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## THE CLASS STRUGGLE IS HISTORY ITSELF

By John R. McMahon.  
The working class is in conflict with the capitalist class and must overthrow it. When that is done, class rule for the first time in the world's history will be abolished.

The class struggle is waged on the political and industrial field in the former by a political party and in the latter by the various trade unions.

The class struggle exists, Socialists did not create it. They merely point it out, and by so doing they hope to develop class consciousness.

In a sense it is not necessary to teach class consciousness, as in the past all classes have become conscious in due time of their interest and purpose, and the same would be true of the working class of today, but it speeds progress to have a nearly undisturbed understanding of the situation.

The class struggle operates like gravitation, continuously and resistlessly like the movement of a glacier, compared to which the avalanche is an episode.

It is immediately concerned with hours and wages, a division of the social product; it implies a final conflict for complete supremacy by the workers.

A clear aim and a far seen purpose distinguish the uprising working class of today from all its predecessors. Socialism recognizes and admits the existence of classes and demands the abolition of the class struggle.

The class struggle is the foremost practical doctrine of Socialism. Those who join its political party must agree to this belief and relinquish support of all capitalist parties and swear allegiance to the working class Socialist political party.

Class consciousness and a knowledge of the class struggle is the unshakable first principle of the Socialist millions.

They demand that capitalism must be overthrown, and by the sheer power of the working class itself.

Neither charity nor compromise will be heeded in the irreconcilable conflict.

The grand army of Socialism is and must be composed of proletarians, wage workers, massed workers of industry.

They are the chief sufferers, they have the least to lose and the most to gain by a change or revolution.

If intellectuals, professionals, landlords, small shop keepers and petty capitalists join the ranks, they must keep step with the main and most important body, the wage workers.

It is difficult to see the class struggle through the stained glass windows of a cathedral or through the spectacles of a lawyer," said a Socialist speaker, "but a man on the firing line can see it quite easily."

Now, as a matter of history, the class struggle constitutes the greatest war in history. Its battlefields are everywhere, its combatants are all the people.

The fight began in the dawn of civilization and is still fiercely raging, having never ceased for a moment.

It is the longest war in history, it is history itself.

Four large dreadnoughts, eight armored cruisers and a score of other vessels constitute the new building programme for the coming year, and strange to say, those vessels are to be built not with the object of preserving peace or promoting friendship with other nations, but simply for the purpose of letting Germany understand that she cannot outbid Great Britain in the matter of warships.

If Germany orders a similar programme, that of Great Britain will be doubled; if Germany reduces her programme, Great Britain will follow suit.

These are Winston Churchill's own words. Sounds pretty good. No necessity to tell any lies about it, as the wage pliers of Britain will back him up until patriotism is knocked out of them.

**Propaganda Meeting**  
**THE ELECTRIC**  
**THEATRE**

Sunday, April 14, 8 p.m.

Speaker:  
**J. W. Wilkinson**

## THE HOMESEEKERS HOPE LIES IN SOCIALISM

Some 5,000 men and women attended the recent Chicago land show on a single night and gazed on the exhibits with glistening eyes. The hunger for homes of their own was written on their faces.

What sort of people were they? Not the hopeless poor of the tenements nor recent foreign emigrants. For the most part they were enterprising, industrious folk, in receipt of fair wages—street car men, policemen, firemen, clerks, bookkeepers and stenographers, office men generally.

There's a lesson in it. These people realize that every passing day brings them nearer to the dead line of forty-five, when they will be retired in favor of younger men and women; that they can not possibly save enough from their salaries to amass a competence for their old age.

What lies beyond? The land, with its promise of independence and comfort in old age?

Why is it that such a vast growing number of men, women and children are to be found rotting in the cities? It is either on account of the ever-present struggle for existence or the circumstance of birth which has set them down in the rapidly growing city, where the struggle is cruelly savage and continuous.

This struggle for existence in modern civilization is known as the class struggle and this struggle is most intense and harshest in centers where social action is concentrated.

The spirit of American independence has been so strongly instilled in the minds of all, that notwithstanding the fact that unions are organized in all large cities yet the non-union worker is found to be in the majority.

The militant non-unionist is temperamentally an individualist.

"Paddle your own canoe" is his slogan and belief.

But, unfortunately, he fails to recognize that the canoe is no longer a part of our social life. This is the age of Lustralias and Teutonic, giant leviathans, socially used and socially operated, which by their social power defy nature's elements.

Successful independence at the expense of others is impossible for over 95 per cent. of the people today, and consequently social dependence or aid has become not only a virtue, but an absolute necessity.

Opportunity is in reality gone forever. The old cry "Go west young man, go west," no longer has any significance, as there is no west or south, east or north, as far as equal opportunity is concerned.

The workers of today are absolutely doomed as wage workers to an uncertain life as wage workers and also renters.

The past has been explained. It is gone forever. The present is here and demands recognition as well as explanation. Success in individual action is not possible today in any part of civilized society, that is, where machines and machinery do the social work of production and distribution and where all the varied products of the world are bought and sold.

Wherever such a condition of human society exists, wherever wages are paid in return for human labor performed, there the labor market is alive with open competition, while the resultant in price and quantity, and suits of all social work is fixed and the door of opportunity is forever closed.—Daily Socialist.

### A QUIET MOB.

With thousands of others I stood outside the Province office on Hastings street, when the returns from the recent elections were coming in. Everything was as quiet as a funeral, not a shout or a cheer or even a cat's call. The operator flashed the news on the screen something like this: "A clean sweep for the Conservatives" (not a cheer). "Bowers lead the poll" (not a yelp); "The solid five sweeps the city" (still not a cheer). Again he put on "Are you all Liberals who don't you make a noise," still nothing doing. The only cheer that went up was when the news came that a Socialist had been elected.

This fact is easily explained, for while the voting strength of Vancouver is at least 26,000 the Conservatives with all their organization, with all their slush fund and unlimited gall could only poll 5,000 votes or less than one in five of the electors of this riding. They polled all their vote, let us poll all ours next time.

## The Modern Juggernaut

(Leafflet Number Three)

Juggernaut, meaning "Lord of the World," was the name applied to the Indian god Krishna. Three or four centuries before Christ it was customary in India to erect huge wooden images of this god, mounted on wheels, in front of which upon festal occasions deluded worshippers threw themselves, the wheels passing over their bodies thus crushing the life out of them. It was thought that death by such means insured a seat in heaven through all eternity to the deluded victims. It is needless to remark that such cruel and barbarous proceedings could not have been indulged in were it not for the superstition and ignorance of the wretched victims themselves. So long as such superstition and ignorance held sway in the human mind it was possible to continue this ridiculous and suicidal practice.

Happily, however, this cruel practice has long since been abandoned. No longer can human beings be found so bereft of reason as to sacrifice themselves upon such an altar of folly. This by no means proves, however, that superstition and ignorance have entirely vanished from the human mind. They still exist, although in perhaps a lesser degree, as anything like a careful observation of current phenomena will disclose.

The god Krishna no longer holds dominion over the world, it is true, but another has arisen to take his place, equally cruel and monstrous, and the reign of this later god is sustained and made possible only through the superstition and ignorance of the victims immolated upon its altar. That god is Capital. Its dominion over the world is more complete than was that of the ancient Juggernaut, Krishna, for it embraces all people, of whatever country, while that of the latter was confined more particularly to the southern Asiatic countries alone. As its dominion is of greater area and extends over a vastly larger population it follows that its victims far exceed in numbers that of its ancient predecessor. That the reign of Capital is more absolute than was that of Krishna is readily seen from the fact that every one of its subjects must submit to being crushed beneath its merciless wheels, whether or no.

To assert that the entire working class must, and does, throw itself beneath the wheels of this modern Juggernaut is true in a figurative sense only. The plain fact of the case is that every worker must sacrifice himself to this merciless monster by offering himself body and soul as food for the mills of Capitalist production. Here the bodies of men, women and children are converted into the rich profits by the absorption and assimilation of which the disgusting and filthy carcass of this vulgar god attains to ever larger and more disgusting proportions.

The greater the bulk of this delectable monster, the more voracious its appetite and the more cruel and merciless it becomes in its efforts to satisfy it. The greater the number of its victims and the larger the volume of juicy profits ground from their bodies, the more vigorous and insatiable becomes the appetite of this inhuman and monstrous modern Juggernaut.

Everybody must bow down in reverence to the god, Capital, and obey its every decree. Nations tremble at its power and individuals are deprived of the right to exist unless they can still contribute the sweet juice of profit for the delectation of Capital. When their bone and flesh will no longer afford the sweet incense so pleasing to the Capitalist nostrils this god no longer looks with favor upon them, they are cast out from his presence, their sacrifice has become complete. They can only escape further miseries by "shuffling off this mortal coil."

While the ancient Juggernaut promised a heavenly pasture through all eternity for its victims as a reward for their sacrifice of life beneath its wheels, the modern Juggernaut, Capital, commands its victims to perish beneath its wheels in this life and the devil take them in the next. The command must be obeyed or life be forfeited by swift torture. If the command be obeyed the same result is reached by the torture somewhat more prolonged. Under the reign of the ancient Juggernaut the sacrifice of the victim was voluntary upon his part. If possessed of the medium of sense he could refrain from throwing himself beneath its cruel wheels. Under the reign of the modern Juggernaut none can escape the sacrifice other than they who are in a position to avoid the ignominy of labor.

The beneficiaries of this modern god constitute the Capitalist class, its victims the working class. The former are few in numbers, the latter are many. Were it not for the blind superstition and silly ignorance of the workers this modern Juggernaut would soon be relegated to that lumber room of oblivion that long since swallowed up the horrid god contrivance of ancient India.

May that superstition and ignorance be swiftly removed and the light of reason illumine the dark recesses of the human mind to the end that sacrificial folly may cease and the way cleared for an enlightened civilization based upon the common purpose to safeguard and render secure and happy the existence of every individual comprising the great human family. The time for the abrogation of the modern Juggernaut is at hand. The hour for a new social and industrial dispensation rapidly approaches.

### THE CHANGING ORDER.

Since the advent of civilization, the outgrowth of property has been so immense, its forms so diversified, its uses so expanding and its management so intelligent in the interests of its owners, that it has become on the part of the people an unmanageable power. The human mind stands bewildered in the presence of its own creation. The time will come, nevertheless, when human intelligence will rise to the mastery over property, and define the relations of the state to the property it protects, as well as the obligations and the limits of the rights of its owners. The interests of society are paramount to individual interests, and the two must be brought into just and harmonious relations. A mere property career is not the final destiny of mankind, if progress is to be the law of the future as it has been of the past. The time which has passed away since civilization began is but a fragment of the ages yet to come. The dissolution of society bids fair to become the termination of a career of which property is the end and aim; because such a career contains the elements of self-destruction. Democracy in government, brotherhood in society, equality in rights and duties foreshadow the next higher plane of society to which experience, intelligence and knowledge are steadily tending. It will be a revival, in a higher form, of the liberty, equality and fraternity of the ancient gentes. **L.B.W.S. MORGAN, in Ancient Society.**

### SOCIALISTS OF DENMARK WIN.

Copenhagen, Denmark, March 29.—The Socialists in the recent municipal election here captured twenty-one seats in the municipal council. The Conservative parties captured sixteen seats the Radical party four, and the "Christians" one seat. The total vote of the Socialists was 50,473, which is close to 50 per cent. of the total vote cast. The Conservatives mustered 39,620 votes, the Radicals 10,218 and the Christians, 2,400.

## A BUGBEAR USED TO FRIGHTEN THE TIMID

A bugbear often used to frighten the unwary into a prejudiced frame of mind against the Socialist movement is that of confiscation. While this might have its effect upon some one who had property to lose in case confiscation became the order of the day, it is difficult to understand why the practically propertyless wage-slave should be disturbed by such a cry.

The size of the matter is that the Socialist is emphatically opposed to confiscation. He asserts, and with truth, that the present system of property is based upon the confiscation of the wealth produced by the working class. Its purpose being to bring profit to its owners—the Capitalists—it cannot arrive at this result without confiscating the products of Labor.

Profit does not grow on bushes, nor yet does it fall down from heaven as manna is said to have fallen upon the wandering Jews in the wilderness. It is measured in the material things of life that have been carried into commodities by the toil and sweat of an enslaved Working Class. These things, this wealth, can only come into possession of the masters—the Capitalists—by being confiscated, i.e., stolen or swiped, from the workers. That is the process carried out from day to day under the Capitalist industrial regime. Remove from it the power of confiscation and this precious regime comes abruptly to an end.

When the Working Class assumes control of industry in its own behalf the reign of confiscation ends. Industry will then be carried on for the purpose of supplying the workers and their families with the things requisite to their comfort and well-being.

No worker need be disturbed over the accusation of confiscation hurled at the advocates of Socialism. It is only a repetition of the real culprits' cry of "Stop, thief!"

### SOCIALISM WON'T WORK.

Under the rule of capital the tools of production have grown so powerful that they can, at most, be used but a part of the time, for the reason that the wages of the slaves can purchase but a small portion of the output. Though they are a gluttonous and extravagant lot of useless bric-a-brac, the capitalists cannot consume the balance. Consequently a considerable portion of industry must shut down. Everything goes on the "bum," as the saying is. The critics of Socialism get busy showing up its impracticability and explaining how "it wouldn't work."

Who is to blame? The poor wretches themselves, the "sold crushed hungry holl," or the machine which makes them?—The New World.

## WHAT THE CAPITALISTS WOULD DO FOR HUMANITY.

We have a social organization, a machine which is so badly constructed that it turns out yearly thousands of physically unfit human creatures. Seeing this, all our wise racial improvers say, "Let us segregate these unfortunate products of our social organization, let us prevent them from becoming parents, and in a few generations the race will improve and all will be well."

What a beautiful theory for those experts who delight in planning and ordering the lives of the "lower classes."

How nice for those on top, for those who live without working. How nice for those who derive their income out of the energy of others and whose ease is built upon the blood and sweat and tears of the toiling many. How it must comfort them to think that they can in such a way get rid of the foul blot on the escutcheon of the system which provides them luxuriance and leisure.

But that any such playing with the problem of unfitness, with all its ugliness and horror should command serious attention is incomprehensible.

For the real remedy is so clearly obvious. The social organization is based upon private property owned and controlled for private gain. Men, women and children are therefore regarded by the owners and controllers of property as so many tools and instruments to be used in the sacred business of profit-making. Working people live in a world owned by others—

"Where fast and faster, their iron master,  
The thing they made, forever drives,  
Bids them grind treasure and fashion pleasure.

For other hopes and other lives,  
Being constructed upon the principle of profit before all else the social machine inevitably produces men, women and children who are, judged by any decent standard, unfit.

Who is to blame? The poor wretches themselves, the "sold crushed hungry holl," or the machine which makes them?—The New World.

### THE PROBLEM.

The capitalist class has become a nuisance. It never was useful in any proper sense of the word. It is now not even ornamental. Willowing in wealth stolen from labor, the position of the capitalist in human society is strongly suggestive of a hog in the trough. He is neither good to look at, good for the trough, nor good for the rest of the pigs who are kept from their food by his vulgar bulk.

The problem is to get rid of the capitalist and their thieves' game of profit-making. This can only be done by the workers mobilizing their power for the purpose of wresting from capital its control of the political and economic power. The State, the instrument whereby the capitalist class enforces its regime of rapine and robbery against the working class, must be seized by the workers and its powers used for their deliverance from capitalist bondage. The means of production must be converted from capital into the collective property of the working people, so that they may utilize them for the comfort and sustenance of themselves and those dependent upon them. In the conquest of the public powers by the revolutionary working class lies the solution of the problem. With that point of vantage gained the garb of capital will be stripped from the means of production and the control of economic power placed where it properly belongs, in the hands of the only useful portion of human society, the working class.

It is up to the workers to solve the problem. And why should they not solve it? They have nothing to lose but their chains; they have a world to gain. The sooner they solve the problem, the sooner will they gain that world.

It is time that the B. C. election act was either amended or wiped out altogether.

It works out so well that it has gradually disfranchised the electors of B. C., until now only a few Conservatives remain on the list. At each succeeding election less votes are polled than before and while the pliers are loudly shouting "Rule Britannia!" and talking about "Our Glorious Empire" the people of B. C. are being gradually deprived of their citizenship. The only people who are interested in holding on to the ballot as long as possible is the working class, so its up to them to get busy right now.

**LOCAL VANCOUVER**  
**Propaganda**  
**MEETING**  
Every Sunday Evening  
**Empress Theatre**

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and secure to themselves the product thereof. It appears at first glance as if the means of production possess, of themselves, exchange value, because the revenue accruing to the owners appears to come directly from that source. When it is seen that labor is the source of such revenue, and that the tools and implements of production are merely a part of the labor process, it should be readily understood that labor is alone the value-producing power and therefore, the only real value that is transferred from hand to hand in the world's market.

If the railway system, say the United States is worth ten billion dollars it is worth that much because it is a means of commanding a sufficient number of workmen to produce, in the work of transportation, a value in excess of their own keep (wages) equivalent to the normal rate of profit upon the sum of ten billion dollars.

Of itself this railway system produces nothing. It can produce nothing. As a means of commanding the activities of an army of workmen it becomes a means of stupendous enrichment for its owners. It makes them the owners of an army of slaves exceedingly powerful in the production of wealth.

The sole virtue of capitalist property lies in its power to command the services of workmen in the processes of production. That the master could command the services of his slaves and reap the fruits of their labor was all that ever was to human slavery. That is even more completely accomplished now than ever before. In that lies the chief superiority of Capitalism over the slave systems that have gone before.

When Capitalist property changes hands, as a rule, the money consideration is equivalent to the actual worth of the slaves under its command as a revenue producing asset. In fact, the sale of a railway, factory, shop, or any other part of the industrial plant, is a sale of the slaves necessary to the carrying on of its operations. In the last analysis the world's buying and selling is only a traffic in human flesh.

If Government acquires ownership of a railway, or other capitalist property, it becomes the owner of such force of workmen as are necessary to operate it. Just what advantage this would be to the workers has not yet been explained by those who so glibly advocate such policy. From the capitalist standpoint government ownership should prove attractive as it would shift the hazard of industry onto the governmental machine and free the individual capitalists and concerns from the annoyance of dealing with while at the same time rendering their investments safe and their profits secure.

To proclaim government ownership as Socialism however, is rank nonsense. The triumph of the revolutionary proletariat means something entirely different than government ownership. It means the wiping out of Capitalist property rights and the setting up of production carried on by free men for the common good. The revolutionary proletariat knows better than to attempt to obtain freedom by purchase or any other subterfuge.

FACTS AND APOLOGY.

Under the present system of property industry is carried on solely for the purpose of bringing profit to the capitalist class. Profit is merely the getting of something for nothing. In order that one person or persons, may get something for nothing another person or persons must get nothing for something.

This is self-evident. The profits accruing to the masters of wealth production, the Capitalists, are measured in the material things produced by those whose labor carries on the industrial process. Into these material things is coined the very lives of the laborers. They produce the wealth; their masters, the Capitalists take it.

That is how the latter obtain their sacred profits from which they wax sleek, fat and rotund in appearance and great in pomposity and power. What the Capitalists get cost them nothing; the laborers pay the bill. A similar happy arrangement once existed between the chattel slave and his master.

Later on it was the same between feudal lord and serf. Now it is the Capitalist and the wage-slave.

The Capitalist is master; the worker a slave. It is the exchange creator, therefore, of all exchange value. It alone produces the wealth of the world as expressed in terms of exchange. It is, therefore, the only thing by control of which the owners of property can realize upon their ownership in the form of profit. As the workers must have access to the means of production in order to obtain the necessities of life, and these means of production are held as the property of others, they become the instrument whereby the owners are enabled to command the labor of the workers

This is equivalent to working for nothing and boarding himself. The profits, as well as the living expenses of the master also come from the same source, i.e., the slaves' labor. This represents what the slave pays for the privilege of working for nothing and boarding himself. The masters are few; the slaves many. The former could not retain their soft snuff without the latter's consent. Periodically the slaves have an opportunity to legally withdraw their consent. This is termed an election of public officials.

Most of the slaves refuse at such times to withdraw their consent. They seem to be eminently satisfied to continue working for nothing and boarding themselves, in fact they apparently enjoy paying through the nose for the proud privilege. The masters are equally satisfied that they should.

This subtly shows the identity of interest between Capital and labor, master and slave. The satisfied slave is just merely an ass with hind legs only. As the four-legged ass is not altogether willing to pack his load, this explanation is due in the way of an apology.

He is hereby assured that in dubbing the satisfied slave an "ass with hind legs only" no insult was intended. It requires something more than his unfeeling ignorance to hold the four-legged ass to his task. It requires a harness or a pack saddle, both of which he will escape if he can.

All of this is greatly to his credit. But the ass with hind legs only — (font run out).

KNOWLEDGE VS. SENTIMENT.

It is often remarked that Socialist sentiment is widespread through the land. Very likely this is true. But the end of Capitalist rule will not come because of Socialist sentiment, unless this sentiment is based upon such a knowledge of the mechanism of Capitalist production as will enable the working class to so direct its efforts as to usher in the next succeeding order, without bringing about the total collapse of the industrial structure of modern civilization. In fact it can be brought about in no other way.

Were a vast mob to suddenly be come enthused with Socialist sentiment to the point of taking drastic action to bring the rule of Capital to an end, the desired result could be accomplished only at the cost of such a complete disruption of the social organism as would at least seriously threaten the annihilation of those grand industrial achievements of the ages that have lifted mankind from savagery to civilization.

Sentiment is well enough, provided it springs from a knowledge of the task in hand and all of the factors and forces bearing upon it. Such knowledge alone is the helm that holds the revolutionary craft head on to the storm, thus avoiding the rocks and reefs of reform, reaction and defeat. Without that she will drift stern foremost and helpless with every cross-current and her crew be more than likely to jump overboard at the first sign of the coming storm, in the vain hope that they may escape its terrors.

Census returns for Edinburgh show that 18,608 persons, or 6.1 per cent., live in one-roomed houses; 84,909, or 31.1 per cent., in two-roomed houses; 69,686, or 22.8 per cent., in three-roomed houses; 45,820, or 15 per cent., in four-roomed houses; and 78,268, or 25 per cent., in five-rooms or more. This shows that half the people live in hovels under worse conditions than the savage cave-men. No wonder we are all so proud of "Auld Reekie." The Government expenditure on the Royal Scottish Museum seems to me to be needless, as Edina itself is, by the above facts alone, shown to be a good enough museum. But these facts are aggravated when we consider the state of crowding per room—the real test, after all, if we had the sizes of the rooms. It appears, then, that 99,824, or 32.7 per cent., live more than two in a room; 38,973, or 12.8 per cent., more than three in a room; 12,009, or 4.1 per cent., more than four in a room. Does the Rev. Barry, Mallock, or Prof. Jones wish this to continue? If not, they must take sides with Socialism in the class war. Next week I may tackle the Temperance Bill, if coal dust or political dust does not drive me to drink.

GABEL, in Justice.

Because, lending ear to the fallacious words of the economists, the proletarians have given themselves up body and soul to the vice of work, they precipitate the whole of society into those industrial crises of over-production which convulse the social organism. Then because there is a plethora of merchandise and a dearth of purchasers, the shops are closed and hunger scourges the working class with its whip of a thousand lashes.—From "The Right To Be Lazy," by Paul Lafargue.

SOCIALISM—INDIVIDUALISM.

If Socialism stands for one thing more than another it stands for INDIVIDUALITY. We seek no reduction to a uniform level of physical measurement, of height, chest capacity, or muscular vigour; we do not expect that all our intellectual powers shall be of the same order in kind or in degree; that our education shall be along the same lines; that our various opinions and beliefs must be forced into concurrence.

That is and has been the outcome of INDIVIDUALISM. To all appearance it has been the aim, as expressed by our codes of education for elementary schools, to instruct all pupils in exactly the same subjects and to the same extent; to drill them into one style of writing, of reading, and of doing a few sum, entirely irrespective of the aptitude of the individual children themselves. Instead of education we had instruction; training gave place to dogmatism.

Children under our individualistic system have been treated as if they had no individuality whatever. It was implied in our educational scheme that what one child can do all children can do. The child-mind was regarded as a blank sheet of paper on which might be inscribed whatever one pleased.

Your individualistic state sets about declaring what all children should be, and sets about making them so—to its discomfiture. But even now classes of pupils numbering sixty to eighty are taught en masse; a class of fifty is regarded as a small one.

What possible individuality can be encouraged and developed in any child by even the most capable and sympathetic teacher? In our science and technical evening schools we have courses of instruction on the same lines. Ill prepared in the day schools, the pupils are unable to derive the full benefit of their opportunities. They have not learned to be students. Their day school teachers have supplied both mind and textbook, with the result that when a book of study is put into the hands of the average evening student he does not know how to use it.

The evening pupils are handicapped, too, in coming to their study tired in mind and body after a full day's work. These facts are slowly being recognized by educational authorities, and there are signs of improvement.

All this, however, is not the gravest thing that can be said about the matter. The painful fact is that the aim of education has been forgotten, and that the whole purpose of our schools appears to be the erection of more efficient tools for the workshop and the office. There is the hope in the student that his technical knowledge will be of advantage in competition for employment or for promotion, and that his wages will be greater.

The latter hope is certain to disappointment; and if it were realized for these conditions learning is a might not be worth the strain—for unstrain, it ceases to give pleasure, it is not self-development, but is instead a fevered striving for individual material benefit at the expense of individuality.

So in our workshops. How mechanical, monotonous and wearing the routine becomes when one has to attend to the same small duty throughout the whole working day! Unremitting attention to a machine—the real worker—has reduced the mill hand to a mere adjunct of machinery. There can be no sort of pretence that for the masses of the people modern factory life, or clerical work, makes for a strengthening and development of individuality in the worker.

Dogmatism in religion and social custom also discourages individuality in thought and conduct. From our beliefs to our wearing apparel, we are slaves to rule. Monotony in education, in religion, in life, is the outcome of individualism, and will disappear only with the achievement of Socialism and the consequent development of individuality.

We require that every several man shall have what is now denied him,—a full and free development of the body and mind he is born with, shall be alert and active in both, stunted neither physically or mentally. We aspire to no dead level, which, were it possible, would efface all picturesqueness from life. We ask equality of opportunity for all, because we want each and every man and woman to be in the true sense an INDIVIDUAL.—Laurence Small.

Capitalism must have its armies of hired assassins to protect the property and interest of the capitalist class. The cause of war always surround the sectional interests of the capitalist class in which the working class have no concern.

PRICE LIST OF SUPPLIES.

Table with 2 columns: Item and Price. Items include Charter (with necessary supplies to start Local), Membership Cards, Dues Stamps, Platform and application blank per 100, Ditto in Finnish, per 100, Ditto in Ukrainian, per 100, Constitutions, each, and Ditto, Finnish, per dozen.

Socialist Party Directory

- DOMINION EXECUTIVE COMMITTEE: Socialist Party of Canada, meets second and fourth Mondays in each month. B. T. Kingsley, Labor Temple, Dunsmuir St., Vancouver, B. C.
PROVINCIAL EXECUTIVE COMMITTEE: Socialist Party of Canada, meets second and fourth Mondays in each month. B. T. Kingsley, Secretary, Dunsmuir St.
ALBERTA PROVINCIAL EXECUTIVE: Socialist Party of Canada, meets every alternate Tuesday at 429 Eighth Street, Calgary.
MANITOBA PROVINCIAL EXECUTIVE: Socialist Party of Canada, meets every second and fourth Sundays in the Cape Breton office of the Party, Commercial Street, Winnipeg.
MONTREAL PROVINCIAL EXECUTIVE: Socialist Party of Canada, meets every Sunday evening at 206 LaPorte Temple, Dunsmuir Street, Hastings meeting every second and fourth Sundays in the Cape Breton office of the Party, Commercial Street, Winnipeg.
LOCAL GREENWOOD, B. C. No. 5: S. P. of C. meets every Sunday evening at 414 Commercial Street, near Cook. Visiting Comrades invited to call.
LOCAL FRENCH, S. P. of C. No. 1: Meets every Sunday evening at 170 Union Hall, Victoria Ave., every Sunday evening at 7:30. Business meeting first Sunday at 2:30. W. L. Phillips, Secretary, 414 Commercial Street, P.O.
LOCAL NORFOLK, S. P. of C. No. 26: S. P. of C. meets in Miners' Hall every Sunday at 8:00 p.m. Campbell, Secretary, P.O. Box 874.
LOCAL ROSRIE, S. P. of C. No. 1: S. P. of C. meets in Finlayson's Hall, Sundays at 7:30 p.m. Secretary, P.O.
LOCAL ROSRIE, S. P. of C. No. 16: S. P. of C. holds propaganda meetings every Sunday afternoon at 2:30 p.m. in Graham's Hall. A hearty invitation is extended to all wage slaves within reach of us to attend our meetings. Business meetings are held the first and third Sundays of each month at 10:30 a.m. in the same hall. Julian, organizers take notice. A. S. Julian, Secretary.
LOCAL NEWSON, S. P. of C. No. 2: Meets every Friday evening at 8 p.m. in Miners' Hall, B. C. I. A. Austin, Secretary.
LOCAL FAIRBANKS, S. P. of C. No. 23: S. P. of C. meets every Sunday in hall in Fairbanks, Alaska, at 2:00 p.m. L. H. Gorham, Secretary.
LOCAL REVELSPOKE, S. P. of C. No. 7: Meets every Sunday in hall in Revels, Alaska, at 2:00 p.m. L. H. Gorham, Secretary.
LOCAL SANDON, B. C. No. 35: S. P. of C. meets every Tuesday at 7:30 p.m. in the Sandon Hotel. Business Communications to be addressed to Dr. K. Sandon, S. C.
LOCAL VICTORIA, S. P. of C. No. 1: Headquarters and reading room, 1919 B. C. Street, Victoria. Business meeting every Sunday, 8 p.m. at Crystal Theatre.
LOCAL VANCOUVER, S. P. of C. No. 45: Finnish. Meets every second and fourth Thursdays in the month at 2227 Main Street, Vancouver.
LOCAL GUMBLELAND, S. P. of C. No. 7: S. P. of C. Business meeting every Sunday, 10:30 a.m. in the Commercial Hotel. Propaganda meeting every Sunday 3 p.m. Headquarters: Socialist Hall, opposite post office. Editor: J. M. Thomas. Corresponding Secretary: Joseph Naylor.

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, the powers of the State will be used to protect and defend their property rights in the means of wealth production and their control of the product of labor. The capitalist system gives to the capitalist an ever-swelling stream of profits, and to the worker an ever-increasing measure of misery and degradation. The interest of the working class lies in the direction of setting itself free from capitalist exploitation by the abolition of the wage system, under which is cloaked the robbery of the working class at the point of production. To accomplish this necessitates the transformation of capitalist property in the means of wealth production into collective or working-class property. The irrepressible conflict of interests between the capitalist and the worker is rapidly culminating in a struggle for possession of the reins of government—the capitalist to hold, the worker to secure it by political action. This is the class struggle. Therefore, we call upon all workers to organize under the banner of the Socialist Party of Canada with the object of conquering the public powers for the purpose of setting up and enforcing the economic program of the working class, as follows: 1. The transformation, as rapidly as possible, of capitalist property in the means of wealth production (national assets, 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? If the answer is yes, 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 its public affairs placed in its hands in such a manner as to promote the interests of the working class alone. SUBSCRIPTION CARDS 5 Yearlies - - - \$3.75 10-12 Yearlies - - - 4.00 20 Quarterlies - - - 4.00

CORRESPONDENCE

DOMINION EXECUTIVE COMMITTEE.

Meeting of April 8, 1912. Present: Karme, Anderson, Mengol and the Secretary. Karme in the chair. Applications for charters from Barons, Alta., and Diamond, Alta., were received through the Alberta Provincial Executive Committee.

A communication from F. Bostrom, State Secretary of the S. P. of Washington relating to the organization of Japanese, Chinese and Hindus was received and the matter laid over until next meeting of the committee.

Adjourned. B. T. KINGSLEY, Secretary.

PROVINCIAL EXECUTIVE COMMITTEE.

Meeting of April 8, 1912. Present: Karme, Anderson, Mengol and the Secretary. Minutes of previous meeting read and approved.

A communication was received from A. McDonald, Sec'y, of Local Vancouver No. 1, informing the Committee that said local had organized a Branch Local in North Vancouver.

The matter of loose methods in regard to nomination of candidate and conduct of the campaign in Victoria was laid over until the next meeting.

Adjourned. B. T. KINGSLEY, Sec'y.

LOCAL MARKERVILLE, ALTA.

Successful meeting was held here Markerville, Alta., a few nights ago, when Comrades Alf. Budden, and Jas. Wood, gave a lecture on Socialism. The Hall was crowded with eager listeners, who apparently appreciated the plain revolutionary talk the boys handed out to them.

John Nelson, Sec. Markerville Local.

HOW THEY COME

The general unrest all over the world show that the slaves want to be free of their chains but owing to Labor and Preachers they are never set on the right track. Therefore it is to the members of the Socialist movement to get after those slaves and put them wise, agitation, striking, revolting will not accomplish the ideal revolution.

- C. M. O'Brien, Organizer, Alta. A. E. Tipper, City M. Lightstone, Calgary, Alta. K. Johnson, Montreal, Que. J. Watson, Winnipeg, Man. W. Green, Toronto, Ont. A. Taylor, Toronto, Ont. A. Stewart, Moosejaw, Sask. Jim McQuinn, Medicine Hat, Alta. Wm. McQuoid, Edmonton, Alta. J. C. Turner, Fernie, B. C.

- W. B. Durham, Glengarden, Alta. Thos. Poulton, Eyebrow, Sask. L. A. Benson, Dickson, Alta. W. K. Bryce, Domane; Tom Otham, Broadway Centre, Alta.; F. Cartwright, Wellington, B. C.; Ed. Donohue, Cedarvale, B. C.; J. Sausbury, N. Pender Island, B. C.; R. L. Head, City; W. W. Lefebvre, City; F. E. Geer, Bachelors, N. D.; J. F. Scott, Victoria; H. Baker, Winnipeg; F. Mallinson, Winnipeg; J. M. Brandon; Jas. Kossin, Port Arthur; H. N. Cousler, Revelstoke; A. H. Browning, Medicine Hat; W. L. Bartlett, Whomock, B. C.; W. Minton, Fernie; A. Ruis, Gibsons Landing; P. Tipping, Calgary; L. Lillman, Endorby; B. C.; Wm. Davidson, New Denver; A. L. Julian, Michel.

Winnipeg gets a few over Edmonton this week. Toronto also goes ahead. North Battleford makes an attempt to reach the top. Another bunch of leathes are now ready at \$1.50 per 1,000. We can supply you with 50 up. How do you want?

- Vancouver, B. C. 1 Victoria, B. C. 2 Calgary, Alta. 2 Winnipeg, Man. 4 Edmonton, Alta. 5 Toronto, Ont. 6 Brandon, Man. 7 Fernie, B. C. 8 Moose Jaw, Sask. 9 Montreal, Quebec 10 New Westminster, B. C. 11 Cumberland, B. C. 12 Nelson, B. C. 13 South Port George, B. C. 14 Silvertown, B. C. 15 N. Battleford, Sask. 16 Ottawa, Ont. 17 Regina, Sask. 18 Glace Bay, N. S. 19 South Hill, Sask. 20

ALEXANDRA (ALTA.) CAMPAIGN FUND.

- C. W. Springfield \$5.00 J. E. Anderson 5.00 J. A. Weston 1.00 J. L. Anderson 1.00 W. H. Anderson 5.00

W. H. ANDERSON, HERE AND YHERE. By WATTS.

Twenty-six Farmers and wage slaves of Barons, Alta., signed an application for a Charter of the S. P. of C. Leo Wilson acting as Secretary. The farmers are losing faith in the G. G. A. and the U. F. A., which is a good sign.

Seventeen wage workers signed an application for a charter in Diamond City, Alta. W. W. Shaw acting as secretary.

17,000 Chicago carpenters are on strike for the purpose of enforcing the use of union made material on all buildings.

Reports from Winnipeg show that Winnipeg local is again getting ahead of the game, good meetings, good collections, good literature sales and an enthusiastic bunch of workers. Good for them.

What arrangements are you making for the systematic distribution of literature? Action along this line is necessary.

When renewing your sub or sending in subs write the name and address plain, otherwise we have to get the whole office staff and even outsiders to decipher your writing and 10 to 1 the sub don't go to the right address.

One of the many dirty low down methods of the Conservatives used in the late B. C. elections against the Socialists was the prevention of the use of the ballot in Huples, B. C., where the Socialists polled a majority of votes in the Dominion election. And in the late election the polling booth was never opened to give them another chance to do the same.

VANCOUVERITES ATTENTION.

Headquarters of Local Vancouver No. 69 will be opened up in a short time on the first floor of New Labor Temple room No. 206. A large wall lighted reading room supplied with Socialist and Labor papers from all parts of the world, will be open to the public all the week. Business meetings of the local will be held every second and fourth Fridays in the month at 8 P. M. Distribution of leaflets takes place every Sunday morning commencing at 9 a. m., any comrade wishing to take part therein can report there at 9 a. m. A propaganda meeting is held every Sunday, 8 p. m., at Electric Theatre.

FOR SALE CHEAP—The Liberal lumber business comprising several hundred plans several dozen political speeches. Thousands of sheets, covers, tanks of hot air, and a beautiful picture of Ralph Smith, the Liberal last hope otherwise known as a friend of labor. Apply G. Finlison, Undertaker.

G. H. Lockwood, Editor of the "Prophet and the Aes" and Van Balareum have been elected as Aldermen on the Socialist ticket in Kalamazoo.

C. W. Post the great labor hater of penant shell fame was defeated by Socialists in the municipal elections in Battle Creek, Mich., April 2.

Six seats out of ten were captured by Socialists in the recent municipal election in Dowagiac, Mich., on April 1. The Socialists polled 347 more straight votes than the two old parties combined.

WORK TO DO.

There are six or seven ridings in B. C. which can be easily carried for the workingclass, all that is necessary is to get the workers on the voter's list and keep them on. Besides these there are four or five more districts where all that is needed, besides getting the working man on the list, is a quiet systematic propaganda. There is nothing at all in the way to prevent the Socialist Party from carrying the fifteen ridings at the next provincial elections. There are no doubt many difficulties to overcome, but if every workman and woman that is conscious of the necessity of a change in this system will put their shoulders to the wheel and each do his or her part, however little it may be, the trick can be done.

Moreover those of the misgoverning clique who would suppress the free expression of opinion, or the liberty of appeal to any section of the nation not to deliberately commit brutality and murder, are themselves the most dangerous of all enemies of decent society. Upon the suppression of frank open utterance upon every question of public policy means driving earnest men and women to secret and underground methods of organization and action.

There is, in other words, no more mischievous and suicidal policy of misgoverning that of SITTING ON THE SAFETY VALVE.

If, for the sake of the mean and grasping s. d. interests of the rich, we are not to be allowed to appeal to our fellow-citizens—and our soldiers and police we, of course, claim as our fellow-citizens—not to butcher or bash their own kith and kin and their own class when these dare to insist that the labourer is worthy of his hire and must have a voice in fixing the terms of that hire—if we are not to be allowed to issue such an appeal as that, what right of any sort under heaven remains to us?

It will not do. There are still too many in this Island profoundly concerned to defend what slender rights and liberties yet remain to the common people for this new bulldozing experiment of the present reactionary jacks-in-office to succeed even temporarily.

Meanwhile, I, for one, endorse and emphasize every word of the appeal which have been made to the common humanity and self-respect of our soldiers.

I urge the police to refuse to be prostituted from their proper function of guardians of the peace into strike-breakers and ipso facto blacklegs of the trade unionists. In any case it should be clear to policemen that better pay and conditions for the strikers mean better pay and conditions for the police as well.

The stabbing or shooting of unarmed men and women is not work for soldiers. The proper function of the army is the defence of the country against aggression, not the backing of avaricious capitalists in their disputes with sweated labor.

Moreover, you, soldiers and policemen, are the sons of the working class, and you know only too well how hard it is that unjust outburst of your class which drives it into the organized passive resistance of strikes against its dwindling rations or for a less squalid and grinding existence than that to which the wage-workers are at present doomed.

"LIBERTY" IN BRITAIN.

Because a workman's paper appealed to soldiers, three weeks ago not to do the dirty work of the capitalists by shooting down or bludgeoning the working people who are forced by their starvation wages and slavish conditions into "striking" from time to time for better terms the Government have arrested the editor and printers of that paper, for a week refused them ball, ransacked their premises, and are prosecuting them for treason felony.

What does this mean? It means that the salaried persons who form "the Government," and who are there to do the bidding and serve the brutally selfish interests of the financiers and big employers who run this country for their own profit, at the loss of the rest of the community (including police and soldiers)—it means that these gentry-in-office are afraid that some instalment of common justice may be won by their protesting slaves unless soldiers and policemen be contented on, at any moment, to stab and butcher those slaves into silence and submission in their wretched poverty.

It means that this country, which we were taught at school to believe was "the land of freedom," is now being worse than Russiand and Germanised by the parasites and placemen who ride on the backs of the working folk, and get rich by the ponury. It means that the governing class are so afraid of the people being told the plain truth about these things that they are trying to suppress the liberty of utterance in England; to make an end of freedom of speech and of pen except when that "freedom" is used against the workers.

Now, freedom to criticise the laws and the law-makers, and to express opinions upon all the public questions of the day—such freedom of utterance is the very keystone of all freedom of any kind. Without that freedom there can be no freedom. Every liberty depends upon that one.

No self-respecting Briton can stand by and see that fundamental liberty trampled upon or interfered with. Every one of us possessed of the least remains of our national honour must regard for England and for what resist such a blow to our traditions and to our elementary human rights, at all costs, and by every means in our power.

Moreover those of the misgoverning clique who would suppress the free expression of opinion, or the liberty of appeal to any section of the nation not to deliberately commit brutality and murder, are themselves the most dangerous of all enemies of decent society. Upon the suppression of frank open utterance upon every question of public policy means driving earnest men and women to secret and underground methods of organization and action.

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LEONARD HALL, In Justice.

Don't be satisfied with simply being a Socialist. Work to bring others to your way of thinking.

ORGANIZE.

There is a very good feeling in the atmosphere, the shout, organize, can be heard from all quarters and sections of the country. It is the general feeling throughout B. C., that lack of organization, and that also accounts for there not being more than two representatives of our class sent to the Provincial Legislature this season. Well to start in, one of the main stays of organization within the Party itself is the Party Paper. Now the Western Clarion is our official organ. Everyone in the S. P. of C., ought to be compelled to subscribe. In fact the dues of the Locals should be made to cover the cost of the Western Clarion to all members of the Local. This would only amount to another 10 cents per month, and collected monthly as part of the dues would not cut very much figure on anyone. Members of Locals throughout Canada, take this matter up at your next meeting. Move that: Your Local agree to take the Western Clarion in a body every member to pay 10 cents more per month, same to be forwarded with names and addresses of members to the Sub-Editor of the Western Clarion, monthly. What does ten cents a month mean to anyone? A plug of Holy Smoke and a couple of swigs of Bud. less. It doesn't matter if you already subscribe, your sub will run out some day, in the meantime you can make good use of the extra paper. Get a move on. Don't wait for someone else to start. It's up to You.

S. L.

MILLARD EXPLAINS WHY THINGS HAPPEN TO HAPPEN.

"The great law of social development was discovered by Karl Marx and is called 'economic determinism.'" "This means that the real foundation of any society is the method by which the necessities of physical existence are produced and distributed, and that whenever a revolution or change has taken place in the method of making and distributing these necessities, then a change takes place in all the other component parts of civilization. This does not mean that religion, ethics, art, literature and philosophy do not have anything to do in shaping events, but it means that the strongest force acting is the economic method, and that slowly, but surely, all these other change when the method of making and distributing the bread changes."

"Such a theory leads one to investigate how many things are made today, and for what purpose. The answer is at once apparent. The necessities of life are today not made because life depends upon them, but because the sale of them brings in a profit above all expenses. Profit is primary; use is secondary."

"How are these things produced and distributed? They are produced and distributed by huge armies of men who work together collectively. This is done because experience has shown the inefficiency of individual production and distribution. Trusts are not the result of the thoughts of evil men, as La Follette and Bryan would have us believe, but are the result of the greater efficiency of co-operative labor over individual labor."

"It is when we investigate how these products are shared among men that we discover the rift within the lute. The division of the product is out of harmony with the genius of production. To get an opportunity to eat, the mass of the people are forced to stand before the law in the same class as the hog, because the hog is a commodity in the hog market and the laborer without tools is a commodity in the labor market."

"All the balance that remains after the labor and other commodities are paid for goes into the pockets of a useless minority, who merely own the social tools. No superior brains are required for this. Insanity, childhood, non-residence, sex, imbecility are not bars to private ownership of the tools of industry which others must get or die."

WALTER J. MILLARD.

A WONDERFUL MACHINE.

In view of the insistent capitalist clamour for cheap docile labour a great impetus is given to the invention of appliances which will displace human slaves, who are always worrying their masters. I have just been reading about a machine which may change the face of society in less than ten years. The inventor is Nicola Tesla, and he announces that his engine can be worked with water, air, steam or gas. A Tesla engine weighing two and a half pounds will develop twenty-five horse power. A thousand horse-power engine can be put inside a cardboard box. This engine works on the principle of the Tesla engine which drives it into the organized passive resistance of strikes against its dwindling rations or for a less squalid and grinding existence than that to which the wage-workers are at present doomed.

THE STRUGGLE FOR EXISTENCE.

The struggle for existence has a very simple cause. And the remedy is to take away the cause. The cause of the struggle is that those who work do not own the means by which they work, and are, therefore, not the masters of the things which they work produce. The remedy for the struggle is to make those who work the owners of the means by which they work, and the masters of the thing which their work produces. The remedy is Socialism.

Man is a tool-using animal. The necessities of life for the millions are produced by man with the help of tools. Without the help of tools we could not be fed, clothed, housed, warmed, or carried. We could not have a light to read by. We could not have a book to read.

Some tools are simple and cheap. The spade, the sewing machine, the pair of scissors can be worked by one man or woman. And the spade, the sewing machine, the scissors are not tools for one man or woman to buy. The person who owns and works the spade, the sewing machine, the scissors is master of the product of his work. If all tools were as simple and as cheap as these there would be no Socialism.

But most tools are not simple. Nor are most tools cheap. Simple and cheap tools are going out of use. Complicated and dear tools take their place. Tools one hundred times dearer and more complex than the spade, the sewing machine, and the scissors, take the place of the spade, the sewing machine, and the scissors, because the dearer and more complex tool can produce a thousand or ten thousand times as much as the cheap and simple tool produced.

But these new tools are far too complicated for one man or woman to work. And these new tools are far too dear for one man or one woman to buy.

You see what happens. When the one man worked with the tool which the one man owned, then the thing that tool helped to produce belonged to the man who worked the tool, for the man who worked the tool was the same as the man who owned the tool. But when the many men work with the tool which other men own, can we say that the thing that tool helps to produce belongs to the many men who work the tool? No; we cannot; for the many who work the tool are not the same men as the ones who own the tool.

When the same men who own the tool who work the tool, you have Capitalism. When the ones who own the tool are the same men as the ones who work the tool, you have Socialism.

It is very clear that the man who owns the tool is master of the thing: the tool helps to produce. And when the man who works the tool is the man who owns the tool, this is just as it should be. But when the many who own, but do not work, the tool, are masters of the thing the tool helps to produce—there is the trouble.

If the men who worked the tool owned the tool, and owned the product of their labor, they would set aside out of the product just enough to keep the tool in working order, and would have the rest of the product for themselves. That would be Socialism.

But when the men who own the tool and the product are not the men who work the tool—what happens then? The men who own the tool and the product set aside out of the product just enough to keep the men who work the tool fit to work, and they keep the rest of the product for themselves. This is Capitalism.

We are living under Capitalism now. The amount that keeps the men who work the tool fit to work is called wages. The rest of the product is called the surplus value.

The men who own, but do not work, the tool try to get as much surplus value as possible, and give as little wages as possible. No matter how much their interests may differ, their interests are agreed upon that point.

The men who own but do not work the tool are called the possessing class, or the master class. This point upon which their interests are all agreed is, then, class interest. And when they become aware of this agreement of interests, they are said to be class-conscious.

The men who work but do not own the tool try to get as much wages as possible, and to leave as little surplus as possible. No matter how much their interests may differ, their interests are agreed upon that point.

The men who work but do not own the tool are called the "non-possessing class," or "the working class." The point upon which their interests are all agreed is called their class-interest. And when they become aware of this agreement of interests they are said to be class-conscious. These class-interests cannot stand together. There must be a class. The class interest of the working class is always in conflict with the class-interest of the master class. This conflict is called the class struggle. Socialism seeks to end the class struggle. M. B.—In Melbourne Socialist.

# THE HISTORICAL SOCIALIST POSITION

(The following letter was written by Comrade J. B. Osborne to comrade in Los Angeles in reply to a letter describing the situation in that city.—ED.)

Dear Comrade:—The situation in Los Angeles is about the same as it is here in Branch Oakland and in San Francisco. There, the fight is to keep the party from becoming subservient to the A. F. of L. organization and officials. Here the fight is to keep the party from being dominated by a brand of industrial anarchy called I. W. W. Industrial unionism. This is the fight in California today as well as in the United States, and I pointed out this fact six months ago in an article in THE WORLD. In Los Angeles, the fight is led by Job Harriman representing the A. F. of L. program, in Oakland and San Francisco, Austin Lewis is leading the attack upon the Socialist Party representing the I. W. W. element. In 1909, Harriman and Lewis both stood together in their support of the Union Labor Party in opposition to the Socialist Party. They both take the same position now except that one stands for a unionism that exists and the other for a theoretical unionism, that so far only amounts to anarchistic mutterings. The position I took in 1902 is the same I take now, and I believe you take also, namely, that the Socialist Party is bigger and more potential than any other working class organization on earth, that all forms of unionism are commodity organizations, and that their function is limited to making arrangements with the buyers of the commodity, labor power, about the price of that commodity or the conditions of its purchase. The price of all commodities being ultimately determined by the cost of their production, it necessarily follows that the economic function of organizations of labor is exceedingly limited. No strike has ever risen to the dignity of the class struggle. Unions as such cannot wage the class struggle. The class struggle means an organized effort on the part of a class to overthrow completely the supremacy of another class. Since the ownership of the means of production

by the capitalist class makes them the master class and the working class the slave class, and since the capitalist class holds and maintains its ownership of the means of production solely and only by their possession of the political power in city, state and nation, the class struggle is for the capitalist class to hold and the working class to secure the political power. Since this is true, and the Socialist Party is organized for the sole purpose of constituting the working class and all in sympathy with that class into a political party for the purpose of shifting the political power from the possession of the capitalist class to the working class in order that the ownership of the means of production may be shifted from the capitalist class to the people collectively, it follows that the Socialist Party alone wages the class struggle in the interest of the working class, and is the only revolutionary expression of that class. The Socialist Party, then, stands to protect labor in all its conditions and to protect it in all its struggles about wages or conditions to organize in any form it deems best, but cannot become subservient to or be dictated by any other organization on earth. The Socialist Party in waging the class struggle of the wage-working class, not only represents that class but the whole of society in the process of social revolution. This briefly stated is what I call the middle-of-the-road position, and I would like to see all the Socialist comrades in California who believe in this logical center between the two extremes get in touch with one another and work together in an organized way for the safety and perpetuity of our Party. The German comrades have arrived at this logical center basis after years of experience and internal strife and turmoil. The Socialists of California and America must sooner or later come to it, and it is up to those members of our Party who want to save the Party from years of internal warfare and general reaction to get together and get together quick. Fraternally, Your Comrade, JAMES B. OSBORNE.

ers of the ruling class. Therefore; the S. P. of C. is organized to capture the reins of government, which is the seat of their power, and thereby, transform these means of wealth production from class, to social ownership. But what do the capitalists say? They say we shall not capture the reins of government and they have already put many obstacles in our way, such as election deposits, poor party qualifications, minimum annual wage in order to become legally franchised, etc. You lose your vote when you are so long away from a place, you've got to be so long in a place before you can register, and so long registered before you can vote. These are only the thin end of the wedge and there is no limit to the extent they will drive the wedge if we let them. Hence, the motive of this letter. There are many workers who think that all they have to do, is to vote the Socialist ticket. Others go a little further and join the organization, and do nothing but pay their dues. If we all got down to this level, we would be politically destroyed, whenever the ruling class should deem it necessary. The present governments, alone, are powerless, without the organized power behind them. Knowledge is power, but in the class struggle, it is powerless if not organized. Therefore I call on all wage earners, who approve of our principles, aims and objects to come into our organization that we may be in a position to defy our enemies to deny us the franchise, which we are supposed to have. And also to remove the already existing laws which have been enacted to prevent us attaining our ends. We cordially invite any comrade or other wage earner outside of Cumberland and in this district, who reads this, to join us in this work. Our headquarters are opposite the postoffice, and any working man in or out of Cumberland is cordially invited to call in whenever they are in town. We have a library which, from a working man's point of view is second to none and any one wishing to order any literature, can do so, through our literature agent, Com. W. Maxwell. Come into the organization. Study the principles, of scientific socialism. Get others to do the same and thus aid in hastening the dawn of the day of Labor's emancipation from Capitalist bondage.

Yours in revolt,  
BOB WALKER,  
Organizer Local No. 70, Cumberland, B. C.

# THE POWER THAT LIES BEHIND ORGANIZATION

The election here in the Comox and Cumberland, district was fought on purely class lines. The representative of the ruling class had not the courage to come before the electors, although he was challenged at every meeting held by our candidate, Com. Lefaux, he dare not show his face on the public platform. They won the election, but what of that. They are retreating while we are advancing by leaps and bounds and at the present rate of progress of the Socialist movement here, they will not as much as save their deposit at the next election. Many of our comrades were distracted by the silly methods of the McBride administration. Had we been organized here, these methods would have been less successful. By the absence of organization, the workers, (many of them), were ignorant of the election laws till it was too late. All who registered since the last revision, which took place last fall, were not on the list. Many who had votes in other districts, transferred their votes as soon as the election was declared, but they have the election laws so arranged that from the time the election was declared, to the day of election, it was impossible to transfer and be legal to vote at this election. Had we been organized in time, the workers of this district would have been made cognizant of these things and these transfers would not have been lost. But we now have a strong militant organization and we are out already for the scalp of the tool, whoever he may be, who may hear the standard of capitalist prey at the next counting of noses. Our organization is based on the class struggle. Although the capitalist class and all their omisseries declare there is no class struggle, we insist that there is a class struggle, and that the working class must recognize this class struggle, and organize on this basis, in order to overthrow class rule and class distinctions for ever and for aye. To live we must have at least food, clothing and shelter, and if you belong to the wage earning class to get these things, you must have access to the instruments of wealth production. Between you and these instruments, stands the owner of them or his agent, whom you must ask for a job. When you ask for a job, you agree to work a certain number of hours, for a certain sum of money, or you agree to perform a certain amount of work, for a certain amount of money. In any case, you exchange your mental or physical force for money. You sell your life force to your employer. He buys it

from you. Therefore your labor power being bought and sold, is a commodity. And subject to the same laws as all other commodities. Its value is determined in the same way. The value of any commodity is determined by the average social labor power necessary to reproduce it, (measured by labor time). So the value of labor power is the time necessary to produce the actual necessities of life, which chiefly consist of food, clothing and shelter and a little bit more. Here's where the little more comes in. When a capitalist buys a machine, he knows the machine won't last for all time. He also knows, approximately, how long it will last. Now suppose a machine cost \$2,000 and will last ten years then \$200 must be transferred, annually to the commodities produced by the aid of that machine, in order to replace it with a new one, when the old one is conveyed to the scrap heap. So with the laborer. He won't last for all time. So on the average, he gets enough to feed, clothe and shelter himself, and enough to take a wife, and to bring up a couple of slaves, to take his place when he is conveyed to the scrap heap. This is the reason that single men have an advantage over married men. But there is a difference in selling labor power and selling any other commodity. When selling any other commodity you simply hand over the article and receive payment, or put it on account, and the transaction is finished, there and then. It is different with labor power. When you sell, you can't hand it over, receive the cash, walk away. Having no other blood, when you sell your labor power, habitation than in human flesh and you sell yourself, and you must go along with it and stay with it for eight, ten, or whatever hours the agreement calls for. When you ask for a job, you ask for permission to live. Your employer has the power to say when you'll work and when you won't. He says whether you'll live or die. We are their slaves. Our children are born slaves to their children. Our grandchildren to theirs and so on, as long as we allow them to remain in possession of the tools and machinery of wealth production, which they neither make, nor use, but which we have made, and which we alone use, and which we must, and shall own. The struggle then is for ownership of the means of life. On the part of the working class to secure, by political struggle, for it makes no difference, what methods we use, we must come in contact with the political pow-

ers of the ruling class. Therefore; the S. P. of C. is organized to capture the reins of government, which is the seat of their power, and thereby, transform these means of wealth production from class, to social ownership. But what do the capitalists say? They say we shall not capture the reins of government and they have already put many obstacles in our way, such as election deposits, poor party qualifications, minimum annual wage in order to become legally franchised, etc. You lose your vote when you are so long away from a place, you've got to be so long in a place before you can register, and so long registered before you can vote. These are only the thin end of the wedge and there is no limit to the extent they will drive the wedge if we let them. Hence, the motive of this letter. There are many workers who think that all they have to do, is to vote the Socialist ticket. Others go a little further and join the organization, and do nothing but pay their dues. If we all got down to this level, we would be politically destroyed, whenever the ruling class should deem it necessary. The present governments, alone, are powerless, without the organized power behind them. Knowledge is power, but in the class struggle, it is powerless if not organized. Therefore I call on all wage earners, who approve of our principles, aims and objects to come into our organization that we may be in a position to defy our enemies to deny us the franchise, which we are supposed to have. And also to remove the already existing laws which have been enacted to prevent us attaining our ends. We cordially invite any comrade or other wage earner outside of Cumberland and in this district, who reads this, to join us in this work. Our headquarters are opposite the postoffice, and any working man in or out of Cumberland is cordially invited to call in whenever they are in town. We have a library which, from a working man's point of view is second to none and any one wishing to order any literature, can do so, through our literature agent, Com. W. Maxwell. Come into the organization. Study the principles, of scientific socialism. Get others to do the same and thus aid in hastening the dawn of the day of Labor's emancipation from Capitalist bondage.

Yours in revolt,  
BOB WALKER,  
Organizer Local No. 70, Cumberland, B. C.

# "WALTER THOMAS" AGAIN. "THE SOCIALIST FEDERATION OF AUSTRALIA."

(Sydney, January 31, 1912. The Secretary, International Socialist Bureau, Brussels. Dear Comrade: I am instructed to forward the following resolutions carried by our National Executive and endorsed by S. F. A. Branches. (1) That the Socialist Federation of Australia protest to the American Socialist Party against the action of Walter Thomas Mills in organizing for and speaking under the auspices of the Australian Labor Party (an anti-Socialist organization). (2) That the Socialist Federation of Australia protest to the French Socialist Party and JEAN JAURES against Jaures accepting any invitation to speak in Australia for the so-called Labor Party. (3) That the Socialist Federation of Australia protest to the world's Socialist Parties, through the International Socialist Bureau, against any member of the Socialist movement coming to Australia to speak for the so-called Labor Party. In its notice the Labor Party is not fundamentally different from the British Liberal Party, and is over essentially a party of capitalist interests, making the perpetuation of radical hatreds a vital part of its program, advocating forced militarism and jailing working-class boys who refuse to be conscripts, protesting its loyalty to throne and empire, and also protesting its desire to legislate to protect the exploiting interests of the employer as well as the interests of the employees. The Labor Party has made laws to jail trade unionists who go on strike, and even at this minute the New South Wales Labor Party holds four unionists in jail for striking; and it hurries armed police to every center where a strike takes place. A full statement of the Labor Party position and record will be duly forwarded. I am instructed to ask the International Socialist Bureau to cause the foregoing resolutions to be printed in the world's Socialist papers. With all good wishes, B. HOLLAND. Capitalism breeds poverty by causing unemployed; low wages; and no wages, and its attendant ills; misery, semi-starvation, prostitution, crime. Socialism will abolish unemployment, low wages, poverty, and all the miseries arising therefrom; by guaranteeing to the working class a full and secure livelihood, freed from drug-

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