regina and Swift Current. The movement in the province is going fine and we daily discover new comrades. Addressed a meeting of farmers five miles from Swift Current on June 1st on the law of value. This subject is rather dry, but they were intensely interested and after two hours of it begged me to go on and give them some more. If any one had told me two years ago that a bunch of farmers would listen to a talk on Socialism for two hours, and some of them drive twenty-five miles for the pleasure of doing so, I could not have believed them. Whatever may be the farmer's position, he is taking his place in the Socialist party and he is worth having when you get him.

Time and tide are with us now. Let us spread every strip of canvas we possess. The breeze of revolt is beginning to blow. With Socialism at the helm, the harder it blows the better.

LESTOR.

DESMOND REPORTS.

Since last report have been doing mostly street and literature propaganda. The street crowds were large and attentive. The new manifesto of the party is a winner and can be sold without any trouble if comrades will only get out and try. The other night, while a comrade from the States was speaking on the street, I disposed of fifteen of them in a few minutes. Am now resting a sore throat for a few days before taking in the new mining districts round Ymir, Salmo and Sheep Creek, which have not been touched since last fall.

DEWBERRY, ALTA.

Just a few lines to let you and the Comrades know that Dewberry Local is still alive and doing a little in the scrap. Last Sunday we held a propaganda meeting at a friend's house and had a good meeting. There were about 21 farmers there to listen to our message. Com. Anderson held the floor for awhile, also Com. Tomkin and myself. There were lots of questions asked and answered to the questioners' satisfaction. The farmers are ready for the revolutionary dope; so much so that they asked us to come again, so we will be holding another meeting there in about a month.

Come, you wage slaves, wake up, or the farm slave will get into the fray ahead of ye. We have bought and distributed about \$3 worth of literature in this constituency, and it things go ahead in the future O. K., I think one of us will be in Edmonton assisting Charlie in the gas-house. Yours in the scrap. C. W. SPRINGFORD.

THE MEAK SHALL INHERIT THE EARTH.

This statement is attributed to a Nazarene carpenter, but to our lay mind it has the sturdy and unwholesome smell of a church about it: a church in authority and wishing to keep the herd in its proper place. St. Mark, of Jovial memory, playfully associates this quotation with the British nation, and as the real nation is the element which digs and hews and bins it into shape, no doubt Mark was nearer the truth than he imagined. We believe the meek shall inherit the earth, that is, the meek of all nations.

The ordinary interpretation of this text, of course, is that by remaining meek they shall ultimately come into possession of this errant globe of creation, and this interpretation we unhesitatingly set down as an error, a trick, a damned lie. The meek will get a smack in the mouth every time; they will get their pants kicked off them; they will live a dog's life and die a dog's death, as it was in the beginning is now, and ever shall be. The proof is historical.

However, as we said before, we believe the meek shall inherit the earth, but they shall inherit the earth only as soon as they are determined to quit their meekness and demand from the arrogant plutocracy the restitution of all these instruments and factors of wealth production which have been slowly filched from them in the past.

When the workers realize the mighty bluff which has been spooned into them by ministers of state and ministers of religion; when they arouse themselves and shake off their cursed and contemptible meekness, then, and not till then, will there be a gleam of hope that they will one day inherit the earth and all that therein is. At present the wage plug at the polls is the meekest thing we know of.

GEORGE F. STIRLING.

MAKE US TRULY THANKFUL.

We live and learn. The other day the writer was called upon to go out to a small burg in the Kootenays to expound the revolutionary thought. After the spiel, he was invited to supper with a "comrade." As for the supper, it was all right in its way, much better than the average working class "fodder." The good comrade's wife had done her best. There was ham and cold beef and tongue, with a nice little salad. Now, I had speled for about an hour and twenty minutes by the clock and that fed looked good. We gathered round the table and I for one was prepared to enjoy the spread. The "comrade" was at one end of the "board," his "better half" at the other. After we were all seated the comrade raised his hand and hung down his head—I can't describe the performance and other's. Everyone was all right likewise. I wondered what was coming. Then the "comrade," in a monotonous voice and with what he pompously considered a reverential tone, delivered himself as follows: "Oh Lord, for what we are about to receive make us truly thankful." Then everyone bobbed up their heads again and the ham and trimmings were dished out.

But somehow the "cream was off" for me: It seemed as if the whole thing had depreciated fifty per cent. I have often been too tired to eat—most of us who have travelled the thorny road of wagehood have had that experience—but this time I wasn't that; perhaps the best way would be to say I was too disgusted to eat. Just size it up. Here is a wage slave—working ten hours per day, and hard work at that, with a daily wage of \$2.75 to it keep self and family on. Living in an age of machine production; an age when vast factories and industrial concerns cover the earth. A member of the class getting, as nearly as can be figured, less than one-fifth of the value of his labor. Fancy such a one being thankful! To me the very thought of the thing is sickening. Next night I put up a spiel on the street—dealing with "Slave Religions." Some of the bunch wondered what made me so bitter. I answered them in the language of science, that every effect has a cause.

HIBERNICUS.

SEVEN SOCIALISTS SHOT.

Maderists Tried Them on Charges of Robbery and Extortion. Tucson, Arizona, May 28.—Seven Socialist insurance officers, who had been tried by a Maderist military tribunal on charges of robbery and extortion to the extent of \$60,000 in the Altar district of Northwestern Sonora, were taken a mile outside the town of Altar yesterday and shot to death. The dead included Capt. Cordezo, former jefe politico of Tubatam; one American and a Russian, two California Mexicans and two from the Altar district. Their names were kept secret.

The men were former members of the verthol command at Mexicali. Their trial lasted more than a week. The bodies were buried near where they were killed. A bulletin was sent by telegraph to the principal Junco towns of the border.

The Provisional Government of the District of Altar announces that seven officers convicted of outrageous and unwarlike acts were shot and killed this afternoon while attempting to escape.—New York Times.

"UNITED WE STAND."

While men of wealth and titles great, At stately banquets dine; How many daily meet their fate In factory, mill and mine?

While maids of fashion ride around In silks and many rires; Ours think how many lives are ground Into the things they wear.

While puddle dogs in fancy gowns Hear famous "Melba" sing; The cry of hungry children drowns The joyful voice of Spring.

But why should kings and rulers care How poor sinners live? While ease and pleasure is their share, To us, the work they give.

When workers of the world unite And seize the helm of State, Then greed and profit bid good-night, And meet a timely fate.

We'll shift the burden that we bore, Tho' lords and princes rave, And we'll dispense for evermore With master and with slave.

Oh, speed the day you workers all! You slaves of wealth and power; And at the sound of freedom's call, "Improve each shining hour."

J. A. MACDONALD.

Those who think the average farmer owns "his" wheat are blind to facts. The average farmer, growing a hundred acres of wheat, is barely able to pull through till he grows the next year's crop. Now, if he owned one hundred acres of wheat and paid next year fifty acres of wheat to get the one hundred acres of wheat ground into flour, at an average of a ton to the acre he would have enough flour to do him and his wife and family for seventy-five years. One more such crop and the other fifty acres of wheat to pay for trouble of exchange and he would have food of other kinds and clothing for self and family for at least twenty years. So about five years at one hundred tons a year would, if he OWNED it, give him and his family all they wanted: all their own natural lives. But you know his nose is always to the agricultural griststone and he's, too, and all the kids as well; and only a bare living—subsistence—the reward of the ignorant mass of toilers.

A scientist is neither an OPTIMIST nor a PESSIMIST, but is one who considers facts and conditions as they are. He knows that NECESSITY IS THE MOTHER OF ALL INVENTION. It is NECESSITY that causes economic changes, and not optimistically hoping nor pessimistically bemoaning.

Here inconsistent laborers are when they sell their LABOR-POWER only to their masters and then go and LABOR for them. After they have sold their labor-power at the cost of a production, why don't they take it easy and just sit down in front of their masters so as to prove to them that their labor-power is not being sold to anyone else. Why need they labor? They have not sold their labor, but only their power to labor. They could demonstrate their power to labor by laboring one day a week and looking sleek and well all the rest of the week, and just sell their labor-power each day for its cost. They would not be robbed at all if it were only their power to labor that they sold. The robbery comes in by their having to themselves produce not only values which pay for their labor-power at cost of production but also four times that value for their masters for the privilege of "selling" their labor-power. P. ROSOMAND.

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A. F. COBB GADSBY, ALTA.

PLATFORM

Socialist Party of Canada

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

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

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

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

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

The irrepressible conflict of interests between the capitalist and the worker is rapidly culminating in a struggle for possession of the reins of government—the capitalist to hold, the worker to secure it by political action. This is the class struggle.

Therefore, we call upon all workers to organize under the banner of the Socialist Party of Canada with the object of conquering the public powers for the purpose of setting up and enforcing the economic programme of the working class, as follows:

- 1. The transformation, as rapidly as possible, of capitalist property in the means of wealth production (natural resources, factories, mills, railroads, etc.) into the collective property of the working class.
2. The democratic organization and management of industry by the workers.
3. The establishment, as speedily as possible, of production for use instead of production for profit.

The Socialist Party when in office shall always and everywhere until the present system is abolished, make the answer to this question its guiding rule of conduct: Will this legislation advance the interests of the working class and aid the workers in their class struggle against capitalism? If it will, the Socialist Party is for it; if it will not, the Socialist Party is absolutely opposed to it.

In accordance with this principle the Socialist Party pledges itself to conduct all the public affairs placed in its hands in such a manner as to promote the interests of the working class alone.

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PROPAGANDA MEETING Empress Theatre Sunday, June 11

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LIQUOR QUESTION. By J. B. Osborne.

(Continued from last issue)

Only those who help to do the world's work are of any use to society, therefore, all that is good, all that is moral and all that is vital in the world today is contained within the working class; the only useful class. It remains for the working class alone to abolish all forms of exploitation and redeem the world from greed, graft and social infamy...

The Economic Argument.

Today any movement which depends on public suffrage for its success is compelled to use an economic argument in support of its program. Economic interest is the dominant interest in determining the action of the individual as well as of the social group.

The abolition of the saloons of Fresno and the establishment of a liquor dispensary where you can buy liquor of all kinds in original packages, is advocated by the Anti-Saloon League on the grounds that it would be more economical.

They say they have fifty saloons with a hundred bartenders, fifty places on which to pay rent and license and fifty proprietors making profits, when all the liquor could be sold through a dispensary at a nominal cost.

This is very good and I would suggest that while we are going into the dispensary business we may as well establish a religious dispensary at the same time, where one can buy the best brand of religion in original packages.

Why should Fresno people be taxed to keep up twenty or twenty-five different churches, while by the way, pay no tax upon their property, and to pay twenty to twenty-five preachers a salary of from one to three thousand dollars a year for cheap sermons...

Imagine little children by the thousands working twelve hours a day in the vitiated air of the cotton mill for a mere pittance of one dollar and forty cents a week...

Carroll D. Wright, in the "Eighteenth Annual Report of the Commission of Labor," shows that only one-fourth of one per cent of all cases of non-employment in the United States is due to intemperance.

At the present time we have no less than 3,000,000 of unemployed laborers with a surplus product already accumulated in every industry...

When I was a boy of fifteen my mother gave me a dollar and told me to go to town and buy a new shirt. When I got to town the stores were closed so I came home without the shirt.

I am aware that individual extravagance often causes hardships for the individual, and that individual economy accrues to the advantage of the individual; on the other hand I know that social economy if practiced a few

months under the present system would produce a panic. I can imagine of no argument that is more silly than the contention, so often repeated by the Prohibitionist agitator, that it is the money spent by the working class in the saloon that causes pauperism.

Miss Francis Willard said, "It is poverty that produces drunkennes, and not drunkennes that produces poverty." Professor Warren of Stanford University, carried on an investigation, through the Associated Charities and the Salvation Army...

The working class of the United States produce about ten dollars worth of wealth per capita for each day employed. The average wage per day is less than two dollars.

The wages of the working class are determined by the amount necessary for the worker to keep up the standard of efficiency required of him in that particular country in which he lives and reproduces his kind.

The question of the unemployed is the greatest problem confronting the world today. The answer the Anti-Saloon League and the Prohibitionists give to the starving unemployed man is "You have nothing to eat and no money, quit drinking, also, and all will be well."

Carroll D. Wright, in the "Eighteenth Annual Report of the Commission of Labor," shows that only one-fourth of one per cent of all cases of non-employment in the United States is due to intemperance.

At the present time we have no less than 3,000,000 of unemployed laborers with a surplus product already accumulated in every industry, and still Mr. Chapin says, "We will employ the brewers and distillers, bartenders and saloon keepers; raisin growers and wine growers in home industries."

There is also another proposition where the workers will be instructed how to become their own chemists without indigestion. As we are taught to believe, that all good comes from above, this will readily appeal to the majority of the workers.

The Army of Vagrants. To the Editor of The New York Times: Is it not obvious that the time has come to try to deal with the problem of vagrancy in New York City in some consistent and comprehensive manner?

First, the Commissioner of Public Charities made serious complaint at the recent city conference of charities and correction because his hospital helpers, paid from \$5 to \$10 a month and maintenance, were constantly changing, becoming intoxicated, being discharged, being replaced, etc.

Secondly, the Commissioner of Public Charities made serious complaint at the recent city conference of charities and correction because his hospital helpers, paid from \$5 to \$10 a month and maintenance, were constantly changing, becoming intoxicated, being discharged, being replaced, etc.

Third, the Commissioner of Public Charities made serious complaint at the recent city conference of charities and correction because his hospital helpers, paid from \$5 to \$10 a month and maintenance, were constantly changing, becoming intoxicated, being discharged, being replaced, etc.

en trades, with all attendant sufferings and misery, will be the result of the prohibition movement if the Prohibitionists have their way.

"The thousands of brewery workmen who have learned the trade will find themselves without an occupation, and will be thrown out upon the world on an already panic-stricken labor market."

"The consumption of the prohibition movement will paralyze the wood-working industry for years, and the wood workers will be left without jobs. Glass-blowing will be an extinct industry. Union cigarmakers will find a market of 50 per cent. of their output destroyed."

"The thousands of brickmakers and coopers who make the millions of boxes and barrels used in the trade will be left destitute, with no relief in sight, and the thousands of teamsters engaged in hauling these products will find their occupation gone, for the blight of prohibition is permanent upon the working man."

"The millions of tons of coal consumed in the industry the Prohibitionists seek to destroy gives employment to 10,000 miners, all of whom would be thrown out of work should prohibition succeed."

"Brickmakers, masons and builders, machinists, steamfitters, plumbers, gasfitters, wagon makers, bartenders, cash register makers, and thousands of other workers will find that the prohibition plan is the most permanent and far-reaching of all panics so far experienced. The unions will feel it more than any other class."

"The statesmanship of this country as well as that of every other country in the world is grappling not with any merely individual or national problem, but with a world problem."

"Society today gives to its producing class, which class constitutes over ninety per cent. of the population, wages enough to purchase and therefore consume, only a fraction of the wealth that it produces."

"How under such conditions can our consumptive capacity be made to equal our productive ability. Plainly then this problem can be solved only by the working class itself taking possession of the political powers and abolishing exploitation by making all the means of production and distribution which in their nature are social, public property, socially owned and democratically managed."

Dear Mr. C.—The following appeared in today's New York Times and confirms the Socialists' repeated statement that the lot of the worker becomes ever and ever worse until he is on the heap. The writer of it asks, "Wherein does New York City profit by this increase in the Homeless Army?"

I have heard that there is a scheme under way where the execution of the workers is to be ground down into profits and shares are selling readily. There is also another proposition where the workers will be instructed how to become their own chemists without indigestion.

First, the Commissioner of Public Charities made serious complaint at the recent city conference of charities and correction because his hospital helpers, paid from \$5 to \$10 a month and maintenance, were constantly changing, becoming intoxicated, being discharged, being replaced, etc.

Commissioner Hubbard, the same type is employed except that they are at the time of employment free agents instead of prisoners.

Secondly, at the Conference on the Reform of Criminal Law, and Procedure, held at Columbia University last week, William M. Ivins graphically described the permanent occupation of Madison Square by the vagrant army.

"The impossibility of maintaining do-cas in that park, the presence of chronic rounders and drunkards of both sexes, and he even described a vicious assault as nothing at all rare. For years Madison Square has been a reathaven for the indolent unemployed, although of course not absolutely pre-empted by that class."

"What is true of Madison Square is true of Union Square, of Bryant Park, of City Hall Park, and of many other parks. What gain is there to the city in the continuance of this condition? Other cities have solved the problem of making the vagrants move on in the fair and costliest plots of ground in the center of our city to the least productive members of the community?"

Third, in the Times of May 16th, the Joint Application Bureau, maintained by the Charity Organization Society and the Society for Improving the Condition of the Poor, is quoted as announcing that there are more vagrants in the city of New York than ever before.

"Fourth, a bill was introduced on May 10th in the Assembly providing for a farm and industrial colony for tramps and vagrants and for an inquiry in relation to vagrancy. The bill indicates that there are vacant State lands in New York State possibly suitable for a farm and industrial colony; if there are, let us know it quickly."

"Wherein does New York City profit by this increase in the homeless army? Fourth, a bill was introduced on May 10th in the Assembly providing for a farm and industrial colony for tramps and vagrants and for an inquiry in relation to vagrancy."

"Why proceed further in this strain? It is obvious even to the unthinking that our vagrancy problem is serious. A generation ago or more Germany sought to fortify itself against the increasing army of vagrants by establishing voluntary and compulsory labor colonies. Many of the German compulsory labor colonies are largely self-supporting and the colonies have reduced vagrancy."

"How long shall the vagrant army abuse our patience? In conclusion I suggest two attempts at a solution. United effort to further the present farm colony bill and the appointment of a vagrancy commission, and the calling of a conference in New York City of all the more important agencies dealing with the vagrancy problem, with the idea that they shall at least try to 'get together' on this problem, instead of dealing with it in a more or less centrifugal manner and with little relation to each other."

O. F. LEWIS. New York, May 16th, 1911.

MUST COME TOGETHER. THEY MUST BE BROUGHT TOGETHER, NO MATTER HOW. They must thoroughly understand that, no matter at what trade or profession they may toil, whether engine driver, section hand, riveter or caulker, clerk or common laborer, miner or mucker, whether skilled or unskilled, so long as they work for wages, their interests are identical. An injury to one is an injury to all.

"They must make their slogan, 'All for one, and one for all.' They must hang together,—or hang separately. Their exploitation is a common one and more differs in degree, not in kind. Scoffers may doubt the capacity of the workers to own and run the industries; but the fact remains that they do run them today, while not owning

them,—not yet. From the salaried manager at the top, to the unskilled 'hunkle' at the bottom, they are workers all, members of the vast working class. The capitalists and their financial manipulators are merely skilled in the subtle art of doing the other fellow. If they are capable of running the industries, what is there impossible about their owning them?"

"They may not have the capacity for 'high finance'; but with the establishment of Socialism and the passing of capitalism, 'high finance' will also pass away. Capitalism is paving the way for its own downfall. It is digging its own grave. The trusts are organizing the various industries and bringing them into a condition ripe for social ownership. Oil trusts, sugar trusts and steel trusts are all performing their useful functions and eliminating wasteful methods of production, though at the cost of much suffering."

The small trader, with his duplication of plants, stores and employes, in the same line of business, is being gradually absorbed or eliminated. His 'right to live' is not even considered. The vast industrial plants and departmental stores can produce and sell cheaper than he. The consumer wants the best article obtainable for the lowest price,—so the small trader goes. Bust the trusts? Not yet!

The small farmer is also getting his quechus. The capitalist farmer is renting out with his steam ploughs and modern wholesale methods, curtailing him to the wall,—and not a word about compensation.

An unemployed army of would-be workers is also developing. With the wolf of starvation panting at the door, and their loved ones in dire distress; or, as it often happens, no door for the wolf to pant at, and a dreary, loveless, wandering life their lot, their murmurings are growing ever louder and more threatening,—and will not very much longer be denied. TRUSTS and UNEMPLOYED, the twin Clans of capitalism!

Opinions differ as to the way Socialism may be brought about. Some 57 or so "varieties" of Socialism have been unearthed, but there is only one Socialism, SOCIAL OWNERSHIP, and these so-called varieties are merely a difference in method in gaining the same end. They may be united under two headings, "POLITICAL ACTION and INDUSTRIAL ACTION."

Differing as these methods do, they are but a difference in tactics,—and the fittest will survive. There should be no quarrel between the industrial, and the politicalist. They should practice a little more mutual aid, for so long as the workers are divided industrially, they are hopeless politically. The crux of the question is class-conscious education,—and organization. It is then "up to the workers to educate and organize themselves, so that they may be capable of seizing hold of the industries and run them in their own interests, which, there being no classes, will be the interest of all."

EDMONTON RESOLUTION. Copy of Resolution re the arrest of the officers of the Structural Steel & Iron Workers International Union of America and others in connection with the dynamiting of the building of the Los Angeles Times on October 1, 1910.

WHEREAS John J. McNamara, Secretary-Treasurer of the Bridge & Structural Iron Workers Union of America, Jas. McNamara and Orrie McManigal were arrested and hurried out of the State of Indiana to Los Angeles, Cal., to answer to the charge of having dynamited the Los Angeles Times Building on October 1st, 1910; causing the death of twenty men; and

WHEREAS the said John J. McNamara and others were taken out of the State of Indiana without due process of law, without even being accorded the prescribed rights of the law, the opportunity to defend themselves; and

WHEREAS if the evidence is as conclusive as the prosecution claims against J. J. McNamara and others; why then did they not let them the opportunity to defend themselves under the extradition proceedings; and

WHEREAS it appears to us that this is a repetition of the Haywood, Moyer, and Pettibone outrage, instigated by organized capital against organized labor for the sole purpose of crushing Trade Unionism and thereby placing organized labor more completely under the power of organized capital.

Therefore be it resolved that we, the officers and members of Local No. 1 of Alberta, of the Bricklayers, Masons & Plasterers International Union of America, do hereby emphatically protest against the said kidnapping outrage perpetrated against the members of the Structural Steel & Iron Workers' Association; and be it further

RESOLVED that we believe the aforesaid kidnapped victims to be absolutely innocent of the grave charge which hovers over them, we hereby call upon all organized labor throughout the North American continent, to vigorously protest against this outrage and to use their future votes to place in power as soon as possible the Co-operative Commonwealth and be it further

RESOLVED that copies of these resolutions be spread upon our minute books and also sent to "The Appeal to Reason," Girard, Kansas. "Cotton's Weekly," "The Western Clarion," "The Bricklayer, Mason and Plasterer," and "The Local Daily Papers. Signed on behalf of the above Local. F. BLAKE, JAS. BERTON, S. STEWART. Resolution Committee.

Real Estate Investments

Large fortunes have been made by judicious investments in real estate and natural resources on this Western Coast and in the vicinity of Vancouver, owing to the increasing social demand for these things, occasioned by the large influx of population. Larger fortunes will yet be made, but it requires more money than formerly to handle them. Having had considerable experience in handling these properties, I intend forming a limited liability company for the purpose, and shall be pleased to forward further particulars to any having large or small sums they are not using which may possibly be lying at the bank depreciating in value.

W. W. Lefeaux, Broker. Hollyburn, West Vancouver, B.C.