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## ENSLAVEMENT OF THE WORLD'S TOILERS

The wages of the workers are paid out of the proceeds of the sale of the products of their own labor. Such balance as may be left in the hands of the employer after wages are paid, represents that portion of the laborer's time which he has been compelled to expend in the employer's service and for which he receives no payment or recompense. He produces his wages during a part of the working day. The balance of the day he works for the employer for nothing. Out of the product of chattel slaves the slaves were fed, clothed, etc., the balance was devoted to the comfort and luxury of the master. The slaves produced their own sustenance and provided for the luxurious and expensive living of the master. The labor expended for the latter purpose was labor for which they received no returns. During a certain portion of his time the feudal serf produced sustenance for himself and family by working upon a piece of land set aside for his special use. During the balance of his time he had to work for his feudal lord for nothing. In this way the laborer was supplied with all the requisites of high living, without any cost to himself. Under the wage system the worker pays his own wages during a part of the working time. During the remainder he provides for the rich living, and adds to the wealth of the employer, by working for nothing.

In other cases the result is the same. A bare and narrow existence for the slave; luxury, pomp and power for the master. A civilization rotten and corrupt to the core, because of the poison of slavery that lurks in its veins.

No civilization can long withstand the assault of time, that is based upon human slavery. Just as chattel slavery and serfdom went to their doom, so is capitalism, with its wage system of slavery, now tottering to its grave. It is too rotten and stenchful to be longer tolerated by human kind. It is a cursed nuisance that must be abated in the interest of social peace, well-being and decency. It is up to the enslaved working class to do the job.

### THE ISSUE.

Reports from all parts of the United States show that the two old parties are being driven into one camp. In dozens of towns the Republicans, Democrats, Independents and Prohibitionists have joined forces to prevent the Socialists from getting into municipal offices, and have dismally failed. We must all admit that if we can drive our common enemy into one camp we can show up the issue better.

The issue is between the working class and the capitalist class, but when a dozen different candidates are in the field the issue does not appear to be clear to the average voter. Let us co-operate and make the issue clear; let us take every opportunity to drive the Liberals and Conservatives into the same camp; let us take part in every election, municipal or otherwise; let us, if we can, take part in three fights in one year, municipal, provincial and Dominion. You say you have nothing to fight for in a municipal election. Apparently they have in the states, and we also have an issue here in Canada. Is your town council looking after the interests of the working class as they should? No? Then get after them. What happens to your propagandists? They get driven from town to town. You can hardly keep a good speaker in your town unless he is paid. Why not try and pay his salary from the cities' funds? Most locals are half asleep during the year or so between elections. A municipal election will keep the fight going. Fight we must all time! And unless we get into the municipal fight we cannot truthfully say we are working in the interests of the working class.

The "Liquor Question", 10 cents each. \$4.00 per 100.

**Propaganda Meeting**  
**THE ELECTRIC THEATRE**  
 Sunday, April 21, 8 p.m.  
 Speaker:  
**E. T. Kingsley**

## THE WAGE SYSTEM AND THE RESULT

If the productive power of the individual was but sufficient to supply himself with the bare necessities of life, it is clear there would be no motive to prompt his enslavement by another. If, however, the productive power of the individual be more than sufficient to supply his own needs, the motive is afforded to prompt his enslavement by another, who might, perchance, have the power and opportunity to do so.

Not until the powers of production had been developed to the point where it was surplus for the worker to produce a surplus beyond his own actual requirements, was human slavery possible. When this point was reached, it not only became possible but inevitable. Slavery became the order of the day and although its outward garb has been changed from time to time, in its real essence it remains with us today even more sweeping and drastic in its consequences than in the days when the conqueror brought home his captive slaves at his chariot wheel.

Never were the world's toilers more completely enslaved than now. Without title of ownership in the means upon which they must depend for an existence, they are absolutely at the disposal of the class in present society that owns and controls the land and instruments of production. They are compelled by their necessities to offer their services to these owners and accept such terms as the circumstances of the slave market may prompt those owners to offer. Even under the most favorable conditions for the slave he can successfully demand but little, if any, more for his services than enough to keep him in fairly decent working order. Upon the average the slaves cannot accumulate a surplus. They are, therefore, always at the mercy of the master class, a circumstance that this class is by no means slow to take advantage of upon every occasion.

### FIND ORPHANS' HOME IS HOUSE OF TORTURE.

Twenty-six children, whose relatives supposed that they were being given an industrial training, were rescued last night from what is said to be a "House of Torture," conducted by the "Rev." J. H. Hudson, in the name of charity at 1749 Carroll avenue.

J. B. Kerr and George Oakley, detectives from the state's attorney's office, raided the Hudson Orphans' Home on complaint of Mrs. Hanna C. Snowden and Miss Minnie Jones, juvenile offenders who have been conducting an investigation of the place since last January. What they revealed, they believe, will be enough to convict Hudson on a charge of contributing to the delinquency of the children.

According to the investigators the chief purpose of the institution was to raise money for Hudson, who compelled the children to beg on the streets all day and bring their "earnings" to him at night. By his own admission \$60 was a poor day's profits. Hudson later alleged that he was holding the money he got in this way in order to purchase the building and grounds and dedicate them solely to charity.

Half-starved children told the officers a pitiful story of torture, beatings and starvation. Meals were the exception to the rule. For the slightest offense children would be held up by their thumbs and flogged. Big welts were found on the bodies of many of the children, caused by the terrible beatings they had received.—Chicago Socialist.

### LABOR POWER.

The worker sells his labor-power to the employer. He receives for it a price that is determined by the conditions of the labor market at the time. If the market be well supplied with laborers the price will rule low, as the competition for jobs will tend to force it down. If laborers be scarce the price will tend upward as the competition for jobs will be lessened in consequence of this scarcity of labor. The more powerful the tools of production become the more chronic becomes the overstocked conditions of the labor market, the smaller the number of workers required to carry on the process of production the greater the number continually forced into the market as a surplus from which the employers can draw substitutes for such of their workers as may be stubborn enough to demand more wages.

## THE WEAPON TO BE USED IN LABOR'S STRUGGLE

### In the Conquest of the State Lies the Hope of the Working Class.

There are many individuals in the working class today who are aware that a change is impending in the present form of society but who think that the reforms introduced by the parliaments of the world are leading up to the co-operative commonwealth and that this latter will come about without the capture of the political machine by the conscious action of the workers. In the course of this article it will be my endeavor to show that it is only by conscious political action that the workers can hope to free themselves from wage slavery.

In early feudal times the serf with the aid of his family produced the largest part of his requirements. At a later period it will be noted that the work had become more subdivided and parent and family devoted themselves to producing only particular sets of articles, such as the carpenter making chairs, tables, boxes, etc., the spinner producing yarn and the weaver cloth and clothing of various descriptions.

As this "division of labor" necessitated an exchange of products, there had naturally come into general use the means of simply exchanging articles. From the earliest times there had been exchange by means of direct barter, but this was a clumsy and very inefficient method, and the growth of population and greater specialization of productive effort had forced society to adopt a particular product as a "medium of exchange." The objects used for this purpose have varied considerably from time to time, the best known being copper, silver and finally gold, which latter is now practically an universal standard.

As the need of having this medium of exchange increased, it naturally brought a tremendous power to those who were able to accumulate it in comparatively large quantities. Its owner was able to acquire possession of any improved productive tools, and by the use of them to obtain still more economic power.

In the early days of the handicrafts the individual owned the tools which he worked, but as the size of these tools increased and consequently the amount of labor time for producing them, it became impossible for any but the rich to own them. For instance, the use of the steam engine made it possible to transport at least the same quantity of articles from place to place as a given number of horses could before, but whereas these horses were formerly owned by perhaps an equal number of persons, the latter could not own a steam engine individually, as they would not possess enough money with which to buy one. But even supposing they had sufficient of the "medium of exchange," the state of the market would not warrant as large a number of steam engines as there were horses previously and consequently some of the people would have to go out of business.

By applying the example to other modes of production it will readily be seen that the worker has gradually been divorced from the ownership of the tools he uses. There is, however, another factor in this connection to be considered, namely that, as those things became predominant in the field of production they displaced those older institutions which furnished under previous methods of obtaining a livelihood. The more extended the division of labor, the less able was the feudal system to cope with the problems and the less was its power. As money became more essential so the feudal lords became more dependent upon its owners until at last their power was completely undermined and they had to make way for the rising capitalists.

It will be seen from this that the growth of the capitalist's power was due much more to economic development than to the control of the political machine. With the working class today, the only class that can depose the capitalist class, things are completely different. Instead of the monetary power playing into our hands, the very reverse is the case, for, as a class, we are constantly becoming poorer. It is true that the persistent concentration of industry is constantly organizing us into a solid industrial body in-

stead of being as we previously were, merely isolated units, but this applies only on the industrial field and the only weapon with which we can fight in this sphere is that of the strike. This weapon, too, is very inefficient and for numerous reasons. In the first place it is but a commodity struggle, a fight for more pay and cuts, an attempt to corner the commodity "labor-power" and that in a flooded market. Supposing, however, the attempt is successful and the price of labor-power is raised, what have we gained? The experiences of the past few years show that this increase does not keep pace with the cost of living, which means constant strikes to maintain our level. But these strikes cost money, not only do we lose according to the number of days that we do not work, but our savings, in the shape of union reserve funds, are diminished.

Another factor is that every strike produces a reaction of some description. The owners look around for improved machinery to replace laborers; the users of what the strikers produce seek substitutes, and, worse still, the purchasing power of the workers for that particular period is diminished, and many other things take place that react to the injury of the workers.

There is also the fact that in raising the price of labor power the workers assist the bigger capitalist concerns in crushing their smaller competitors and do not strengthen their own position in industry; they still only have the loan of a job. By this means the capitalist class is concentrated and better able to cope with recalcitrant slaves. What we are generously allowed to rid them of their competitors, they will permit us to withhold our labor power for a season, but that object once accomplished, can they not close down the mines, mills and factories and sit, wait and EAT until we are starved into submission.

We must remember, too, that the capitalist class always has at their disposal a reserve army of labor to be called upon when occasion demands, and it is impossible to organize a hungry man. Owing to the concentration of the world's markets and consequent impossibility of disposing of the ever-increasing surplus, this reserve army of labor is rapidly increasing and the pressure of hunger will force them to take any job that is offered.

An instance of the ineffectiveness of the strike unaided by political action is afforded us by the coal strike in England. The miners there struck for a minimum wage and their representatives demanded the insertion of a schedule of wages. But what could 42 labor members do against 628 capitalist representatives whom the workers had put there.

It is also well to bear in mind the words of England's prime minister when introducing this bill. I quote from the "London Times" of March 20th. "Parliament would be justified, if compelled to do so, which heaven forbid, in taking other measures to defend the industries of the people against paralysis and starvation"; and the Times goes on to say that he sat down amid loud cheers. What does this mean except that the government would be prepared to protect those who returned to work from molestation by the strikers.

The power of the capitalist class then lies in these two things, the control of the government and the unemployed. It is impossible for us to get the latter to forego the chance of a job when on offer, but we can show them that intelligent action on the political field will enable them to obtain a livelihood. It is only by capturing the political machine and guiding it along our own road that we can free ourselves.

This is the task the Socialists have set themselves to accomplish and they refuse to be turned back. In order to succeed in this we need all the help obtainable, and it is up to each one who understands the class struggle to get into the movement and take their little part in the greatest struggle the world has ever known. Reader, this is your fight as well as our fight, and you must act, complementary to the evolutionary forces, to bring about the downfall of the system that ruins your manhood and makes you the chattel of the master class.

S. K. READ.

## A RELIGIOUS WAR LAUNCHED IN STATES

Under the head of the "Trend of Events," the Cleveland Citizen issues the following warning:

A condition that we warned the workers upon several occasions to be prepared to meet is now in process of development.

And history is again repeating itself. If certain interests could have their way we would be in for another period of religious wrangling in order to divert the attention of the people from the great economic and political problems that are pressing for solution.

New York newspapers report the organization of the "Guardians of Liberty," which, like the American Protective Association a score of years ago, is to bend all its efforts to prevent the selection and appointment of Roman Catholics to public positions.

General Nelson A. Miles and other distinguished patriots are said to be active in the work of spreading the "Guardians of Liberty" into every part of the country, and it is predicted that converts by the thousands will soon be rushing into the new organization to save the country from being gobbled up bodily by the old man on the Tiber.

Prior to the Civil War, when the slavery question was being agitated, religious fanaticism was injected into the pending discussion and strenuous efforts were made to set the Catholics and Free Masons and other elements at each other's throats.

bor were becoming a mighty force, their progress was hampered and finally checked by the insidious hints and whispering that Powderly and other officials were in the employ of the Pope. These suspicions and the boodie politics that crept into the order nearly everywhere soon resulted in disrupting and disintegrating that once promising organization.

In the '90s the A. F. A. became the craze, blocked the progress of the American Federation of Labor to a large extent, and added materially to the destruction of the Populist movement. Indeed, a prominent official of the A. F. A., a prominent official of the National Civic Federation has made the boast publicly that when the Populist of Kansas and other western states threatened the money power, he went among them and started a religious fight, with the result that the People's party was demolished by internal dissensions.

A year ago last November, in St. Louis, certain Catholic workers formed an organization called the Militia of Christ, and about six months ago the Men and Religion Forward Movement was launched by Protestant preachers and unionists. Now come the "Guardians of Liberty" to assist in stirring the religio-political pot.

Throughout its existence of twenty-one years the Citizen has consistently refrained from engaging in religious controversies and discouraged its readers and correspondents from participating in such discussions. Religious contentions are as old as the world and will likely continue for some years to come, although we believe less bitterly as intelligence increases and superstition disappears.

We are unconcerned whether a man is a Protestant, Catholic, Jew, Mohammedan or any other believer or non-believer respecting religious matters; but we are concerned in every movement that tends to uplift humanity and to make life worth living while we are here on earth—we are concerned in the questions of abolishing poverty and all its attendant evils and to establish freedom and justice for all mankind.

We know that those are the ideals for which the organizations of the workers, industrial and political, are striving, and therefore, we caution them to beware of the sinister schemes that are being concocted by the privileged few to incite religious quarrels for the purpose of once more blocking progress and inaugurating a period of reaction.

The robber classes in all ages used a religious cloak when necessary to cover their villainies and perpetuate their power. The robber class of today, knowing there is worldwide dissatisfaction with its barbarous and unjust rule, will attempt to utilize all the means within its reach to divide the people into warring camps to prolong its reign.

But this latest effort is doomed to failure. Religious prejudices have softened and are rapidly disappearing. If the capitalists and their hangers-on want a fight over religious questions, let them do the fighting. The workers will keep hands off and continue in their own way to struggle to replace the present rule of gold with the golden rule.—Miners' Magazine.

## TORONTO WORKERS APPEAL FOR HELP

The Toronto Trades and Labor Council is appealing to the workingmen of the Dominion and of the United States to come to the financial assistance of the 1,100 locked out cloak makers and garment workers formerly employed in the T. Eaton company factory.

The workers received an ultimatum that they must do the new work as ordered and without arbitration or conference, or else at once leave the factory, where for many years they had contributed to the success of this firm and the industry. When the workers asked for an hour's grace to consider this choice offered to them, they were granted five minutes and then driven roughly out of the factory by the police.

This firm for whom their underpaid employees have largely contributed to its success, has systematically, persistently and with the most oppressive methods opposed any attempt on the part of their employees or organized labor to obtain the least concession of their rights; whereas the right for collective bargaining has already been acknowledged either directly or indirectly by a large number of employers.

The T. Eaton company is one of the minority who have remained "obedient" and holding with ferocious bulldog tenacity and any attempt "on the part" of an employee to so much as dare to protest was met with instant dismissal. In short, discrimination, intimidation and subjection to the worst prison-like system has been and is the predominant rule of this firm.

The report of the conciliation committee follows:

"We have conferred with Rabbi Jacob, Magistrate Cohen and Mayor Geary, with the hope that they might arrange a conference for us with some representative of the firm of T. Eaton & Company, Ltd. However, Rabbi Jacob, after consulting a member of the firm, reported to us that it was hopeless to try to get a conference unless we would first agree to do the work exactly as ordered on February 7th, and then further agree to sign a statement that the previous statement of the causes of the strike, issued by us, was false in every particular; that the statements made in our behalf by the committee from the trades and labor council were entirely false, and that we regret all that has happened to hurt Mr. Eaton's feelings, and beg him to take us back to work without any concessions whatsoever.

The stories of injustice and suffering told by the locked-out workers from the so-called "model" factory of the "King of Canada" came as a great shock to the public after the pious pretensions of the T. Eaton firm. Frank children of fourteen years have worked from 8:00 a.m. to 9:00 p.m.; young girls on starvation wages have been subjected to gross insults and temptations from foremen and examiners; home work was common, and workers were forced to do it at night after long hours in the factory; graft was rife; where employees had to pay for a chance to earn a living day, the much-bragged Saturday half-holiday was, only a dream, during busy seasons, for tired little girls; the boasted sanitary conditions leave much to be desired in the way of suitable washrooms, lockers for wraps, etc., etc. Wraps from all sorts and conditions of homes are today hanging packed together so that vermin and disease from the miserable homes of foreign immigrants are passed on to the clothing of the most delicate daughter of refined parents. It is quite plain that Mr. J. C. Eaton is not the sort of king who can "do no wrong."

The Minister of Militia is spending over \$8,000,000 for military purposes and out of that he is spending \$800,000 as pay to the men whom he wants to train. He is giving to the man who is going to shoulder the musket when trouble comes, including non-commissioned officers, \$800,000 in the way of pay.

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

# THE WESTERN CLARION

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

SATURDAY, APRIL 10, 1912.

## CAPITAL.

The functions of the capital is to bring to its owner—the capitalist—profit. Ask of any capitalist why he makes an investment, and he will answer because he expects to reap a profit thereby. The duller one in the last analysis is not so stupid as to invest the means at his command in any venture that he knew to be a losing one. He would realize that to do so would nullify the legitimate purpose of an investment and strip from him the garb of capitalist. Hence, unless his capital successfully performed its true function of bringing him profit it would be but a matter of time until he would find himself in the ranks of the non-capitalists. Though he might still remain in undisputed possession and ownership of a means of production, say for instance, a factory, he would have lost his position as capitalist, because his holdings of property could no longer be used as a medium through which the function of capitalist, i.e., to make profit, could be expressed. Were it even possible for him to turn to and operate his factory by his own labor, the output would accrue to him, not as profit upon his investment, but merely as a return for his own labor expended in its operation.

It may be seen from this that the means of production, though nominally appearing under certain circumstances as capital, are not in themselves capital. Under such circumstances they afford a medium through which, or by performing its profit-making function in the scheme of things. With such circumstances lacking, capital vanishes. The Capitalist depends for his profit upon the labor of those who, however, depend upon his property in the means of production for their living. By purchasing the labor-power of such, as a commodity in the market, and utilizing it in the operation of his instruments of production, our capitalist finds himself in possession of what volume of wealth may result from the expenditures of this labor-power. Under such circumstances the labor-power of the workman can be converted into the food, etc., necessary to perpetuate his existence, only by selling it to the capitalist. Out of the wealth produced by its expenditure the capitalist recovers the cost of this labor-power and retains the balance as a profit. His ownership of the means of production upon which the workman depend for their existence affords a medium by which the wealth they produce passes into the hands of the Capitalist. By this means capital performs the function of gathering profit from the toil and sweat of wealth producers—the workers.

Capital, then, it will be readily seen, merely expresses the relationship existing between exploiter and exploited—between master and slave. The present form of ownership establishes this relationship and makes its expression, not only possible, but inevitable.

With the ownership and control of the means of production transferred from the capitalist, to society, as a whole, this relationship would be destroyed, because the medium through which it is expressed—capitalist property—would no longer exist. Capital would vanish, though the means of production remained intact and still at the service of mankind. The capitalist stripped of his power to exploit his fellows, would become merely an individual member of society, with the same rights and duties as the rest.

The Socialist wage war against Capital, not against Capitalists as individuals. Both Capitalist and wage-slave are legitimate creatures of the present system of property in the means of production. They are not responsible for the system, but are a part and parcel of it.

they are virtually Siamese twins, like Chery and Eng, hold together by the nexus of the present systems of property, which will admit of no other relationship. That which would dispense with one, would also dispense with the other. The triumph of the proletariat conquering the capitalist state will break that nexus and then "rigor mortis" in oblivion for the pair of them.

## COMFORT AND ADVICE.

By the time this will be over, and, from all indications, the Conservatives will be again returned to power. It is now time, Mr. Workington, to snaffle away for future reformers some of the high-sounding speeches made and promises given by the various candidates during the last two weeks.

Better times (could they be worse?), lots of jobs, good wages, all the old election guff has been handed to you by the capitalist candidates. We, the Reds, have done our best to waken you to your own true interests, have shown you the fallacies, and at times willful misrepresentations contained in the old parties' speeches. If you remember some of these fine promises I think that they should prove a great comfort to you next winter when you are riding the gusts of an old ratter, and the mercury is down at zero, and your last square meal is only a memory, and you're hunting a job, and the blamed thing is so sneaky you can't catch up to it. It should, I repeat, be a great comfort and help to you to be able to repeat to yourself a bunch of many inspiring words spouted forth prior to this election when the capitalist candidate was after your vote. And then when you recall the present to your mind, hungry, tired, dirty, ragged, homeless and a tramp, I am sure that the fact that you voted for good old So-and-So who has represented the working people so faithfully as Conservative or Liberal member for so many years, will warm you and feed you, etc.

If you who read this are such a one, to you I say, "Good enough for you." I only hope that one of the ahawks will take a notion to frisk the train and pull you out from under and apply boot grease to the seat of your pants, and that the first bull who runs across you will throw you in and incidentally beat the can off you. And then the break will hand you 60 days for vagrancy. Perhaps during these 60 days you will have time to dope it out why it is coming to you, and then maybe the next time before you step up to the polling booth, you will find out who is the man that represents your interests and will poll right for the workman's representative, the Socialist candidate, and influence as many of your chums as you can to do likewise, for if enough are swung into line it means no more riding rods, no more dinner bells without dinner, no more hand-holding side streets, no more paying employment sharks to give you a job, but work for all, food for all, leisure for all, home for all.

How so? you say. Read your Western Clarion through and you will learn. The story has been told so often and so simply that yours seems a foolish question. One word more. The capitalist parties, Conservative or Liberal, will not help you. The most they will do is, if driven too far, is to throw you a sop to keep you quiet. The only real, genuine, all wool and a yard wide help you can get is what you do for yourself. Vote right and talk right. Vote Red and talk Red. Vote Socialist and talk Socialist.

W. BOOTHBY.

## LET US ACQUIT JUDAS.

The Rev. Charles Stelzle has become a speaker under the auspices of the Men and Religion Forward Movement. The sanctified and righteous Charles, who for a number of years has posed as a "friend of labor," opened his campaign in Memphis and spoke of the many blessings that flow from the religious cyclone that was now sweeping over the country, financed by Big Business.

A significant thing in connection with the address of Stelzle at Memphis was the fact that a banker was the chairman of the meeting. It would be somewhat difficult for any honest man to picture Christ preaching to the multitude with a Shylock presiding as chairman. But Stelzle, with the hairless dome and full moon face, felt honored by the presence of such a dignified gentleman as a coupon-clipper, lending his personal appearance to a religious revival that is heralded as a movement that is destined to bring about the dawn of a better day and make brothers out of masters and slaves.

Christ entertain the opinion that the religion which they wear to hide their insidious of the working class will be unfamous hypocrisy. The brazen audacity to penetrate the masks of religiosity of perverts who prostitute religion to secure "the mess of pottage" is an insult to intelligent men in the labor movement, who know that any society, institution or organization that is financed by powerful mercenaries is but another plot in the conspiracy of Capitalism, to put labor asleep and prolong the regime of an exploiting system that has almost beggared the human race.

If such men as Stelzle, Robbins and other "friends of labor," who are now preaching under the Christian flag furnished by Morgan & Co., are loyal to truth and honor, then immediate steps should be taken to canonize Judas as a saint—Miners' Magazine.

Socialism is the workers' hope—the salvation of the world. Get a move along the lines of progress, and organize to materialize the social revolution. Production is social; ownership, sectional. Therein lies the anomaly of present-day economics. As production is social, ownership must become social. When that is achieved the social revolution, the change from capitalist class ownership and production for profit to collective ownership and production for use will be accomplished.

## ORGANIZATION.

The following is submitted, with the necessary respect to all comrades interested in the abolition of the "wage system," as the humble opinion of one who, on good authority, considers that the policy of the S. P. of C. hitherto followed, viz., "education without any serious attempts at organization," at the present time, especially in the more populated districts, is seriously out of date, proof of which is staring, who can see, everywhere in the face.

Years ago when the population was always floating, and the Canadian proletariat was mainly constituted of fortune seekers, any serious attempt at organization was predestined to fail. So the S. P. of C. did all it could do under the said circumstances, and waged a campaign of education to the extent of its energy and its indeed limited means.

In many parts of the west education to a very small degree is what the Party is limited to, even today, but those places would greatly benefit by the more thorough organization of the Party as a whole. The Party as constituted today is an organization—it deserves the name—the different parts of which, instead of working harmoniously towards the desired goal, "the abolition of the wage system," are constantly in conflict as to ways and means, thereby actually retarding its growth. Now to those comrades who will perhaps sneeringly remark, "another ugly freak," be of good cheer, this is no such an attempt, although untried at any time is eminently desired, non-untried notwithstanding.

The platform and manifesto of the S. P. of C. are the right stuff, nearly as good as some of the European Parties, many of whose manifestos alone are a veritable proletarian education, containing such a thorough analysis of the capitalist system of production, as would make some of these r-revolutionists green with envy, especially those, while knowing little or nothing, regarding the three obtaining conditions, which necessitate certain actions, pass the most absurd of criticism as regards the reform character of those Parties.

But to resume. Even to the most casual observer among the Party membership, it must by this time be glaringly apparent, that besides education, organization is not only in order, but absolutely essential to the further growth and development of the Party, and besides, we are in the field as a political organization, and as such have only attained to the level of the Liberal or Tory, by our activity during elections, barring, of course, some of the methods they pursue. Again, the fact that we are a political party should force on us the realization that we are badly in need of a compact and thoroughgoing organization, not only at election time, but the year round, based on the class struggle, and organized for the abolition of the class ownership of the means of productivity. As it is at present, there is only a spasmodic attempt at the systematic distribution of literature at election time, and the party members, being imbued with that spirit, on which they have been spooned as it were by the party literature, respond only to a very limited degree indeed, when called upon to do the work in connection with the said distribution. It must, however, not be misunderstood, that to organize, to abolish a certain system, necessarily means estranging yourself from the militant organized proletariat. Not by any means. Those demands of the workers necessary to maintain or create a decent standard of living, as well as the question of hours and protection of life and limb, all of which cannot be denied, are necessary to the workers' existence, and which the worker both as an individual and a social whole, shall risk his life to enforce; all of these, I say, must be here and everywhere voiced by the political representatives of the workers in the houses of parliament.

Now, such betterments of the workers' condition when effected, though being inadequate and real improvement will not be possible so long as the capitalist system exists, the fact that they MUST BE GAINED, or the worker will perish, means that such measures do not necessarily conflict with the uncompromising revolutionary attitude of the Party. Such and similar points demand the most serious consideration, now that the Party is entering into, not the so-called practical politics, but the political arena, the only place where the class struggle can be fought with effect, and the workers would do well to have a care whom it chooses to champion its principles, and inaugurate the REAL FIGHT.

All this talk regarding the fight on the economic field is mere puff, and while those who neglect their opportunity to assert their manhood on the political field, are practically committing suicide; they deserve no more rebuke than those at the other extremity, who expect, when elected, to run a mere campaign of obstruction or ignore (?) the opposition, all of which may serve for the amusement of said individual, but is entirely outside of the sphere of activity of a parliamentary fraction of the proletariat except when occasion demands.

A. GILDEMEESTER.

## THE LAND OF THE FREE.

A good many cherished delusions have been knocked on the head lately throughout the northwest. First the unemployed in Vancouver got a glimpse of the real meaning of government, to their exceeding sorrow. Now the millhands of Gray's Harbor, having had the temerity to quit work and demand more pay, are getting theirs. Wholesale arrests and deportations are taking place, the militia is held in readiness, in case the local and imported thugs can't manage to cow the rebels.

One of the American's cherished beliefs has been that he could always do as he pleased and when he pleased, for this was God's country. However, in this case strikers were rounded up at the point of the gun by the respectable Christian businessmen of the town, and given the choice of going back to work or being loaded on box-cars and sent out of town. Where now is our boasted rights to "life, liberty and the pursuit of happiness"? Not in Gray's Harbor at any rate.

Many eyes are now being opened to the real purpose of the militia, the press and the rest of the dirty capitalist institutions.

The press refers with gusto to the way, the determined way, the citizens of the towns involved handled the situation. If the I. W. W. were to turn round and use the same methods, we should be treated to horrifying accounts of the bloodthirsty anarchists and their ways, and even now they refer to the strikers as being only ignorant foreigners, a fact entirely lost sight of while they slaved in content.

Truly, the American capitalist is at heart a patriot. He will, in cases of necessity, as at present, help out his humble fellow countrymen, as witness the cry going forth for Americans the cry going forth for Americans: "Married men with families preferred," to work in the mills. What a touching instance of devotion to the country and its free citizens. And oh, what a lesson in economic determinism to readers, if they will but read aright.

The lines are drawing close in this country. The thin line of demarcation between Democrat and Republican is being obliterated in many places and the issue drawn clearly. The working class vs. the masters. That is what we all want. It is what the comrades in British Columbia are facing now, if they would only wake up to the fact and get down to the brass tacks of the fight for power.

# Socialist Party Directory

- DOMINION EXECUTIVE COMMITTEE:** Socialist Party of Canada, meets second and fourth Mondays, Secretary, J. P. Kingsley, 425 B. King'sley, Dunsmuir St., Vancouver, B. C.
- BRITISH COLUMBIA PROVINCIAL EXECUTIVE COMMITTEE:** Party of Canada, meets second and fourth Mondays in month at Labor Temple, Dunsmuir St., B. C. Kingsley, Secretary, Box 617, Calgary.
- ALBERTA PROVINCIAL EXECUTIVE COMMITTEE:** Party of Canada, meets every alternate Tuesday, at 425 B. King'sley, Box 617, Calgary.
- MANITOBA PROVINCIAL EXECUTIVE COMMITTEE:** Notice: This card is inserted in order to inform the members of the Party who are interested in the Socialist movement in Manitoba. If you are interested in the Socialist movement, please write to the Secretary, J. D. Houston, 493 Furby St., Winnipeg.
- MARITIME PROVINCIAL EXECUTIVE COMMITTEE:** Socialist Party of Canada, meets every alternate Tuesday in the Cape Breton office of the Party, Commercial Street, Glace Bay, N. S. Secretary, J. P. Kingsley, Box 491, Glace Bay, N. S.
- LOCAL VANCOUVER, B. C. NO. 50, S. P. OF C.:** Meets every Sunday evening at 8 p.m. in the Dunsmuir Street, Business meeting every 2nd and 4th Friday in the month. Reading room every 3rd and 5th Friday. List and Labor papers of all countries on file. Secretary, J. P. Kingsley, Box 491, Glace Bay, N. S.
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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 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 eliminating the capitalist as a power in the political arena. 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 use the public powers to break the power of the capitalist class and to set up the working class and aid the workers in their class struggle against capitalist rule. If it will, the Socialist Party is for it; if it will not, the Socialist Party is absolutely opposed to it.

In accordance with this principle the Socialist Party pledges itself to conduct all 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 1-2 Yearlies - - - 4.00
- 20 Quarterlies - - - 4.00

CORRESPONDENCE

SUITS HIM.

Everett, Wash., March 31, 1912. The Western Clarion: Dear Comrade,—Enclosed please find 20 cents (coin), for which please send two copies of the Manifesto of S. P. of C. Saw a copy of it yesterday and made up my mind at once that no Socialist had caught to be without such a clear-cut exposition of Socialist fundamentals. And say, by the way, if praise is any satisfaction to you, according to my way of thinking, the Clarion is the best publication in the field for the propagation of scientific Socialism. I get everything from the Commonwealth exchange, but the Clarion meets my highest appreciation. When my subscription expires I have \$1.00 waiting for a renewal. Yours for the revolution, J. M. SALTER.

Crawford Bay, B. C., April 8, '12.

Dear Comrade,—Local Crawford Bay held its first business meeting on Sunday, April 7th. Officers were elected for the current year as follows: Organizer, Geo. Zimmer; secretary, J. E. McGregor; and treasurer, Wm. Baynes. It was decided that, for the summer months, business meetings would be held once a month. Yours in revolt, J. E. MCGREGOR.

HOW THEY COME

The Western Clarion is owned and controlled by the Socialist Party of Canada. If you are a subscriber you are also owner, and as an owner you should certainly help in building up the circulation. Thousands of immigrants are now pouring into this country from the British Isles and surely you can locate them, give them your old Clarion to read and then hit them up for a subscription.

- Here are the sub. hustlers for the week: Local Fennell Hall, Forrest Hall, Sask. 20; A. Paterson, Winnipeg, Man. 6; G. F. Orchard, Kamloops, B. C. 4; P. J. Hunt, Fluke, Sask. 4; M. Lightstone, Calgary, Alta. 4; K. Johnstone, Montreal. 3; A. Larson, Richard, Sask. 3; W. Gribble, Cumberland, B. C. 2; A. Stewart, Moose Jaw, Sask. 2; Miss Mushkat, Coleman, Alta. 2; J. June, Petone, New Zealand. 2; W. Watson, Winnipeg, Man. 2; W. Green, Toronto, Ont. 2.

- Singles. J. Powers, Grief Point, B. C.; C. Pederson, Hazel Bluff, Alta.; A. McDonald, City; J. Cochran, City; H. Dalziel, Victoria; T. M. Brown, White Bluff, Wash.; H. Laidlaw, Winnipeg; B. Penke, Winnipeg; S. Gage, Winnipeg; Wm. McQuoid, Edmonton, Alta.; H. N. Courstar, Revelstoke; T. H. Dunne, Arrowhead, B. C.

BUNDLES.

- Alex. Taylor, Toronto, 5; Pit Bohinshik, Lille, Alta., 5; C. F. Orchard, Kamloops, B. C., 5. Not a move this week. The struggle for a place is getting hot alright, till there are lots of subscribers exclaiming that could be renewed if the locals would see to it. I have a new mailing list already to send away. Who wants one of their burg? Vancouver, B. C. 1; Victoria, B. C. 2; Calgary, Alta. 3; Winnipeg, Man. 3; Edmonton, Alta. 5; Toronto, Ont. 5; Brandon, Man. 7; Fernie, B. C. 7; Moose Jaw, Sask. 9; Montreal, Quebec. 10; New Westminster, B. C. 11; Cumberland, B. C. 12; Nelson, B. C. 13; South Fort George, B. C. 14; Silverton, B. C. 15; N. Battleford, Sask. 16; Ottawa, Ont. 17; Regina, Sask. 18; Glace Bay, N. S. 19; South Hill, Sask. 20. Send in for mailing list and rustle up the expiring subs.

THE RAILROADS' TOLL.

I saw a funeral procession: I saw it from a mountain peak; I saw it crawling along and curving here and there, serpent-like, through a level vast plain. I seemed to see a hundred miles of the procession, but neither the beginning of it nor the end of it was within the limits of my vision. The procession was in ten divisions, each division marked by a somber flag, and the whole represented ten years of our railway activities in the accident line; each division was composed of 80,000 cripples, and was bearing its own year's 10,000 mutilated corpses to the grave; in the aggregate 800,000 cripples and 100,000 dead, drenched in blood.—Mark Twain.

ALBERTA PROVINCIAL EXECUTIVE.

Meeting April 3, 1912. Comrade Tippling in the chair. Comrades Mr. and Mrs. Anderson, Smart, Tippling and the Secretary were present. Correspondence was read and dealt with from Camrose, Kingsbury, Diamond City and Locals Bellevue and South Raven. The Secretary, Comrade Danby, tendered his resignation as secretary, which was accepted and Comrade Anderson was elected to succeed him. Receipts. Balance on hand \$40.55. Local So. Raven, du stamps 2.00. Total \$42.55. Expenditure. F. Danby for postage \$ 2.19. F. Danby for books 21.08. Balance on hand 19.31. Total \$42.56. BERT E. ANDERSON, Secretary.

HERE AND THERE. BY WATTS.

A bill proposing to tax out of existence the use of poisonous white phosphorus in the manufacture of matches has passed the American House of Representatives. The Democrats voted against it, including Henry George, Jr., son of the famous single taxer.

The Australian (Labor) government are imposing a fine of \$500 on every father who refuses to let his son serve in the army.

The mayor and five city officials were elected on the Socialist ticket against a fusion ticket in Liberal Missouri.

Socialists elected the mayor and seven officials in Fraser, Iowa.

Sir William Ramsay has suggested the possibility of converting all coal underground into gas and doing away with coal smoke and mining.

Dedicated to Capitalism, you can fool some of the people all the time. You can fool all the people some of the time, but you can't fool all the people all the time.

A trial has just taken place in Russian Poland at which twenty-five people accused of being members of the Polish Socialist party were condemned to terms of hard labor varying from two to eight years, and twenty-three to exile in Siberia. Only two were acquitted.

Proletarian in Politics is out of Print, several new pamphlets are being made up, in the meantime cover your town up with leaflets.

A working man who does not resist his robbery by the capitalist class is fitted for the condition of wage slavery in which capitalism places him.

Socialism to the workers spells economic freedom. All reforms of the capitalist system favor one section of workers at the expense of another section, leave the working class in the same state of wage-slavery, the victims of capitalist exploitation.

"He who would be free must first strike the blow." If the workers desire freedom and emancipation from wage slavery, capitalism and robbery, they, as a class, must strike the blow for their own freedom.

NO COMPROMISE.

The exit of the Liberal party from the political field in British Columbia, which will be followed by their exit from all the other provinces of the Dominion of Canada—with possibly one exception—in a very short time, brings before us as a party the old question of compromise with the remnants of the aforesaid defunct party. Other forces, too, are at work bringing into existence semi-Socialistic parties such as the Social Democrats, Christian Socialists and a variety of other bunches of saviours who have each one of them the solution of society's ills.

The increasing economic pressure and struggle for existence is now becoming felt by the petit bourgeoisie and the small traders who are as a direct consequence being forced to take up a defensive and fighting position. A few—a very few—will study the situation carefully and will arrive at the correct solution of the social problem. These few will take their stand with the revolutionary proletariat and join the ranks of the class-conscious revolutionary Socialists; possibly by virtue of their training and experience they may be of no small assistance in spreading the propaganda of Socialism. If a bitter and resentful feeling is of any assistance in a protest movement, it is quite likely that these few, being forced into the ranks of the wage-slave

class and recognizing what forced them there, will make a noise quite out of proportion to their numbers.

However, the bulk of the dispossessed middle class will not enquire deeply enough into matters to realize the forces that are at play and will form themselves into a number of sections of protest and reform, according to their several degrees of intelligence, or lack thereof. These reform parties, at times of no inconsiderable numerical strength, recognizing that today they are unable to capture the political power in the world struggle now well under way, will make advances to both the large factions in human society; some to one side of the fence, others to the other, and whichever side—he it capitalist or proletarian—that opens its doors to them will have admitted to its own ranks the cause of chronic indigestion and verbal diarrhoea. We of the class-conscious proletariat have no compromise to make with anybody or anything under the capitalist system. We belong to the working class who do not even the means of life, to which we must have access in order to live. We are not allowed to work and produce those things necessary to our existence unless there is a profit in so doing for the capitalist class.

We are slaves because we are compelled to work for those who own the means of life.

We are a miserable bunch of slaves because we produce all the values in the world and receive in return, providing we can find a job, only a bare existence.

We are, as members of the working class, treated as so many diseased and useless cattle when we can get no jobs (we deserve it, too). We are, as members of the revolutionary Socialist party, out to educate our fellow workers to our true position in society.

We have, as our object, the possessing ourselves of the means of life and the dethronement of capitalist ownership.

We intend to make the ownership of these things social and then produce because we require the necessities of life and not for the profit of the capitalist class. We are going to take these things as soon as we have the power.

We are going to take the whole machinery of production and distribution.

Nothing more! Nothing less! This is revolution!

What have we to compromise about? Shall we make compromise with our chains? W. W. L.

HUNGER—AND A TINY SLIP OF PAPER—RESCUE OF TWO DESPAIRING GIRLS.

(By Bessie Beatty.)

Upon so small a thing as a slip of paper—

Were you ever hungry? I don't mean hungry with the hunger that comes half an hour before dinner, or hungry even as one who has been in the country away from the haunts of the cafe for a day. I don't mean hungry even as the convalescent is hungry after a long siege of illness. I mean HUNGRY—hungry with the hunger of a healthy body crying aloud for food, a body that pleads and begs, protests, demands, grows weak and angry with pleading and protesting, but pleads on!

The girls about whom I am going to talk were hungry. Before they were hungry they were tired and friendless and homeless.

If you were tired and friendless and homeless, you might do one thing, and I was tired and friendless and homeless I might do another.

There came a night when these girls discussed what they should do as a last resort. There were but two courses left, so they thought—the bay and the street.

It had been nearly three days since either of them had had enough to eat. They chose the bay.

When it was dark they walked toward the water front and out onto the pier.

It was too dark! The water was too cold! They shuddered and turned away—turned from the dark, unfriendly end they contemplated toward the more friendly beckoning lights of the street above.

There was a welcome there. There is always a welcome there when you are young. The inevitable man met and engaged them in conversation. He promised much money, a good time, pretty clothes, a life of ease, if they would go with him.

They went. In San Francisco no woman can enter a house of prostitution and offer herself for sale unless she possesses a certificate from the municipal clinic. Upon so small a thing as a bit of paper have the lives and happiness of countless thousands depended through many centuries.

So small a thing as a bit of paper saved the two girls of whom I write from the end that is so much less merciful than the cold, uncompromising bay.

Because they had not this certificate the woman to whom these girls were taken, fearful of the results of

permitting police regulations to be broken, told them they must register at the clinic before they could work in her house.

Physicians who see, day in and day out, the patients of clinics, soon learn to know the women who belong. A new face and a manner bespeaking ignorance of the ways of the life are detected in a minute. When these girls applied for the bill of health which is necessary to the trade, the doctor talked with them and reported to the superintendent his belief that the girls were just starting and might be saved. He took the girls to his private office and talked it over with them and he learned their whole pitiful story.

Eagerly they both grasped at the offer of help and today they are in a local hospital training for a profession in which they will have the opportunity to reduce the sum total of human misery instead of increasing it.

During the Christmas rush these girls worked in a local department store. In the days of retrenchment which followed they lost their positions. Seeking work, they went from one store to another, always without success.

The money which the girl in the department store finds in her pay envelope at the end of the week leaves little rainy day surplus.

Because they could not find work they went hungry. Because they were desperate they were willing to try suicide.

Fear saved them from the bay and a slip of paper saved them the worst fate.—San Francisco Bulletin.

THE PRESS LIARS.

We have often said that capitalism has no conscience and that it is utterly without ethics. In fact that the whole system is based upon the exploitation of the workers and is a game of goUGE from start to finish is a sufficient explanation of its lack of moral nature.

This fact was brought out forcibly when the Associated Press spread the lie broadcast that the Appeal to Reason was about to give up the ghost. From New York to California, from Minnesota to Texas, this malicious rumor was given to the people through thousands of capitalist newspapers, and although we have furnished the proof of the falsehood up to this date not one of them except the Kansas City Star, in which it originated, has had the decency to make a retraction.

These great capitalist newspapers that are constantly moralizing us have themselves no moral scruple whatsoever. They know that they have published a deliberate and malicious falsehood about this paper; they know that they did this paper an irreparable injury and yet they have not the common honesty to even hint at a desire to make restitution.

There is honor among thieves, and there is decency among the denizens of the red light, but so far as the capitalist press is concerned it is utterly destitute of both.

The Appeal is a much despised Socialist paper, but if by some mischance a false report should be made in its columns in regard to a capitalist newspaper it would be promptly corrected and all possible reparation made the very moment it was found we had been in error.

The strange thing about it is that these great capitalist newspapers imagine that they are profiting by the Appeal's temporary discomfiture. Oh, the folly of these supposedly wise people. There are thousands among their own people who will despise them for the low and disreputable advantage they have taken of this paper. There are thousands of others who will hear of their falsehood and of their refusal to correct it and who will never again give credence to their reports.

In this episode, which appears more and more like a conspiracy to crush this paper, the Associated Press and the capitalist newspapers have been discounted and discredited as they have never been before, and before this matter is over with they will have paid dearly for the cowardly stab in the dark they administered to this paper.—Appeal to Reason.

GIVES HERVE \$100,000 TO PREACH ANTI-MILITARISM.

Paris.—An ex-lieutenant of the French army has presented Herve, the Socialist who is now serving a term in prison for his anti-military speeches, with the sum of \$100,000, in order to enable him better to carry on his anti-military propaganda.

He writes to the president of the republic: "Whether Herve is in prison or out of prison is a small matter; his need is for his Majesty King Money, an indispensable for making revolutions as for existent society. Well, I will furnish them with money, and you shall see which is most dangerous—Herve at liberty without a sou, or within the prison walls with 500,000 francs at his disposal. As I have no family, my personal fortune allows me to make this experiment."

Rubber stamps with locals name and address on for stamping the leaflets can be obtained from this office for \$1.00.

PHYSICAL EXAMINATION.

Here it is. Just what we have been expecting. All workers before accepting the job loaned to them by our good, kind capitalists, will in future be examined as to their physical condition. Of course, the idea is to keep the rest of the workers in their employ from contracting disease, I don't think. This is only one of the hundreds of methods being adopted by our kind masters to enable us to turn out a greater surplus value for them. Just glance over this examination paper and see if you are entitled to, or have any show in getting a job when your boss adopts the plan. It is being adopted by several big firms in the States. Don't you think you are a nice bunch to be gulled this way? Another side to the question is that, first, you pay an employment/shark a dollar for the chance of a job; then you pay a doctor another dollar for a chance for a job; then you chance getting the job; you pay the foreman a dollar or two for the chance of holding the job; and the last chance you take whilst on the job is that of getting away every night with the whole of your hide. You will soon get a chance to vote for the continuation of this system. You also have the chance right now to do something for the abolition of this system.

Following is the complete list of questions you will be expected to answer in the near future:

PHYSICAL EXAMINATION for TROY LAUNDRY MACHINERY COMPANY, LIMITED. by DAVID H. R. PATTON, M.D. Name..... Residence..... Age in years..... Where born..... Nationality..... S.M.W..... Height, feet..... inches..... Weight..... lbs. Eyesight..... Wear glasses..... Hearing..... Heart..... Lungs..... Blood vessels..... Nerve reflexes..... Chest expansion..... Inches. Inspiration..... Inches (Rohmerberg test). Glands..... Hernia..... Wear truss..... Deformities..... Remarks..... The medical examiner shall ask the following questions, to each of which the examined shall reply separately: What, if any, accidents or operations have you sustained? From what illness or diseases have you suffered? When did you last consult a physician? (a)..... (b)..... What for? Have you ever had or do you now have rheumatism?..... epilepsy?..... fist?..... syphilis?..... brain trouble?..... mental infirmities?..... vertigo?..... headache..... severe, protracted or frequent? Loss of weight?..... diabetes?..... nephritis?..... paralysis?..... fistula?..... tuberculosis in any form?..... cough, frequent, chronic or with bloody sputum?..... Do you now use, or have you ever used any intoxicating liquors to excess? Do you now use or have you ever used habitually chlorid, morphine, cocaine or any other narcotic? Are you temperate in all of your habits?..... Are you now in good health so far as you know or believe? Do you understand all of the questions you have herein answered?..... I, the undersigned, do hereby affirm that I have answered all of the foregoing questions truthfully to the best of my knowledge and belief. Examinee.

ENGLAND'S POOR CHILDREN STARVE.

London.—The government was seriously alarmed over the reports of infant mortality from every section, due to the general tie-up of business as the result of the coal strike. Unties steps are immediately taken to check the spread of disease by malnutrition, a large part of the infant population will be wiped out by death.

The health officer at Manchester reported that the mortality there is averaging between 84 to 135 in every 1,000 children under the age of five. Many mothers of nursing children, says, have had no proper food for more than a fortnight, with the result that they are unable properly to nourish their offspring.

In Hanley, in the heart of the potteries district, reports say that there are 8,000 babies under one year old whose parents are absolutely without funds.

Similar reports are received from every congested district which trade has been affected by the strike.

WHO ARE CHRISTIANS?

An extraordinary situation has developed in Germany. The federal Socialist trade union, having a membership of over 2,000,000, have placed on record that they are opposed to war with France or any other country, while the Hirsch-Dunker organization, a so-called Christian labor association, claiming to have 100,000 members, has adopted resolutions pledging itself to support the government's war policy. Now many people are wondering who are Christians and who are pagans.

Not "the right to work" but more of the things their work creates, with leisure to enjoy them—that is what intelligent wage workers demand.

—Lafargue.

WAR IS HELL!

"Never in modern times did a nation of tollers longer or more loyally support a war than did the working class of Britain support the British government in the Napoleonic wars—a fifth of a century of continuous blood-letting. Never before or since did the working class of a nation longer or more gladly give up its choicest men to butcher and be butchered.

After such service we might expect the patriotic capitalists of Britain to be more thoughtfully kind to the tollers who supported the wars, and to the tollers who fought the wars. It But what happened? At the Battle of Waterloo, leaving tens of thousands of their comrades on the skull-strewn plains of the continent, the bankrupted veterans, scarred, rugged, and proud, returned home expecting a joyous welcome by the masters who had flattered, brutalized, ruled, and used them. Never were masters more cruel towards deluded veteran patriots. The landlords at once advanced the land rents so outrageously that many thousands of feeble working class veterans were forced into trampdom, and were then brutally used for vagrancy. The huge and hungry army of unemployed found that in some ways peace was worse than war for the working class.

J. R. Green, the English historian, says: "The war enriched the landlord, the farmer, the merchant, the manufacturer, but it impoverished the poor."

S. R. Gardner says: "Towards the end of 1816 riots broke out in many places, which were put down. The Manchester massacre... a vast meeting of at least 60,000... the Hussars charged... when at last: the ground was cleared many victims were piled one upon another."

Justin McCarthy says: "There was widespread distress. There were riots in many counties of England and London. The massacre of Peterloo took place not long after. It was a vast meeting—some 80,000 men and women. The Yeomanry dashed in upon them, spurring their horses, and flashing their sabres. Eleven persons were killed and several hundred were wounded."

The war was over. The butchers had come back to their dear country—and washed their hands. Then—what then?

Then these cheap and stupid assassins of this class went to look for a job, teased the lordly parasites of England for whom they were fighting, teased them for a job, whined like spaniels at the foot of the industrial masters of England, begged for a job. And received insults.

Smashed. "A nod from a lord is a breakfast—for a fool." War, what for.

Comrade Miss Mushkat has addressed meetings in English and Polish during the last two months in Alberta and British Columbia, and reports that the slaves are getting wised up alright.

A SACK OF FLOUR.

(Continued from Page Four) have an interest in the work of the thousands of employees who do the work with us. We pay them, but between us and them the shareholders and bondholders stand and collect the wages for those men and keep thirty per cent. for collecting. We pay those men but only a fraction of what we pay ever reaches them.

This fact hurts us though we cannot see it at first. We are all co-workers in this world and not one of us makes anything by our own efforts, but every one of us helps make everything in the world today. We help the railway men move the trains and the railway men help us plow our fields. In an article later I shall explain this more fully. When the railway men do not get their full wages, we do not get ours either. The price we pay for flour, and they pay also, is handed back to us in the price we pay for wages plus always the one-third added by the benevolent corporation who collects for them. When we pay freight rates we pay for those men's food which is computed on the cost 40 per cent. higher than we got. We also pay their wages plus the one-third added for the benefit of the shareholders. We pay out of our own pockets both the money we did not get for our wheat and the wages those men did not get for their work. We lose in two ways because the railway employees do not get their wages.

The thing that we can see, however, is this. Those men have not the money to buy back the goods that we together have produced. The price of goods is \$1.74, but all of us together have only \$1.23 with which to buy it with and the only way we can buy back our own product is to go and borrow from those capitalists some of the money we have already given them.

Our debt is increasing every day and sooner or later we will not be able to buy back what we have produced, and then we shall be compelled to take over these railways, mills and elevators and operate them for the benefit of all the people instead of for the profit of a few.—T. Edwin Smith.

# A SACK OF FLOUR

(By T. Edwin Smith.)

That the farmers of Alberta are in a bad way is patent to every one and there are several reasons advanced for this condition. We all know that we can produce more in the same time and with the same amount of labor than our fathers or our grandfathers could, yet we are not much better off. Forty years ago a man by his own efforts could farm about forty acres of grain and as the result of his year's work have, perhaps, five hundred bushels of grain. To-day one man with a full complement of machinery and horses can farm one hundred and sixty acres and as the result of his work have, perhaps, five thousand bushels of grain or ten times as much as the farmer of a generation ago.

Notwithstanding this great increase in the productive power of the farmer to-day, it is extremely doubtful if the Alberta farmer is much better off with his crop that his father was forty years ago. His year's work today buys him a living and not much more. His father with one-tenth of the crop had as much. When we find out the reason for this condition, we shall find out the reason why one poor crop makes such a depression in the entire economic and commercial world at the present time.

The thing that bothers us to-day is not how much grain a farmer can raise to the acre. It is not how much he will have to pay for his land. It is not how much he can sell his crop for. We are chasing all of these phantoms without gaining any ground. The great problem for the farmer of the world today to solve is how much food, clothing and shelter and how much enjoyment will his year's work bring? Assuming we can raise the price we get for our grain, how much better off are we if the price we pay for flour is raised in proportion? Suppose we increase our wheat yield by three times wherein are we benefited if the price per bushel goes down with the increase? What does it matter to us how much money we get for our whole year's work if it takes all of it to keep body and soul together during the winter.

The reason we are hard up is that some middleman takes such a large proportion of our product without giving us any adequate return. We do not get the full product of our labor.

We can see this more clearly if we analyze the various steps in the production of a sack of flour.

According to a statement of a prominent miller one bushel of wheat will make 42 pounds of flour and leave 18 pounds of bran and shorts. From these figures we see that it takes 2 1/3 bushels of wheat to make a sack of flour that weighs 98 pounds (though we pay for 100). Most of the wheat that we sell for Nos. 1, 2 and 3 will make first grade flour. We will receive anywhere from 51 to 75 cents per bushel for it. That we may be very liberal in our treatment of our oppressors let us assume that we get on an average 72 cents per bushel for our wheat. You will see that we get \$1.88 for the wheat that the miller uses to make a sack of flour. Flour sells for \$3.50 per hundred, and the average price of bran and shorts is about \$1.25 per 100 pounds. At these prices we pay \$4.05 for our own wheat after it is ground up. Please note that we only received \$1.68 for it when we sell it, but by it back for \$4.05. We sell our grain at 72 cents per bushel, but we buy it back for \$1.74 or at a spread of \$1.02 per bushel.

This spread represents a number of items of production as well as the toll extorted by the various parasites through whose hands it goes and the profits made by the owners of the various machinery used to change it into flour. Let us examine the different steps.

Step.	Charge.	Cost.	Profit.	
Farmer	.....	\$0.72	\$0.10	\$0.05
Freight to Lake	.....			
Front	.....	.15	.10	.05
Elevator and Speculator	.....	.20	.02	.18
Millor	.....	.14	.03	.11
Freight back	.....	.21	.14	.07
Jobber	.....	.11	.01	.10
Retail	.....	.21	.21	.....
Total	.....	\$1.74	\$0.51	\$0.51

I have obtained these figures in various ways. For instance, the profit made by the railway was computed from the annual report of the C. P. R. as follows: The gross revenue of the year was \$100,000,000 and the net profit for the same period was \$38,599,000. You see that the net profits amounted to 38.6 per cent. of the revenue. In other words, out of every dollar taken in as freight, 38.6 cents went into the pockets of the shareholders. More than one-third of what we pay for having our grain hauled goes to pay dividends to non-producing parasites. The other figure I obtained in much the same way from the published reports of the companies engaged in the various lines.

You will notice that I put down the entire charge made by the retailer as a cost. I do not consider that the retail merchant makes any profit aside

from wages. He is as much a working man as we are and I consider he is entitled to all he gets.

From this table we see that after the grain leaves our hands exactly one-half of the total charges added on to its price goes to pay profits and not to any productive purpose. We see that non-productive parasites get 51 cents on every bushel of wheat that we raise. (No wonder such men as Sir Edmund Walker want us to produce more.) That in many cases is as much as the farmer gets.

From this table above we see that the actual cost of making flour is \$1.23 per bushel of wheat. The farmer gets the greater share of this so we may assume that he produces the greater share of the flour. If we take it that a man's share of the work is measured by the money he has received for his work, we may divide up the proportions of works on that basis as follows:

Farmer	.....	\$0.72	58.5
Ry. Men	.....	.24	19.5
Retail	.....	.21	17
Millers, elevator men, jobbers	.....	.05	5
Total	.....	\$1.23	100%

We see by this table that the farmer gets 58.5 per cent. of the actual cost of producing a sack of flour. Therefore we may assume that he does 58.5 per cent. of the work necessary to its production. Now if there is such a thing as justice in this world a man should get what he produces. If a man produces one-half of a sack of flour he should get one-half of what he pays for that flour. The farmer produces 58.5 per cent. of all the work necessary to the production of flour, so we hold that he should have that 58.5 per cent. of \$1.74. That would per cent. of what we have to pay, or amount to \$1.02 per bushel. At the price we are paying at present for our flour that is what the farmer is producing and that is what he ought to have.

For every dollar the farmers get for their grain last fall they ought to have gotten \$1.42, and nothing but the greed of the non-producers who stand between the producer and the consumer kept them from getting it.

Let us look at this from our own selfish point of view. If one of our loads of wheat netted us \$100 we should have got \$142. That extra \$42 should have paid half the year's interest on the mortgage. It would have bought groceries enough to have kept us half the winter. It would have made a payment on the binder. It would have meant the difference between a good crop and a poor one. It would have meant the difference between an easy winter and one spent in answering creditor's letters and renewing notes at the bank.

The reason we lost all this wealth is because we have permitted the railways, elevators and mills to become the personal property of a group of private individuals rather than the common property of all the people who use them and we will never secure release from such conditions until we make them so. The elevators make their profit because they have the machinery for storing and loading grain that we must use in order to get our grain to the men who grind it and use it. They hold us up because they have the power to keep us and our grain out of those bins. They use the building in the same manner that a highwayman uses his pistol, as a means of robbery. When we bring our load of wheat to them they tell us, "Here is our price; pay it or dump your grain on the ground." They have the power on us and we shell out to them just as we would to a highwayman.

We must use the railways in order to get our grain to the places where other men will grind it or use it. We have not the facilities here for grinding and it would not be commercially profitable for us to have them here, so we use men in other parts to do it for us. The railway is absolutely necessary to our life to-day, and when we go to the railway and ask to ship our grain over its cars, we are told, "Here is our price. Take it or leave it." And we come through, not because we want to or because we like to, but because we must. They have the drop on us again and we give up a share of our summer's work to them because we can not live without the help of the railway men and the shareholders stand between us and take profit one-third of all that we pay for their services.

It is the same with the mills, the warehouses and the others. There is one thing that we often miss in looking at this matter. That is that we do not pay for the services of the shareholders of that railway. We pay for the services of the wage-slave who actually does the work for us. It does not matter whether the owners of the road, the shareholders and bond holders are in England or in China. They do nothing for us and we have absolutely no object in their business, lives or conduct, but we do

(Continued on Page Three)

# The Mission of Capitalism

Leaflet number Four.

The capitalist class had humble enough beginnings. Its progenitors were the bourgeois, literally townsmen, of the middle ages. A part of the feudal society, they were yet, in a way, apart from it. They were neither nobles nor serfs, but a species of lackeys to the nobility. From them the noble obtained his clothing and the gay trappings of his horse. They forged his weapons and his armour, built his castles, loaned him money. He stood to them in the relation of a consumer and as a consumer he legislated, defining their markets, prohibiting them from enhancing prices, enacting that wages should not exceed certain figures, insisting that goods should be of such a quality and texture and be sold at certain fixed prices.

Naturally these restrictions were little to the taste of the bourgeoisie. As trade and commerce increased they found these conditions less and less tolerable. As they grew in wealth and influence they became less and less inclined to tolerate them. In England they had joined with the nobles to weaken the king and with the king to weaken the nobles. Finally they broke the power of both. In the name of freedom they crushed feudalism. But the freedom they sought was a freedom that would permit them to adulterate goods, that would allow the workers to leave the land and move where the factories needed them, their wives, and their children.

While in other lands the course of the bourgeois revolution was somewhat different than in England, the result was the same. In France, for instance, the revolution was pent up for so long a period that when it burst forth it deluged the land in blood through which the people waded, bearing banners inscribed "Liberty, Equality, Fraternity," to a new order wherein Liberty, Equality and Fraternity were the last things possible.

Once freed from the fetters of feudalism the onward march of capitalism became a mad, headlong rush. Everywhere mills, factories and furnaces sprang up. Their smoke and fumes turned fields once fertile and populous into desolate, uninhabitable wastes. Their refuse poisoned and polluted the rivers until they stank to Heaven. Earth's bowels were riven for her mineral hoards. Green, flourishing forests became mere acres of charred and hideous stumps. Commerce pierced all mountains, fathomed all seas, explored all lands, disturbing the age-long sleep of hermit peoples that they might buy her wares. Capital spread its tentacles over all the world. Everywhere its voice was heard, crying "Work, work, work" to the workers, "Buy, buy, buy," to all the peoples.

Agas of chattel slavery were necessary to break ground for feudalism. Centuries of feudalism to prepare the way for capitalism. In a dozen decades capitalism has brought us to the threshold of Socialism. Capitalism has done a great work and done it thoroughly.

It found the workers for the most part an ignorant, voiceless peasant horde. It leaves them an organized proletarian army, industrially intelligent, and becoming politically intelligent. It found them working individually and with little co-ordination. It has made them work collectively and scientifically. It has abolished their individuality and reduced their labor to a social average, levelling their differences until today the humble ploughman is a skilled laborer by comparison with the mere human automata that weave cloths of intricate pattern and forge steel of fine temper. In short it has unified the working class.

It found the means and methods of production crude, scattered and ill-ordered, the private property of individuals, very often of individuals who themselves took a part in production. It leaves them practically one gigantic machine of wealth production, orderly, highly productive, economical of labor, closely inter-related, the collective property of a class, and of a class wholly unnecessary to production. A class whose sudden extinction would not affect the speed of one wheel or the heat of one furnace.

It found the earth large, with communications difficult, divided into nations knowing little or nothing of one another, with prairies unpopulated, forests untrod, mountains unsealed. It has brought the ends of the earth within speaking distance of one another, has ploughed the prairies, hewed down the forests, tunneled the mountains, explored all regions, developed all resources. It has largely broken down all boundaries, except on maps. It has given us an international capitalist class with interests in all lands, on the one hand, on the other, an international working class with a common interest the world over.

Aristotle, with something akin to prophetic vision, laid down the axiom that slavery was necessary until the forces of Nature were harnessed to the uses of Man. This has now been accomplished and the necessity for slavery is past. Armed with the modern machinery of production, with steam, electricity and water power at their command, the workers, a fraction of society, can produce more than all society can use or waste. So much more, that periodically the very wheels of production are clogged with the superabundance of wealth and industrial stagnation prevails.

In the throes of just such a period we now find ourselves, and of one that promises to attain such proportions as to seal the doom of capitalist society. At the very heyday of prosperity, industry suddenly became unjointed. The wheels of industry came to a standstill. The furnaces cooled off, smoke ceased to belch forth to the skies, the belts ceased their eternal round over the pulleys. The workers, from being worked to the limit of their endurance, found themselves unexpectedly without work at all and soon without means of subsistence. Not here and there alone, but everywhere where capitalism rules. From all quarters comes the same tale. Famine-stricken where food is plenty. Ill-clad where clothing lacks not. Shelterless among empty houses. Shivering by mountains of fuel. Tramping where the car-wheels rust. And ever the tale grows. There is no promise of alleviation, but rather portents of worse to come.

Society can no longer feed itself. When the societies of old could no longer feed themselves they perished. And capitalist society is about to perish. A revolution is at hand. Another leap in the process of evolution. Society has grown too big for its shell. It must burst that shell and step forth a new society.

The means of wealth production are the collective property of the capitalist class. The operation of these means of wealth production is the collective function of the working class. The working class, working together, produce all wealth. The capitalists owning the means of production, own all the product. They allow the working class, when working, sufficient, on the average, for their subsistence. Just what the slave owner allowed his slaves, what the feudal lord allowed his serfs. But when the worker of today is not working he is allowed nothing except freedom to starve. He is the worst kind of a slave.

What stands between him and his emancipation is the collective ownership of the means of production by the capitalist class. If the means of production were the collective property of the working class that collectively operates them, the product would also be the collective property of that class and the workers would be able to individually consume the wealth they collectively produced. They would not need to be hungry, homeless, ragged, shivering outcasts. The world is theirs for the taking. Presently they will be compelled to take it. No man cannot be equalled in endurance by any animal, but even his endurance has a limit. When that limit is reached, capitalism

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