



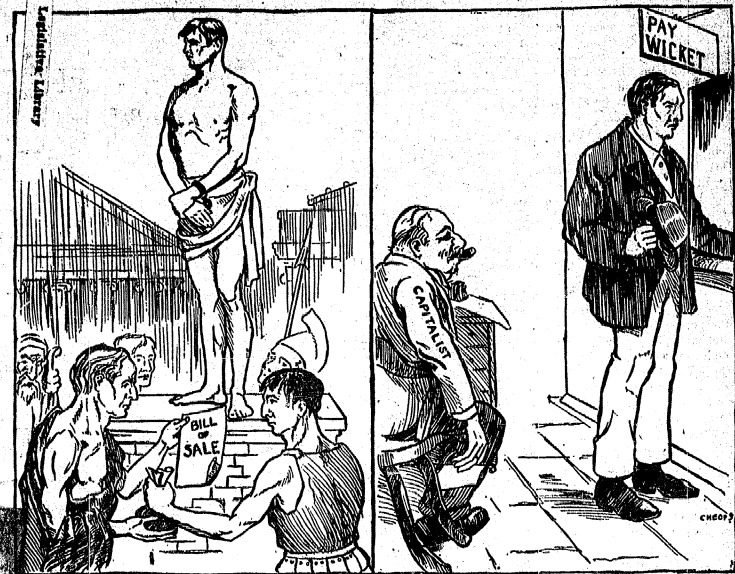
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YESTERDAY

TODAY

WINTER BRINGS CHARITY

Now that winter, to most of us an unwelcome guest, is again making its annual tour, we rarely pick up an evening paper without finding several instances of where charitably disposed persons, or societies, are doling out some pittance for the benefit of suffering members of the working class.

While budget speeches, and editorials, in party organs are clamorously asserting that we are enjoying an era of prosperity unprecedented in "our" country's history, it does seem strange that many members of that class which has created all this vaunted prosperity should have to depend for a mere existence on the love and good-will of a class who, although producing nothing, yet have complete control of all the powers of state and government, and guard with an iron hand every avenue by which wealth can be produced.

In the large industrial centres, soup-houses, those prominent earmarks of modern civilization, will be the height of fashion for the next few months. Churches, missions, and the Salvation Army vie with each other to raise the necessary funds for this purpose. Here a long line of would-be wage earners assemble daily to receive their scanty portion of beans or rice diluted in warm water; the whole conglomeration being almost as thin as the brand of religion dispensed by these altruistic societies. How earnestly and diligently the appeal for funds is carried on. A not on every other street corner, with a placard above bearing the motto, "Keep the pot a-bolling," is one of their most effective methods. In the banks, libraries and post offices poor-boxes, on which are pasted simple Bible quotations, serve the purpose.

How beautiful! vaults and safes, with doors of steel and combination locks that would scarcely open to the magic touch of the mythical heroes, to guard the wealth of the rich and powerful, and alms-boxes to support the denizens at the other end of society.

On a larger scale, and in a more pretentious manner, our old friend, the "Laird of Skibo," with a few ducaats in one hand and a bell to draw the attention of an admiring public, in the other bestows libraries on every budding metropolis that accepts his offer; where the wage earners may gather to ponder over the mysterious philosophy of Carlyle and Ruskin, and learn to become more zealous in defence of their masters' property. The other magnate of Standard Oil fame also takes a hand in this great liberality, his particular hobby being the

endowment of universities. What noble magnanimity! What a great and lasting benefit! Thus confers on the down-trodden members of the working class. Just imagine a wage slave, hiking from camp to camp with his home on back, taking the cure for defective eyesight prescribed by one of these seats of learning. The formula being to sit in a room lined with dark green cloth, one day in every month until cured. Does it not sound nice? But putting it in practice is a far different story.

Fellow workers, it is now high time for us to rise from the state of lethargy in which we have so long remained. Let us realize, even at this late hour, that nothing for our benefit can emanate from the class that separates us from four-fifths of all we produce. Sops and palliatives they may hand us in plenty, but great and enduring as these may appear, they are, after all, but an infinitesimal part of the product of our toil. Our experience in the past should be incentive enough for us to throw into the discard the sentimental oligues of alms ticket philanthropers and bourgeois reformers, and turn for our means of salvation to the power which we ourselves can wield.

J. A. McDONALD.

PARLETS.

(By Watta.)

Winnipeg slaves must not lose the opportunity to vote for that "3-cent light and power," no seat, no fare, single tax, abolition of everything except the wage system, and a dozen other reforms for the benefit of their masters.

In the Winnipeg "Voice," under the heading of "Labor Men in Contort," it states that there is no labor ticket in the municipal elections, and then goes on to state that there may be a possibility of a business man's ticket being put forward. After reading the platform of the S. D. P. and other labor fakirs who are seeking election there, we are convinced that the business man's ticket is already in the field.

Better renew your subscription at once, as it expires shortly.

Do you glory in feeding the families of rich men while your family suffers?

Do you glory in sending your children to work (instead of to school), to be sweated, to be crippled, to be ground to death to feed the children of idle parasites?

Do you glory in going home to a rented shack while your master is driven home to a palatial residence and surrounded by every luxury? Think a little, study scientific Socialism and help put an end to a system that gives to the capitalist an ever swelling stream of profits, and to the worker an ever increasing amount of misery and degradation.

MOSES FAILED TO MOSE.

The election which is now a thing of the past has been somewhat of an eye-opener in the neck of the woods. The members of the United Farmers of Alberta, after being so unjustly (?) treated last fall when they went to Ottawa and asked the honoumen of the master class to grant them certain things which they thought would benefit them, have turned against the two old parties in disgust and declared they would send men of their own kind to represent them at Ottawa.

This last summer a convention was held here and they found a Moses named Jackman whom they nominated as the farmers' candidate, and of course they looked for great things. The writer went to hear one of his speeches and of all the sloppy truck he got off his lungs about Redrepple, the chilled meat industry, and the terminal elevators, would make you uneasy. And to cap it all, a man who sometimes calls himself a Socialist, and one who writes to Cotton's, got on the platform and talked for these reforms, saying they would help the farmers. He said he had always been a liberal but was going to vote for the farmers' candidate and asked all present to do the same.

Election day came and I am thankful to state that the Moses who was to lead the farmers out of their economic bondage lost his deposit and only got about 700 votes against 10,000 cast. There is a consolation to be taken from this election and that is wherever the U. F. of A. is organized the farmers broke away from the old parties and voted nearly solid for their Moses.

Now it is up to us Socialists, who, as Millmore puts it, "understand the class struggle and realize that the State exists merely as an instrument for holding down slaves," to do some propaganda work. The farmers here are so sore over the result, that you can talk anything to them, which you could not do a year ago.

With regard to terminal elevators, etc., as I see it, the master class, as soon as they see that the master class there was run by the government and there would be a reasonable chance to do away with graft and freeze the little fellows out, would be willing to grant their requests and anything else they wanted just so long as the farmers did not insist that they (the master class) must get off their backs and go to work.

C. W. SPRINGFORD.

COMRADES OF SASKATCHEWAN.

The Comrades of Moose Jaw have decided to put up a candidate in the coming Provincial elections, the nominee being Com. H. Peters of Kinistno. In order to do this it is necessary that we appeal to you for funds to carry on the campaign. Send along whatever you can as no amount will be too small to aid in the fight. All contributions will be acknowledged in the Clarion and Cotton's Weekly.

It's up to you now to show what you can do. Contributions can be sent to D. McMillan, SOUTH HILL, P.O. MOOSE JAW, or I. H. DUBEDIN, Box 101, North Battleford.

PEER AND HIS EMPLOYEES.

Lord Ashton's Stern Announcement. "A notice has been issued by Lord Ashton to his employes, which states: We arranged some days ago that the wages in more than one department should be advanced, and an order was given to that effect. We have now to say that no advance will be made, the reasons for which you are also aware. All workmen not satisfied, and who think they can do better, or even as well, elsewhere must leave our employ at once no matter how large may be the number, as we would rather close the whole of the works for ever than give an advance of wages in any department at the present time. We have also to say that, in the event of the works being closed through railway or coal strikes, the wages will not be paid. In future, when trade is low we shall only keep men whom we regard as friendly and loyal to their employer, who for nearly half a century has upheld the cause of the working classes, and we shall not, as in the past, keep those who are bereft of all sense of what is due, not only to their employer, but to themselves. It is with sorrow—sorrow much greater than we can express—that we are compelled to give this notice; but the present state of things is so intolerable that we are determined to put an end to it, no matter at what cost. The notice has caused deep regret among the employes and townspeople, many of whom deplore the references which have been made to Lord Ashton."

These pieces of unscrupulousness are taken from a north of England paper of November 10th, 1911. The lord in question is not of very ancient lineage, as such things go, having been rewarded by the Liberal government of 1906 for his patriotic and self-sacrificing acts in donating large sums of money to the party's slush fund, which proceeding, of course, fully earns him his pedigree.

His lordship's dignity and peace of mind must have been rudely upset when he must get such jokes off his mind as the following: "All workmen not satisfied, etc., must leave our employ at once."

It would be interesting to know how many slaves are really satisfied with their master. Readers may see how self-sacrificing the noble person is when "he would rather close his works forever than advance the pay"; only think, sacrificing all the profits or unpaid labor forever, rather than allow more oats to the work horses; what admirable principles. Here is a man to admire or laugh at, whichever way it strikes your feelings.

Just think of the devotion of a man who for nearly fifty years has upheld the cause of the "working class," by conscientiously voting for the liberal party, donating to a park, library and other things of like nature to the workers who made his wealth; think of the meanness of workmen who will turn round and bite the hand that fed them with their own bread.

No wonder he feels so sorrowful, it is heart-breaking to find rebellion in one's household after so long a period of torpor on the part of the workers; and it is to be hoped that his lordship will not have another chance to reverse his wonted lethargy in this respect. Let us hope these particular slaves will keep him vigilant and ever wakeful in the future. May he never be at rest again till the workers learn to do without him.

F. S. F.

HUNGRY MEN FIGHT MADLY FOR FOUR JOBS.

Superior, Wis., Dec. 5.—Two hundred men, desperate from hunger, fought for work in front of a dockhand employment office here today.

There were four jobs open and 200 men sought them. Three of the tickets had been dealt out, when the demand for the remaining one became so clamorous that the agent in charge threw the fourth in the air above the men's heads.

As it fell the men in the crowd rushed for it, fighting desperately to obtain possession.

"Today the theological phrases have lost their power to enslave, and, most of all, among the revolutionary classes of the people. Reference to historical right has also lost its force. The revolutionary origin of present rights and present government is still so recent that their legitimacy can be challenged."—Karl Kautsky.

Inventions were made by lazy men to make work easier, and the Clarion cards were suggested by a lazy comrade to make it easier to get subs. They are a success. Try them!

THE GROWING MENACE

Daily Press Becoming Alarmed at Spread of Socialism Among English-Speaking People—What the Outcome Will Be.

A thing expected—be it policeman's club or a legacy—is not nearly the shock of something totally unexpected. The world over today, we find the word Socialism being used to an extent that is really extraordinary when we come to consider the same term and the occasional references to it say fifteen years ago.

We know that the real meaning and significance of the word is but little understood and most probably will never be grasped by the majority, still the more feet of the term having come into common use denote an advance to which deserving prominence will not be given until the history of our times is written. That the capitalist press should pay so much attention to the word and to those who use it is sufficient evidence if we had no other, that the impression made by it on capitalistic minds is of no small extent. Of praise and commendation we find very scant traces which of itself would warrant those not capitalistically situated in a slight investigation. Generosity speaking, we said criticism today is made to take the form of a warning note to those with large property interests that this gaunt spectre as it is usually termed, must be at once grappled with and fought, or dire consequences will be the result. A few years ago what little criticism there was usually appeared in the form of ridicule or as a reference to passing disease that would die out by being judiciously treated to a dose of police supervision and quarantine.

Today the passing reference of a few years ago has been changed to a cry of alarm in which change of attitude the man in the street can perceive, if he look well, meaning and sign worthy consideration. As noted before, the true meaning and significance of the word is not understood by capitalist or capitalist press or even by the majority of self-styled socialists, and the man in the street has a vague idea that it represents a theoretical mixture of brotherly love and division of property between the individuals of the community.

It is not to be expected that any large proportion of society will grasp the position from a scientific standpoint; never yet in history have large movements such as the inception of religion, the development of the church, the institution of private property, chattel slavery, feudalism, wage slavery and manufacture been comprehended by many of the actors therein. To understand any such movement on the part of society one must understand the cause or causes, to understand these one must be a natural investigator or a student; to be either of the latter one must be able to think consecutively—of which the average human mind seems to be incapable.

The ordinary man will hear a Socialist say, or will read in socialist literature, that all the phenomena of human society are controlled by the prevailing material conditions or methods of providing the necessities of life at that particular period but it conveys no meaning to him. Unconsciously, with no premeditated purpose, we find him taking what action may be forced upon him by his material environment. He will wander on the earth in search of a "buyer for his labor power or scramble into line with hundreds of others in like economic circumstances appealing for a job. He will join a labor union or friendly society because it is actually demonstrated to him through his own sense organs that therein is material benefit for him at once.

Ever throughout his existence it has been the same. We do not need to understand the development of organisms and the evolution of life to grasp this. It is not even necessary that we observe the actions and habits of the animal world around us from whence we have sprung. All we require to do is to observe the method by which society supplies itself with the necessities of life and we shall discover that all men's actions, wrongs of thought, ideas of right and wrong, codes of morals, etc., are determined thereby.

The era upon which we are embarked today is the most momentous of all to the human race for it marks the perfection of machinery in the fields of production and distribution, the

harnessing of natural forces to do the world's work. These changes are more fundamental and stupendous than any which preceded them and inevitably carry with them a revolution in humanity's ideas and perceptions of right and wrong, revolution in society's attitude to the material problem; a revolution in man's actions.

In the light of these facts we have the only scientific and intelligent basis upon which to proceed to investigate the social forces at work around us, also to base an enquiry into the future whither there are pointing way and certain signs of tremendous happenings.

We need make no wild assertions; we need make no wild guesses as to the future. History tells us that man's actions have ever been controlled by his economic environment. Science teaches us that living organisms of all grades have always been controlled by their material conditions. Ordinary superficial observation tells us that we of today are in our position merely the material result of our actions in the past. The material environment is not a thing known as life is merely the outcome of material environment, that is not necessary and is going beyond the scope of our present subject.

These scientific facts can all be established under the term Economic Determinism and equipped with knowledge of this branch of science, we can arrive at a correct understanding of what society's course will be during the inevitable elimination of competition among the owners of the machine, also the consequence of these developments. As we consider the methods by which our society of today provides the material necessities we are confronted by one outstanding, self-evident fact and that is that although manual labor in production has been superseded by machine work, which latter is a thousandfold more productive, yet the average man is not in a better position than he was before the introduction of these machines, in fact his general conditions are decidedly more insecure than ever they were before.

The cause of this state of affairs is not hard to find and the results as shown in mankind's actions are plainly apparent.

In the first place, the reason why the average man has not benefited by the labor saving appliances is simply because he does not own them. In early times before the development of manufacture each member owned his own simple tools and consequently owned whatever he produced. Retreating society further still we find a communistic form of ownership of weapons, primitive tools, land, etc., and consequently a communistic form of ownership of those things produced.

The introduction of the private property system and its development through competition and the perfection of machinery into a capitalistic system has placed the products of society's labor into the hands of these private individuals or aggregations of capital. A co-operative foe objected to all the bread and butter being in the hands of private individuals but as long as the average man could get sufficient to keep himself and family in existence without a too hard struggle, he was content and went through his monotonous life satisfied that he was filling the position the Gods intended him to fill. Today the scene is changed. Today the masses of the people can no longer supply themselves with sufficient of the necessities of life; the man in the street, acting under material compulsion is asking questions; the whole world is awakening to face the economic problem; maintained is a seething restless mass, searching for it knows not what, acting under the natural law of Economic Determinism.

We will find upon closer examination that man's questionings are not being confined to things that we know as materialistic, but are embracing all lines of thought and action. The days of unquestioning submission to old

(Continued on page four)

LOCAL VANCOUVER Propaganda MEETING

Every Sunday Evening
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SATURDAY, DECEMBER 9, 1911. CREDIT WHERE CREDIT IS NOT DUE.

An article in the Scientific American of November 18th by J. Mayne Baltimore, descriptive of a certain piece of work in Colorado, is also descriptive of the worse than slave position occupied by Labor in the ordinary mind. Let us quote a couple of paragraphs:

"Canyon City, in Colorado, has one of the most remarkable driveways in the world. For certain features there is none other which can be compared with this magnificent drive, so unique is the whole affair."

"The drive was constructed by convict labor; that made it possible to carry out such an extensive improvement. All the credit for the construction of the road properly belongs to John Cloghnan, warden of the Colorado State Prison."

"All of the credit, indeed! None whatever to the men whose labor had been placed at the service of the State by their sin. Had these men not committed crimes against society, their labor would not have been available to carry out this great undertaking. Without their labor, the idea would have shriveled and died within the brain that conceived it."

"But Mr. Cloghnan must get 'all' the credit. It is probable that a thousand other men had thought of such a scheme; but because the measured wash of the human sea had thrown John Cloghnan into a position where labor was at his disposal, then he must be accorded all the credit for what labor performed. Not only did convict labor execute the task, but it was responsible for half the idea. There remains but a mite of credit for Cloghnan—were this other than a slave system."

"A million ideas a day burst into bloom in a million imaginations. Soon they wither and die, for lack of labor to give them material and useful form. This is because the working portion of society labors only for profit. When no profit can be made, no labor is performed." Likewise only those ideas are utilized which promise profits. Profits are not seized by those who make them. Those who take the profits have command over the labor of those who produce them. Consequently the members of society who do useful labor and generate useful ideas, the workers, having no control over their own labor, cannot execute their ideas which are thus lost to society.

"Free" labor receives no greater consideration than convict labor. It is the giant shoulder of Labor alone that has pushed its invincible way into the innermost recesses of Nature's treasure chamber. Yet we call upon it to apologize for its presence on the earth by the "better class" who provide society with its political ideas. The credit for anything that has been done by the members of this class bestowed upon each other. Labor gets treated as a slave class which has been graciously permitted to work and to exist by reason of the hountful mercy of its masters."

METHODISM AND SOCIOLOGY.

Undoubtedly the church is coming our way. The 1910 Methodist Conference has even gone the length of adopting unanimously a report of its committee on sociological questions. Unanimously, mind you. We here with applaud their "Universal Principles." It's great. "We believe the Master intended that in industrial, commercial and political affairs, in laws and social regulations, and in the spirit of all our dealings with each other, the principles of the Golden Rule and the Sermon on the Mount should govern; only through these can we be led out of our semi-barbaric commercialism, and only by means of these can we lay firm and strong the foundations of the Kingdom of God upon earth."

We merely wonder why, if "the Master" had any such intention, he did not carry them out, instead of putting us to the trouble of running

this paper even, not to mention all the bloodshed and agony that has cursed his footstep ever since he preached that sermon. Till we begin to think there is some foundation for the opinion of the many who, as the committee puts it, "regard these high and lofty principles as impossible of application." But the committee reassures us that they are "founded upon the necessary and fundamental relations of men." According to them, "Lie not to one another, for ye are members of one another," all will admit to be a sound principle. We admit it sounds all right, though we do not quite understand the latter half of it. But we do not quite see how "commercial and political affairs" are to be conducted with it. How could we sell one another real estate, for instance, without lying a little, or, at any rate, writing an advertisement about it? How could two lawyers conduct the two opposing ends of a case? How could immigrants be induced to come to this magnificent country? How could audiences be induced to go to a theatre? Even how could we keep peace in the family? We don't believe it can be done.

However, reading further, we are delighted to learn that "when the living wage is not made the first factor in determining the price of manufactured articles, and in the sweat shop the scale of wages is so low that our maidens have set before them the awful choice between hunger and dishonor, and in the factory young children are stunted in mind and body by excessive labor, it is time for the Church to aid in driving these things from the holy places of our civilization, and to urge its members, who in corporate bodies and otherwise are served by labor, to keep themselves clear of guilt in these economic relations." After that, which the trades unionists dare to repeat that libel about the Methodist Book Publishing concern running a scab shop?

"But anyway, 'the Church Proclaims for Human Brotherhood.' True, further on, 'we deprecate the opening of the gates of our country' to the 'unworthy immigrant,' but who would want to be brother to the unworthy? We have heard of but one man who did and they crucified him, we are told. By the way, when we get the Sermon on the Mount embodied in the law books of all the countries, we wonder where the 'unworthy immigrant' will migrate."

Yes, verily, "the Church is coming our way." If it comes any closer we will climb a tree.

HOW THE MIGHTY MAY FALL.

"The Citizen," a weekly paper, published within smelling distance of False Creek, has lofty and penetrating ideas on affairs of state. It offers as one vital reason why we are well rid of the Laurier administration the fact that some lobbyists were sent overboard around here somewhere with their claws wired. The lobbyists were to be "planted" but the slave immediately on the job forgot to take the wires off the claws. This was while Laurier was in power, and therefore, according to the two-bit ideas of corner-grocery journalism, he is responsible. We have two reasons for noticing so small a chink in the public eye as the "Citizen," and we state them as a sort of apology to our readers. One is that we need a little relaxation and are tired of studying the habits of cockroaches in restaurants. The other is the powerful suspicion it arouses as to the real causes for great happenings and the movements of prominent men.

For instance, who knows but that the real reason for Balfour's resignation is a long series of neglectful oversights in the feeding of a pet canary? Or that Charles the First was beheaded because a page of his mislaid a housemaid's broom? England may have lost her American Colonies because George III didn't tip a groom in Scotland! How do we know that the war of 1812 was not the work of a careless manicurist? Thus there are possibilities in the products of even the minutest intellect.

THE McNAMARAS.

The outcome of the near-trial at Los Angeles seems to have flattered devotees in quite numerous quarters, and the explanations offered are as many varied. To some it appears a put-up job of thugery from start to finish, with the McNAMARAS in cahoots with Burns to collect the rewards and discredit unionism. To others that the McNAMARAS have been bought to confess. And so forth. Not being in possession of the necessary data ourselves, we are willing to admit we don't know a thing about it. But one thing we do know now, and that is that our hitherto unflattering opinion of "labor leaders" generally has not been changed much for the better. Not by reason of the acts of the McNAMARAS, but by reason of the expressed opinions of the rick of "labor leaders." From end to end of the continent there comes up an insistent chorus of repudiation of the

METHODISM AND SOCIOLOGY.

undoubtedly the church is coming our way. The 1910 Methodist Conference has even gone the length of adopting unanimously a report of its committee on sociological questions. Unanimously, mind you. We here with applaud their "Universal Principles." It's great. "We believe the Master intended that in industrial, commercial and political affairs, in laws and social regulations, and in the spirit of all our dealings with each other, the principles of the Golden Rule and the Sermon on the Mount should govern; only through these can we be led out of our semi-barbaric commercialism, and only by means of these can we lay firm and strong the foundations of the Kingdom of God upon earth."

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dynamiters and of deeds of violence and lawlessness. We are not joining that unctuous choir. It is a chorus of hypocrisy. We know, and they know, that violence of one sort or another, if not a principle, is an almost invariable practice of the union militant. We can recollect that in our own trades unionist days the laying out of a "scab" with a handy link-pin was not unpleasing news to us, or to ninety per cent. of the other slaves of any hell-hole we ever frequented; no matter if some of them were inclined to express a repudiation of violence and lawlessness. And the difference between slugging one scab with an arithmetic dial is more or less the same.

The fact of the matter is that corporations of labor, as corporations of capital, will, and must, stop at nothing to gain their ends if they are to gain them. Only, the Law will damn the former and defend the latter, for it is their Law. And the former must and the latter generally succeed. A slight knowledge of economics would show up the fallacy of expecting to gain anything from killing scabs or destroying property. All that might be gained would be a slight and temporary alleviation of the conditions of servitude. And even that has been gained so seldom that we can't see where the game is worth the candle. It is certainly not worth taking chances of the gallows for. But, for all that, those who take that chance may be ignorant, but need not necessarily be traitorous. Here is what J. B. McNamara is reputed to have said on the question:

"Let them call me yellow. Let them say I was an impostor. I fought in a cause that Gompers and every man who contributed a cent to my defense was interested. I made my fight for life and when I saw I had a chance to save my life, I took it. I suppose I would not have been yellow if I had gone to the gallows. I did nothing unfair to Gompers. I suppose he wanted me to tell him that I was guilty, when I thought I had a chance to get away with my life and my liberty. I was not telling my secrets to anybody. I was glad to get their money for my defense. I had a right to get it. For I staked my life in a fight that was the fight of everyone of them. I helped the cause in my own way. Let them repudiate me! Let them denounce me! I know that I did as much as anyone in the fight for union labor. But the end came. I took the long chance in the open, but when it comes to putting a rope around a man's neck, I felt that I had a right to look out for myself; no matter what six I left them all in. I know they are sore, but I did my best and I made my fight. That's all I've got to say."

Yellow? He does not look very yellow to us. Pools these brothers may have been. But the world would be very much poorer without some of its fools. If their tale is true that they did what they did in good faith, it shows a devotion to what to them evidently represented the cause of Labor which will compare not too unfavorably with any manifested by those who are now falling over one another to repudiate them. Even dynamiting and conspiring to destroy property is rather finer than packing conventions and scheming for re-election to office and salary. And at least quite as much in the interest of Labor.

"That their example is not worthy of imitation is due, not to their deeds, but to the fact that they were done in a vain and unworthy cause. In the inglorious attempt to enhance the price of a wage in the face of economic laws, and for an advantage in an inhuman trade in human chattels, they repudiate their methods? Not we. Here we have a franchise as a possible means of expressing our wills, and do not need to employ those methods. Where our comrades have not the franchise they employ just those methods and we heartily approve them. When the time comes with us when a proletarian majority of ballots shall declare our will to take from our masters their mastery, that declaration will be heeded because, and only because, behind it will stand proletarians prepared to go to any lengths to carry that declaration into effect against the opposition of a minority. Otherwise what?"

TO NEW READERS.

When the Western Clarion gets into the hands of a new reader, he finds that the reading matter is entirely different to what he has been used to in the capitalist press; and therefore, it is my intention to try and give them the reason why they should not expect to find the continuance of capitalist ideas in our paper.

In the first place the present capitalist system was not brought about by the capitalists, but by economic necessity, and all the institutions and wants of today are brought into being by economic necessity.

Now the Western Clarion being owned and controlled by members of the working class is published only for the education of the working class and its own material interests. It is no

CONCERN OF OURS HOW MUCH MR. SO AND SO GRANTS, BECAUSE THE SYSTEM IS FOUND ON GRANT, AND IF THIS MAN DON'T GRANT ANOTHER WILL, AS LONG AS THIS SYSTEM REMAINS; THEREFORE, IT IS USELESS FOR US TO WASTE VALUABLE SPACE IN THIS PAPER TO SHOW UP THE GRANT OF MR. SO AND SO. WE'VE GOT TO AFTER THE SYSTEM THAT ALLOWS IT.

Again we find the capitalist and reform press raving about justice the way it is dealt out by judges and politicians. Whole pages of it. And what is their remedy? Simply another judge or politician. Now we can't expect to get justice, in fact we don't know what it is. As long as there are two classes in society whose interests are diametrically opposed they cannot both be satisfied. Therefore we would be illogical to talk of getting justice, and we don't want to waste any space in our paper about not getting justice.

Then, again, nearly all so-called Socialist papers and capitalist sheets are following for reforms. Here, again we find that reforms can only be made at the expense of one or the other of the two classes, and in the power of granting reforms lies in the hands of the capitalist class how can we expect those reforms, if granted, to benefit the working class. Yet we find the platforms of these "Socialist" parties full of reforms and the papers full of the grant of officials and mounted men, full of that mythical justice and claiming to be working in the interests of the working class. So we want you to reason this thing out before you jump into the ranks of reform parties and help support their papers.

The old political parties are waking up to the advancing socialist tide. They realize that their old tactics won't work so they are adopting the planks of these reform parties and with the support of the reform parties in several cases, once more get into office. What happens to the so-called Socialist party? Why they have to make a new start. You will notice these things taking place in England, and the States, and in Australia, where the labor party are in power. You find absolutely no change in the methods of the old parties. In every instance where these reformers have been elected they bring forward measures that help to keep the workers longer in subjection simply because their education in economics has not been sound.

Therefore the stand that the Western Clarion takes is the only right one, and that is to educate the working class to their own material interest. Not how much Mr. So and So grants, but why grant exists. Not to advocate reforms, but to abolish the entire system. Not to justify, but for the full product of our toil.

The present platform of the S. P. of C. was adopted at the time of the formation of the Party in October, 1902, and no part of it has ever been adopted by the old political parties. They are welcome to it all the same, but it is more than they can handle although there is only three planks. So if you want to know more of why the S. P. of C. takes this stand, send ten cents to the nearest Local or the Clarion office and ask for the Manifesto of the Socialist Party of Canada.

WM. WATTS.

"Hard times" has captured Vancouver. Thousands of men are searching for employment. Few "want ads." and a free labor bureau cannot supply jobs. Next week we will treat this subject at length, for the information of any workers who can see fortunes in this direction.

Socialist papers who in future are disposed to rush madly to the defense of martyred trades unionists, would do well to examine the situation and ascertain how much they don't know about it. Some of them have lately discovered themselves getting off the car backwards.

The next time we are treated to a Made-in-Canada Fair, it is to be hoped that some of the miserable poverty now prevailing from coast to coast will find a prominent place. It is about the only strictly domestic product we can boast about.

CLARION NOVEMBER STATEMENT.

Table with columns: Receipts, Expenditure, and Balance. Includes items like Subs and Cards, Advs., Maintenance Fund, Printing three issues, Mailings, Advtg., Sub. Cards, Cuts, Bundles, and Surplus.

Socialist Party Directory

- DOMINION EXECUTIVE COMMITTEE: Socialist Party of Canada, 579 Homer, Richards Lane, Vancouver, B.C.
ALBERTA PROVINCIAL EXECUTIVE COMMITTEE: Socialist Party of Canada, 100 St. James Street, Edmonton, Alberta.
SASKATCHEWAN PROVINCIAL EXECUTIVE COMMITTEE: Socialist Party of Canada, 100 St. James Street, Regina, Saskatchewan.
MANITOBA PROVINCIAL EXECUTIVE COMMITTEE: Socialist Party of Canada, 100 St. James Street, Winnipeg, Manitoba.
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PLATFORM Socialist Party of Canada

We, the Socialist Party of Canada, in convention assembled, affirm our allegiance to and support of the principles and program 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 defend their property rights and to keep 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, and when this is done 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 program 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 against it.

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

SUBSCRIPTION CARDS. 5 Yearly - \$3.75, 10 1-2 Yearly - 4.00, 20 Quarterly - 4.00

CORRESPONDENCE

SASKATCHEWAN EXECUTIVE

Meeting held at Com. Moon's Saturday, Nov. 25th. Minutes of previous meeting adopted. Correspondence from Locals Moose Jaw, Maple Coulee, Prince Albert, and Fennell Hall. Dom. Executive, C. M. O'Brien, P. Marshall, Lloydminster, Com. Hennam, Rosthern, Claude Swan, Shellbrook.

Resolved that the election of the Provincial Executive Committee for 1912 be held at Fennell Hall on Sunday, December 17th, by a joint meeting of Locals North Battleford and Fennell Hall. Fennell Hall pleased take notice. Financial Report adopted.

Warrant drawn for postage, \$1.00; rent of hall, \$12.00.

Receipts table with columns for item and amount. Items include Local N. Battleford, W. J. Sleep, Local Moose Jaw, Local Maple Coulee, W. H. Herrmann, Budden Bros., Local Moose Jaw, Com. Griffiths (chairs).

LEONARD BUDDEN.

A PROSPEROUS YEAR.

The summer of 1911 has been a prosperous one for our farmers. Once again the optimism of our Western boosters has been justified and their glowing stories of a land "flowing with milk and honey" found proof in actual fact. The spring began well and the slaves rejoiced, the seeders clanked over the stubble and summer fallowed fields; they cried "work, and all will be well." Mental mathematics were indulged in.

The lessons of previous seasons have long ago been forgotten, for our farmer himself is in the real estate game in a small way and must not admit even to himself the absolute truth of the capitalist press in the matter of conditions in the West. "Boast, don't knock," starve rather than speak of the evilness and uncertainty of it all; sh-h-h! don't say it froze upon the 18th of July, you might injure someone's interests. The real estate of which the writer is proud to be the owner, being now established upon a sound basis and in a fair way to make a millionaire of him some blessed day, he feels he may write what is, in reality, the bitter truth about this all surprising summer of 1911.

The spring (as before stated), opened well, but about the end of May rain began to fall and continued to fall with a determination and energy quite equal to all that had been said in immigration pamphlets. Somehow it could not be persuaded to stop. The windows of heaven were opened and behold it RAINED. And then some. Some say they prayed in the various superstition vending pews for a dry spell. The writer does not know for certain, having dropped the bad habit of attending the "love schools," as our churches are locally known, but would of the time, had he known, suggested a convulsive supplication to the master of the "dry regions." Ah! prohibition, where wert thou?

The rain continued to fall until well in August when it let up, to take a

WANTED-At the Ymir General Hospital, a nurse, must be a graduate of some well established hospital. For particulars write W. B. McISAAC, Secretary.

fresh hold. After that time we had "some slight local showers," to quote the local papers, although they seemed to the pessimistic eyes of a "grower" to partake of the style of a tropical tornado. In consequence the grain grew and continued to grow and remained a beautiful green, well into September. Of course it froze and froze hard. What the day before had been plump kernels of wheat as big as green peas, was the next morning shrivelled husks. Crystallized labor power? Something had dissolved that crystal out of sight.

"The happy consummation of this delightful season is before and all around us, the shocked fields still unthreshed and covered with snow and ice. No. 1 Hard? Yes all that; frozen hard.

Now behold the many advantages of this beautiful system of production which the farmers in common with the other slaves hold up with both hands. Thrashing continues under great difficulties. Many of the rigs have pulled in, not being able to make expenses. That grain which is being threshed is of course, full of ice and snow, and local millers and elevators have no means of dealing with this kind of thing and refuse to buy. The terminal elevators are full to the roof trees and their drying kilns working over time. Miles and miles of grain cars are blocking the lines all over the country. Many farmers who shipped grain some weeks ago have not at this writing heard of them. Things are all gone to the devil. The markets are chock-a-block, prices continue to fall and all in the garden looks lovely.

In consequence of the slaves having failed to handle the grain, our friend the machine manufacturer cannot collect, the banks also dare not put the screw on, stores must continue to deal in credit and faint for a sight of ready cash. Yes, things are pretty strained, thank you, and the revolutionist hopes to see them snap in the near future, although just how much these wooden-headed bipeds will stand is a hard question.

Here let us offer a suggestion to our farm slave unions. Get together and pass a strong resolution about it, condemn somebody or something, make the paper smoke, don't blame yourselves, for by so doing you might chance to hit the bull's eye. Ah! resolve to the government, you say? Yes, do, are they not now, while many are faced with misery and starvation doing some strong resolving themselves? Are they not asking Manitoba and Alberta to send threshing rigs along with all dispatch, of course upon the same business basis. No such thing as subsidizing them and running the grain through at any cost, someone would call this a Socialistic measure and that would finish it. Although no Socialist would dream of doing such a thing, Government help? Hah, yourselves, ye slavish minded ones. Of course the writer has some right to grouse about things because he is in revolt against them, but you, fond dreamers of the "make good" creed, have nothing to say upon the matter in that line. Rather should you sing songs of praise. Drink deep of the unholy bungle production for profit is making of this old world. Take a good helping, there's lots of it and you know you voted for it.

The government estimates the grain not yet threshed at 28 per cent, but as we used to sing with childlike fervor at Sunday School: "God knows how deep they lie." And in the opin-

ion of the writer, 40 per cent. would be nearer the mark. If this grain is in reality the property of the master class, they are sadly neglectful of it, and are letting it rot in the fields. We should be glad if they would manifest a little more interest in their goods and get them safely under cover. This is a commodity world and commodities circulate by exchange, the exchange process being the very hub and pivot of this system. The ownership of any commodity presupposes the power to exchange, deny this, and the products are commodities no longer, for a commodity is a thing socially produced for exchange.

Were it possible to create all by oneself a something for exchange it would be no commodity; on the other hand, socially produced values for use and they would cease to be commodities. The commodity nature of values is a characteristic imposed upon human products by the capitalist system. Grain is a commodity. Labor power is a commodity. Do the capitalists purchase our crystallized labor power or do they purchase our grain? A commodity is human labor worked up in raw materials, crystallized human energy, and a slight investigation will prove that labor power is not in itself a thing but is a relation. A characteristic imposed upon physical energy by capital. The chattel slave worked up his physical energy into values but not his labor power.

It is not labor power that this manifests itself as a commodity, social labor (not labor power) incorporated into the natural resources of the earth. The physical energy of the worker coming under the commodity law becomes labor power, but at the precise moment of its incorporation into value it ceases to be labor power and becomes labor. It loses its peculiar characteristic of labor power and is once more pure physical energy. It being a manifest impossibility to crystallize a characteristic, the item crystallized labor power falls to the ground and should find no place in the speeches of organizers to the farmers.

It is now, therefore, evident that the "crystallized labor power" teaching should be consigned to the limbo of forgotten things and an effort made to place before the farmers a true explanation of their economic position. The writer is inclined to the idea that since the soil slave works up human energy into value with the aid of society as a whole, the thing he hauls to market is a genuine bona-fide commodity and would bleed in order that our propaganda go forward amongst the farmers as it ought that propagandists treat the subject in that light. The fearful competition amongst us, all the giant amount of machinery we must purchase, the effects of climatic damages, the want of backing, the dominant power of the Capitalist class through their ownership of the means of transportation, the investment of capital into land, the rise of the new race of farmers, who are capitalists from England and the States. The fearful power of the banks and mortgage companies. The unpaid labor in the grain as it is marketed and many other obverse conditions form splendid material toward a correct understanding of the farmers' position. The farm slaves pant like Atlas under a fearful load which only education will enable them to throw down.

It is the purpose of the Socialist party to see they obtain that education and in order to do so we must talk to them as workers upon the land and not in the factory. The dialectic will enable us to reach the truth. Let us do so as speedily as we may.

ALF BUDDEN.

THE PROLETARIAT (By Karl Kautsky)

(Continued from last issue)

3. THE DISSOLUTION OF THE PROLETARIAN FAMILY.

The industrial labor of woman in capitalist society means the entire destruction of the worker's family life without substituting a higher form of family. The capitalist mode of production, in most cases, does not dissolve the working-class household, but it deprives it of all its brightness, leaving only its dark side with the waste of woman's energy and her exclusion from public life. The industrial labor of woman today does not mean her relief from household duties. It means adding a fresh burden to those she already bears. But one cannot serve two masters. The household of the worker goes to wreck and ruin if his wife has to assist in earning subsistence for the family; but what present society puts in place of the individual household and the individual family is miserable refuse: the soup-kitchen and the day-nursery in which the leavings of the physical and mental nourishment of the rich are thrown to the lower classes. Socialism is accused of aiming at the destruction of the family. Well, we know that each particular mode of production has its particular form of

household to which corresponds a particular form of family. We do not consider the present form of family to be the last, and expect that a new form of Society will also develop a new form of family. But such expectation is something altogether different to an endeavor to dissolve all family ties. Those who destroy the family—who not merely want to do, but actually DO destroy it before our eyes—are not the Socialists but the capitalists. Many a slave-owner in the past has torn husband from wife, parent from child, brother from sister, and capitalist mother from the abominations of slavery; they tear the suckling from the mother, forcing her to entrust her infant to the care of strangers. And a society in which that occurs daily in hundreds, and thousands of cases, a society that has specially founded "charitable institutions patronized by the nobility" for the purpose of making it easier for the mother to part from her child—such a society has the audacity to reproach us with intending to dissolve the family, because we are convinced that household work will develop into a special branch of industry, thereby transforming the character of the household and of family life.

4. PROSTITUTION.

Besides being approached with the intention of dissolving the family we are accused of aiming at community of women. This reproach is as void of foundation as the other. We assert on the contrary that the very opposite of community of women, of sexual compulsion and immorality, namely, ideal love, will form the basis of all marital relations in the Socialist Commonwealth and such love can generally prevail only in such a state of Society. But what do we see today? The want of resistance on the part of women who have hitherto been confined to their households and have mostly but a faint conception of public life and the power of organization—is so great, that the capitalist employer dare pay them wages which do not suffice for their sustenance, and incite them to prostitution as a means of augmenting their wages. An increase in the industrial employment of women has everywhere the tendency of causing an increase in prostitution. In the modern state of the fear of God and pious morals there exist entire "flourishing" branches of industry in which the women workers are so badly paid that they would have to starve to death were they not to stoop to prostitution. And the employers declare that just upon these few wages depends the possibility of their successful competition, and that higher wages would ruin them. Prostitution is as old as the contradiction between poverty and riches. But in ages gone by a positive falling between those of beggars and scamps, constituting a luxury in which Society could afford to indulge, and the loss of which would by no means have endangered the very existence of that society. To-day it is not only the women of the leading proletariat but working women, who are compelled to sell their bodies for money. This selling of their bodies is no longer only a matter of luxury, no, it has become the basis of industrial development. In the capitalist system of production prostitution becomes one of the pillars of Society. The defenders of this society themselves practise community of women, the vice of which they accuse us; of course, community with women of the Proletariat. And this method of community of women has taken root so deeply in present society that its representatives declare prostitution to be a necessity. They cannot conceive that the abolition of the Proletariat must mean the abolition of prostitution, because they cannot possibly conceive of a society without community of women.

The community of women of today is an invention of the "higher" grades of Society, not of the Proletariat. This community of women is one of the ways of exploiting the Proletariat. It is not Socialism, but its very opposite.

5. THE INDUSTRIAL RESERVE ARMY.

The introduction of the labor of women and children into industry is, as we have seen, one of the most powerful means for forcing down wages. But at times other means have an equally powerful effect: the importation of workers from localities backward in economic development, where the population have but few wants, but possess labor-power that has not yet fallen under the ban of industrial enterprise. The development of large industrial enterprise, especially of machinery, not only makes it possible to use unskilled in place of skilled workers, but also affords the opportunity of obtaining them cheaply and quickly. Development of the methods of transit proceeds hand in hand with the development of production; transit on a large scale develops side by side with production on a large scale, transit not only of commodities but of persons. Steamships and railways, these highly trained bearers of culture, not only carry rifles, whiskey, and apples to the Barbarians, but they

also bring the Barbarians to us and with them their barbarism. The importation of agricultural laborers into all the towns is assisted by this development; and from ever greater distances swarm the persevering masses, who have but few needs and little power of resistance. Slavs, Swedes, and Italians go to Germany and drag down wages; Germans, Belgians and Italians go to France; Slavs, Germans, Italians, Irishmen and Swedes to England and the United States; Chinese to America; and Australia, and perhaps in the not too distant future they will go to Europe. On German ships Chinamen and Negroes are already taking the places of white workers.

These foreign workers are, partly, expropriated small peasants and petty bourgeois, who have been ruined and driven from hearth and home by the capitalist mode of production. Gaining at the numberless crowds of immigrants we may well ask the question whether it is Socialism that thus makes them homeless and is responsible for men and women leaving their native land.

By expropriating small peasants and petty bourgeois, by importing crowds of workers from distant countries, by the development of woman and child labor, by substituting the term of apprenticeship (which becomes merely a period of initiation) the capitalist mode of production effects an enormous increase in the number of workers at its disposal. Hand in hand with this increase proceeds the ever growing productivity of human labor in consequence of the uninterrupted progress in technical improvements and inventions. And not alone this, but capitalist exploitation increases also the power of utilizing the labor-power of the individual to the utmost degree partly through extending the hours of labor, but also by speeding up the workers, especially in those cases where the organization of the workers or legislation prevents the former course being pursued. And at the same time machinery has the effect of reducing the amount of manual labor required. Every machine displaces labor; if that were not so there would be nothing gained in having the machines. In every industry the change from manual labor to production by machinery causes the greatest suffering among the manual laborers affected, who, whether they be handicraftsmen or factory workers become redundant, and are turned into the street. It was this effect of the machine which the workers felt first of all. The numerous instances of revolt in the first decades of the nineteenth century showed the great suffering and despair which were caused by the introduction of machinery. The introduction of machinery, and every subsequent improvement thereof, is always detrimental to the interests of certain sections of the workers: sometimes, of course, other sections may benefit—as for instance, those employed in the engineering trade. But this knowledge will hardly be a consolation to the displaced workers faced with starvation.

The effect of the introduction of every new machine is that as much as before is produced with fewer workers, or more than before with the same number of workers. If, therefore, the number of workers employed in one country is not to diminish in consequence of the growing development of machinery, then the market must be extended in the same proportion in which the productivity of labor increases. As, however, economic development causes at the same time the quantity of labor performed by the worker to grow and the available labor-power to increase rapidly—and much more rapidly than the population—it is necessary, if unemployment is to be avoided, that the market be extended much more rapidly than in a ratio that would merely keep pace with the growing productivity of the workers owing to the introduction of machinery.

Such a rapid expansion of the market has scarcely ever taken place under the domination of capitalist industry on a large scale, certainly never for any considerable period in a large field of capitalist industry. Hence, unemployment is a permanent feature of capitalist industry on a large scale, the one being inseparable from the other. Even at brisk periods

when the market for these important articles has made its demand, industry has not room for all the unemployed. In periods of slackness, when trade is dull, their number grows immensely. They, together with the workers of the superannated petty industrial firms, form a whole army—the Industrial Reserve Army, as Marx called it—an army of laborers always at the disposal of capital, from which the latter is always able to draw its reserves as soon as the industrial struggle shows signs of becoming acutated.

The reserve army is invaluable to the capitalist: it serves him as an important weapon to keep in check the army of the employed and to make them more subservient. Since the overwork of some causes the unemployment of others, the unemployment of these latter becomes the means of sustaining and intensifying the overwork of the former. And yet in face of this fact it is asserted that we are living in the best of all possible worlds!

While the expansion of the industrial Reserve army fluctuates with the fluctuation of commercial life, its general tendency is to move in an upward direction; for the technical revolution proceeds ever more rapidly, extending continually to wider spheres, but the expansion of the market, on the contrary, becomes ever more limited. We shall have occasion to refer to this point again in another connection. It suffices here to have drawn attention to it.

But what does unemployment mean? It not only means want and misery for the victims, not only intensified slavery and exploitation for those in employment, but it means also insecurity of existence for the entire working class.

Whatever the fate of those exploited under former systems of exploitation may have been, they were certain of one thing—security of livelihood. The sustenance of the slave or the serf was assured at least so long as the existence of his master was secured. Only the ruin of his master could deprive him of his security of livelihood.

The misery or want that under a former mode of production was, at times experienced by the population was not the consequence of production, but a disturbance of production through bad harvests, cattle plagues, floods, invasion by hostile armies, etc.

(Continued Next Week)

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MARTYRDOM

"The noble army of martyrs." What a round mouth-filling phrase! We have the glorious company of the prophets and the goodly fellowship of the apostles, but how tame do they sound beside the thunder roll of "the noble army of martyrs."

The prophets were glorious; the apostles' fellowship, goodly; but the martyrs were an army, and noble. The phrase accords well with the general feeling towards a martyr. Those who suffer martyrdom are truly first in the hearts of their fellows. Noble are they acclaimed, revered is their memory, and the manner of their martyrdom, and the manner of their charity, over their lives if like Macbeth, nothing in life became them like their leaving it.

I have every sympathy with this attitude of mind. I feel that it might be extended further afield, with service to humanity; I am convinced that the most miserable man who ever survived his way to dusty death, had we other than our wholly inadequate foot of twine, from the measurements of which we base our calculations of things done and undone, would at the last appear as large potatoes, and quite as many "in the hill" as any noble martyr of their all.

It is with other intention than of vulgarly peering at the life of any man that this article is written. From Socrates to Ferrer the human family has received benefits and with all manner of means dispatched its benefactors as speedily as occasion afforded the opportunity. Not always, however, have those who have worn the martyr's crown, conferred any lasting benefit upon the race. On the contrary it has frequently happened that the cause for which they suffered was of paltry consideration and themselves slight inconsequential men. But whatever the immediate or ultimate utility of their sacrifice and whatever the final result, they have died in the interest of some individuals who were powerful enough to effect that purpose.

In this they in no wise differ from the countless forms of life which in an endeavor to promote their own welfare are hastened to more or less violence into that undiscovered country into which all sentient life forms journey and from which none has yet returned.

When Socrates, feeling the deadly hemlock-working its paralyzing way nearer his vitals, started up exclaiming, "By Zeus, Cato, we owe a cock to Asclepius, see you discharge the debt" (a cock was sacrificed upon the recovery from a serious illness), he typified the martyr's mind, one of exaltation. So, too, the Sacra Simplicius of John Hess or Bruno's "I am less afraid to receive my sentence than you to pronounce it." And if occasionally one weakens, as did Christ, it does not invalidate my contention that more happiness and contentment was his mood in dying for his principles than in extinguishing them for an honored, easy life from the hands of those he hated and despised.

The difference between a Christ crucified or a Bruno burned, and a lobster boiled alive is that the former could have avoided the pain and death by an altered course, while the latter has no option. The question of choice therefore is the line of differentiation. A martyr, of course, must meet, in order to be fully within the precise meaning of the term, his death while struggling to inculcate some principle at variance with established order, and must furthermore come to a sudden, violent and imposed end.

I do not wish to extend the meaning of the word; do not desire to include within its scope other deaths equally meritorious though less spectacular, but I do consider that the universal worship of martyrs but emphasizes the overwhelming conceit with which mankind regards itself.

A martyr, finding certain conditions of life incompatible with his comfort and detrimental to his happiness, perhaps even threatening to his life, becomes actively engaged in an endeavor to right the disjoined thimble. His activity rouses the resentment of other members of society being opposed to their material welfare. A struggle ensues in which the more powerful conquer. The vanquished receives, according to the temper of the victor, what does the victor please. This is the law of strife. If the victor can afford to indulge in the luxury of magnanimity so much the better for both parties; if not, so much the worse for the victim. But the activity has a personal interest for each party to the struggle, and each party views in a different light the entire affair. The shrieks of a shell-scraped Hyppatia was music to the ears of the Patriarch Cyril and his Christian fellows, while a few generations previous to that gruesome tragedy the founder of the Christiana faith had tickled with no less intensity the ears of the Jehovahites by his walls from the cross. Both victims

seriously threatened the economic welfare of the powerful and suffered accordingly; both had followers who regretted but glorified their ends, and both had enemies who saw in that end a just judgment pronounced by an outraged populace.

The real trouble with the martyr idea, however, and this is where I quarrel with it, is this: That many individuals endeavoring by various means to more firmly establish their security for life and comfort, finding a more vigorous opposition than they anticipated and falling foul of unforeseen obstacles, fall in their endeavor, and suffer accordingly. Then a white ascends to heaven that those in whose interests they slaved so long did not appreciate sufficiently the good services rendered them.

And again mankind as a whole, whose cruelly and greed knows no bounds, who sweats oppressed, tortures and slays every animal whose groans, blood or energy can afford this pleasure, leisure of food whimper most pitifully when a combination of his own species imposes upon him some of the exorbitants demanded by him of others.

Let him look to the bond of Nature signed and sealed by the centuries of strife. There it is written: "Woe to the vanquished." We, the workers of the world, stand in that predicament, the breath we waste in sobs could be better utilized in struggle. A crucified Christ is of no more consequence than a fried herrling. A vanquished and enslaved class of precisely the same value and possessing exactly the same rights as a handy oyster bed.

J. H.

THE LIES OF LLOYD GEORGE.

Lawyers are invariably liars, but for downright deception and callous mockery this Welsh lawyer-member of the Government exceeds any.

Here he is at Whitefield Tabernacle telling the tollers that the "three principle causes of poverty and destitution in the homes of the industrial population of the country are ill-health, unemployment, drink."

Everybody, including the members of this brutal Government of fraud and force, knows that these three things are but the symptoms of the poverty-stricken condition of the workers. The very fact of Mr. Lloyd George limiting his survey to the "industrial population" shows at once that the ill-health follows directly from the condition under which this section of society works and "lives." "Unemployment" may accentuate the poverty in individual cases, but the workers are poor—employed or unemployed. Let Lloyd George ask his fellow Free Trader, Chozak Money; or refer to the latest edition of "Riches and Poverty," written by this shining light of the capitalist gang.

Even Lloyd George admitted in this speech that the average wage was only 24s. per week.

"Drink," too—as though the tollers were poor because some of them drink. Here again, he might have asked his bosom chum, Arthur Sherwell, M.P. for Huddersfield, for an answer to this dirty, lying claim. A reference to Mr. Sherwell's book on "The Temperance Problem and Social Reform," will acquaint him with the fact that the rotten economic conditions under which the tollers "live" cause the excessive drinking habits of the submerged.

Dealing with unemployment, Mr. George said the Insurance Bill "makes provision against the distress which follows unemployment in two and a half millions of the homes of this country."

What a colossal, callous, impudent lie! A small section of the tollers are to get seven shillings a week for a few weeks provided they have paid for it and that they have not been guilty of "misconduct" and provided they have not left work without "just cause." Such terms, of course, are to be interpreted by the Bureaucrats of the Labor Exchanges.

Seven whole shillings a week!—just enough to pay the (Tory) landlord, and this humbug of a capitalist "statesman" calls this providing against the distress!

The sickness portion of the bill, he said, "will remove to a very large extent the destitution and penury which follow on the heels of sickness in the homes of the people." Remove it by deducting ten shillings per week from two and a half million men and giving the majority of those insured—who Mr. Lloyd George assured us could not keep up their payments to Friendly and Insurance Societies—the chance of drawing out from the Post Office—only what they have paid in, minus deductions for sanatoria, medical aid, administration, etc.

"At the present moment the entire burden of sickness amongst the industrial population falls on the shoulders of Labor. In the future more than half will be shouldered by others." Thus the glib orator. First-

ly, seeing that the working class are the only class engaged in producing wealth, the "others" live upon "Labor" all the time, Insurance Bill or no Insurance Bill. Secondly, the employees have been plainly told by Mr. Urs, Lloyd George's former Minister, that they can easily recoup themselves for any charges upon them. Mr. Lloyd George, too, has been busy making concessions to the masters—his friends. That is why, in the words of the wily Welshman, "All parties accept the principle of the Bill"—all parties except the Socialist Party.

We do not support the Bill, because it is a miserable fraud. It claims to deal with poverty and destitution, but does not touch the cause. Nay, it does not even touch the effects—except for the worse. It is a Bill for standardizing poverty and penalizing the worker. The unemployed worker must register at a Labor Exchange, accept any job offered or be dubbed a "wastrut." When he is wounded at work the Government pockets the "benefits" he has paid for. When he is ill he is to be examined by the "experts" and if they are satisfied he gets just about enough to pay rent for a little while. His family receive no medical or other benefit under the measure.

And the most despicable and heartless fraud during these five years of Liberalism has been, perhaps, the shameful betrayal by Lloyd George & Co. of the workers whose support they got by pledging themselves to provide for benefits under the Bill when the breadwinner had gone.

The sinister side of this betrayal is exposed to view by the pressure put on the Government by their supporters who are directors or shareholders of life assurance companies—like Sir Henry Dalziel.

Should the employers look out their workmen, or god them into striking, then the latter receive nothing. It is truly a wonderfully ingenious arrangement for the benefit of the landlord on the one hand, and for undermining the position of the worker as a seller of labor-power on the other.—Socialist Standard.

LABOR OF SUPERINTENDENCE.

There are a great many individuals whose thoughts, when Labor is mentioned, naturally revert to the Manual Laborer. This is a mistake for under the heading of Labor come all those who work for wages in any shape or form. The Labor of Superintendence is a point on which questions are very often asked by the student of economics. This, of course, has been and always will be a very necessary form of labor for there must always be someone superintending, organizing and directing the energies of a number of individuals collected together for the purpose of undertaking any necessary form of social labor. This is not the man the Socialist is after for he is a slave to capital just as much as any other workers but naturally he will be among the last to admit the fact. No, the class we Socialists are out to overthrow are the owners of the whole outfit, they do no useful work in Society but just simply own or hold some stock in the case may be, the Bosses, Superintenders, or foremen, whatever you like to call them, receive their salary (amount generally determined by his success as a slave dealer), also the other workers their wages, but seeing that these two items together approximately represent one-third of the value of the wealth produced by these individuals, who do the other two-thirds go? Why, this surplus is handed over to the owners of the factory or workshop who, though they take no part whatever in production, receive more than the actual wages paid out to those who do all the necessary work.

Today the trusts and combines are becoming very interesting factors in the evolution of industry and when the time comes that all the various industries are being operated for the benefit of a very small fraction of society, known as the capitalist class, then it will be quite time for the workers to take matters in their own hands, and collectively enjoy what they collectively produce, thus will we become a free people having the right to work or be lazy whenever it suits us. The problem of producing sufficient food and other commodities is no longer before us as the advent of machinery has settled that but now we are up against another problem, and that is the distribution of all wealth among those who help to produce it.

P. L.

WINNIPEG SUGGESTION.

Local No. 1, Socialist Party of Canada, Winnipeg, instructed me to say that they were prepared to levy themselves ten cents per member per month for the support of the Western Clarion, if other locals would do the same.

JOHN W. HILLINGS,

Secretary.

(A good many locals are talking bundles of sub. cards, which is a source of mutual advantage. Would suggest this as a better method than levying assessments.—Ed.)

The wages of sin is death, but the gift of Capital is eternal vigriancy.

THE GROWING MENAGE

(Continued from Page 1)

established forms, old established needs, musty laws and decrees of bigoted men, dead thousands of years, are gone and gone forever. And the near future in the light of this? Nothing more plain or simple.

The natural result of the means whereby humanity produces its necessities being in the hands of a few individuals or combines of capital does not require very deep study or searching analysis. Private ownership was and is founded upon personal private gain. Capitalistic ownership is the same thing in a slightly different form having profit its sole basis and object. Should this profit become by any means unattainable then capitalistic production necessarily immediately stops which implies somewhat serious effects upon the man-in-the-street's bread and butter; this consumption is what is actually happening today and in obedience to our law we commence to starve.

Briefly stated, the position is this: owing to the development of machinery we find the markets of the world flooded with all kinds of commodities; the masses of the people who constitute the market cannot buy all they require on account of not having the money; they have not got the money on account of having to sell themselves for wages which are only equal in value to a small part of the values they have produced; as the market cannot absorb these commodities then production must cease for there is no profit in producing if the goods cannot be sold.

This state of affairs is becoming more intensified every day with the development and concentration of capitalistic production. Exactly how long society will last before the law of Economic Determinism forces a re-adjustment of our system to our methods of producing the necessities of life it is impossible to say. Exactly how the re-adjustment will take place it is hard to say. We do know, however, that it will take place and at no very distant date. Capitalistic control of the social organism must go. We can stand the pressure but a short time longer. Its place must be taken by ownership by society. The means whereby we live we must own and produce the necessities of life, not for profit, but because we must have them. This is the message of the Socialist. This is Socialism.

W. W. L.

If the unemployed "won't work," why do so many of them fight so hard for a job when one offers?

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