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SHALL WOMAN BE GIVEN THE RIGHTS OF CITIZENSHIP

The Economic Reason for the Struggle of Woman to Gain Recognition As a Human Being, With the Same Political Rights and Privileges as Man.

The woman suffrage question has agitated the public a great deal in late years all over the world. There has been a good deal said both for and against. The one says it is only right and just that woman should have the franchise, because they compose half the human race and should have the same rights as men to vote. "No!" says the opponent, "she should keep out of politics altogether, attend to her household duties, rear children, and be a good wife to her husband." "Amen!" says the pulpiter; "God in His wisdom has so destined her for that purpose only."

Nobody seems to be able, however, to give the reason why women are making an effort to get the suffrage. Now everybody knows, or should know, that there can be no effect without a cause. Hence we must analyze it, find out why women all at once try to have a say in the law-making power, and why they did not want it before. Therefore I think it opportune to make clear the cause of their present activity on that line. This being purely an economic question, it must be treated from that viewpoint to find out why women force themselves to the front, seek to attain greater recognition and more respect from their fellow-men in our age than ever before.

From a humanitarian point of view I am in favor of women having the same privilege in the voting power with men, but for certain reasons given below I am against extending the franchise to women.

When first man enslaved his fellow-man woman became the property of the master, and had to work alongside her fellow-man in the field. However, as woman is destined by nature to give birth to and rear children, the household became naturally the field for her operations. From that time on woman really became the property of man, was considered inferior and so held up to this time. When woman took possession of the household the man had to furnish the necessities for the family, and consequently he became the supporter. As time passed on marriage laws came into existence, and as women were now dependent on men for support the female child was naturally taught by its parent to look attractive, for the purpose, when old enough, of finding a supporter for life.

This system was all right as long as humanity lived principally by agriculture (hand production), and even a few centuries after the factory system followed, when everything was produced on a small scale by hand tools, no change was yet noticed.

When, however, machinery made its appearance and society commenced to produce for a world's market the worker was gradually separated from his hand tools and became a factory worker.

This has developed to such a gigantic scale that our present industries are managed by large corporations, or so-called trusts, because it requires such an enormous capital that no individual could handle it alone. In order to keep pace with an ever-increasing demand new and ever-larger machinery came into existence to cope with the new situation under which society found itself.

Today most all the physical strength necessary to production is concentrated in the iron monster, and even that which formerly required the greatest of human skill is now done by simple machinery.

In consequence we see in every nation a great army of unemployed who have to compete with their fellow-men who are at work and jeopardize their jobs, or in other words their very existence.

once. The result of this struggle is that they refuse to enter into a family bond and rear children, hence the tendency of the most highly developed countries to become depopulated. This in turn leaves the woman without a supporter, and she is forced by circumstances to live on her own merits. Therefore she has to enter the field in competition with man in every line of industry.

She has developed her intellect to the point where she has become conscious of the fact of her inferiority. She is not even conceded the same remuneration as men where equal services are performed. If she complains in many instances she has been told to look for a "gentleman friend," for no other purpose than to make up for the difference between her wages and her needs. A great insult, indeed, to women and motherhood in our so-called highly civilized age.

As conditions become more and more unbearable, existence more and more uncertain, the mind more and more developed, and women have not yet a say in man-made laws, but are compelled to live under them, will you blame them if they make an effort to remedy where it is lacking?

But, as I well recognize, to gain the only practical knowledge worth knowing by hard and bitter experience, it must be produced from within and not from without—that is, anything can only have a permanent result when a certain desire becomes necessary to have it established. Without this desire or want it will become a detriment rather than a benefit to anyone to whom anything is given before, hard, because its value cannot be appreciated and its application will be misused.

For this reason I am against extending the franchise to women until a pronounced majority of her sex demand it.

When, however, the majority of women have ripened to the consciousness, through economic necessity, that their sex should have the same civic rights as men now exercise, it becomes entirely unnecessary to give that right to them, because they will then have the power to back up their demand and take it, whether man likes it or not.

C. F. S.

RESOLUTION FROM CALGARY LOCAL

August 1, 1912.
The Western Clarion, Vancouver, B.C. Dear Sirs: I am instructed by the above local to send you, and am enclosing herewith a copy of the resolution which was passed at the mass meeting of workers, same being a protest against the action of the authorities in sending troops to the strike district.

A copy of this resolution has been sent to the Attorney-General of Alberta, the Minister of Militia at Ottawa, the District Ledger and the Superintendent of the R. N. W. M. P. at Regina.

Yours truly,
SIDNEY R. READ,
Secretary.

Resolution passed at a mass meeting July 28, 1912.

Whereas, a strike of the workers on the Grand Trunk Pacific Railway Company's construction work in the Rocky Mountains has been called, and the Superintendent of the R. N. W. M. P. has sent a detachment of police to the strike district, and

Whereas, said soldiers and police are sent to protect the Company's property and not to protect the workers in their endeavor to obtain satisfactory living conditions,

Therefore, we, working men in the city of Calgary, in the Province of Alberta, in mass meeting assembled, do hereby protest against the said action of the authorities in sending said soldiers and police, and demand the instant recall of these forces.

The German invasion of Australia still goes on. Last year over 79,000,000 marks' worth of goods were exported to Australia from the Fatherland, as against 63,000,000 in the previous year. Meanwhile the Australian is increasingly carrying his swag looking for a job.

Of the 52,000,000 acres of land in New Zealand 90 persons own 8,128,742 acres or 15 per cent. of the whole; less than 1,000 persons hold over 19,500,000 acres; more than 40,000,000 acres is held by 73,000 persons, and the whole area of rural freehold lands, 19,575,281 acres is owned by 46,922 persons.

THAT FOOL WAGE SLAVE

You all know him. He is to be found on most jobs. He likes work. He has only one ambition in life and that is to work, to have a job. When he has a job he has the foundation to all happiness. It is to be all and end all to his existence. His ignorance is stupendous. The more he will concentrate all his energies on doing as much work as he can; he delights in arduous, physical labor. The fool will try to do more than the next man. He will put out more of his life in the insane desire to be a better and cheaper slave than another. Not only will he do this awful deed, but he will even boastfully blow about it. That poor degenerate fool slave; he is to be pitied. He does not know that his very life is being exploited; he does not know that just as surely as he works, so he is being robbed. Each time he raises his hand to labor it means riches for some parasite. He does not know that; indeed, no. All he knows is how to work and spend his miserable wages.

Perhaps he believes he will have some fine reward in the hereafter when he is dead. In the meantime he wants to work; to be cheap and deny himself all pleasures. Laziness and pleasure are to him horrors to be avoided. He knows not the joys of leisure and travel, comfort and plenty are strange words to him, the fool slave, yet he will tell you he is happy and satisfied.

You workers, how long are you going to stand this condition of miserable slavery?

Are you really men, or just unthinking working animals? Surely you can see that it is up to you to shake off the shackles of Capitalism.

Hark to the call of the Socialist, you fool slave!

W. H. STYDEN.

The striking coal dock laborers and the police of Port Arthur got mixed up in a scrimmage, several of them getting seriously wounded, and as usual troops were called out to do the dirty work of the C. N. R. magnates and their hangers-on, should any further outbreak occur.

BRIEF ANALYSIS OF THE SOCIALIST MOVEMENT

The Struggle of an Enslaved Working Class to Break the Chains of Economic Bondage and Free Itself From Capitalist Exploitation.

What is socialism? Who is a socialist? In view of the rather confusing and clashing ideas of the various individuals and factions calling themselves Socialists, it may be agreed that these are pertinent queries, and although the writer of these lines would not attempt a complete, and final answer to these momentous questions, he is nevertheless constrained to contribute his mite to the general discussion and endeavor to set forth the case as it strikes him.

Well—What is socialism? Probably most well-informed Socialists would agree that, putting it briefly, the modern International Socialist Movement might be said to be an effort on the part of those who are slaves to the rule of capital to obtain economic freedom by breaking that rule.

Granted that this definition is correct, it follows that Socialism is necessarily revolutionary, because it implies the overthrow of the master-class by the slave-class. This is Socialism. Thus Socialism is revolutionary, regardless of whether the ruling class is disposed peacefully or otherwise. A large number of thin-skinned people are greatly alarmed at the mere mention of revolution, thinking it must necessarily be bloody, but they are quite in error on this point. Lack of space prevents going into details here but it may be stated baldly that a bloodless revolution is at the very possibility. Personally the writer sincerely hopes it will be and rather expects to see it, although he is aware that some well posted and eminent comrades are inclined to the opposite opinion. However, we wish it distinctly understood that it is the end and not the means we consider important. Society is everything—the individual nothing, in the attainment of freedom.

An illustration is here applicable in regard to the ancient chestnut about the smart "self-made" Yankee business man advising his son who was going into the business world to begin for himself. Said he, as his solemn parting injunction to young hopeful: "My son, get money—honestly if you can—but get it." Our wary son: "Take the earth—peacefully if possible—but take it!"

less lack of economic knowledge, and the inclination of some of our superior comrades to say that because they are somewhat short on analysis they are not Socialists at all. Depend upon it, that those to whom the propaganda appeals and who persist in calling themselves Socialists are the real thing, regardless of what high-brows may think about it or how inconspicuous they may seem. The "lower order" of people have fallen. No matter how "low" they may be, the bulk of them are at the primal, fundamental job of wresting a substance from mother nature which makes their sense perceptions true, on the whole, while some who may be more developed intellectually have begun to live more or less artificially—have become somewhat parasitic and as a result have become "logical." Now logic always goes down in a contest with facts. Surely if history teaches us anything, one of its chief lessons is that when the mud-slills of society get up on their hind legs and roar, "wise" men look foolish.

The French revolution is a case in point. The "upper" class looked—when they deigned to look at all—upon the slaves as dirt beneath their feet, when suddenly said dirt arose in a whirlwind of wrath and instantly translated the ruling class to that "heaven" of extinction, the glories of which they so persistently held up before the slaves, but of which they themselves fought so shy. They did not follow the slave-advices to the effect that if they would patiently submit to an earthly hell in order that the rulers could have an earthly paradise, they—the slaves—would have a good time when dead. Not on your life. They tumbled that in order to have a good time they had to be alive and out of slavery and acted accordingly, which was very effective for the time being.

Which may show that a few of us who are "directing" the movement, putting up the "straight" goods, lifting, separating and boiling down the satisfaction of the proletarian stomach, are liable to get a severe jolt from his proletarianism as regards what constitutes the real article, while we in our superior knowledge are so engrossed deciding with hairsplitting accuracy just what is and what is not Socialism. We have kept him back as long as possible, and if we have a grain of genuine left we will pull ourselves together, quit theorizing, accept the real thing as sensed by the rank and file, and from whom we have drifted so far. Well may George Bernard of the "Grouch" have said, "Don't worry, we'll get Socialism in spite of the Socialists."

The great lack of cohesion among the various factions in Canada calling themselves Socialists is explained by the fact that Canada is a comparatively little developed country with an immense amount of new settlement going on where it is still possible for a comparatively large number to hold middle class positions, or even become members of the bourgeoisie here. If it were not for the presence here of Socialists from other highly developed countries, where the capitalist system gives evidence of having nearly run its course, there would be practically no Socialist sentiment in Canada. It is the history of all countries that where capitalist exploitation is just getting well under way, as it now is in Canada, the only way in which the Socialist Movement can obtain a foothold is to be very bold and denunciatory, and as all Socialists are not prepared to take this attitude there is friction between the more aggressively destructive ones and the more constructive type. But as capitalism be-

THE IRON HEEL

GINGER GOODWIN.

What is that which is stirring the classes into action? Wherever you go you see the same revolt implanted into the workmen, and as this thing is gradually increasing why soon things will have to come to a climax.

If we study the condition of the workers it is only logical that this spirit of revolt is existing among them, for wherever we go we see the same miserable conditions and the same competition for jobs in order that they may live.

Now, then, we know that all this misery is the outcome of someone's carelessness, and that someone is the capitalist, those who own the machinery of production. Now, as this class of parasites have been living on the blood of the working class, they are responsible for the conditions existing at the present time.

So it is evident that we need a change, and in order to bring that into effect it is necessary that we get our workers in line to understand your position in society.

Now, then, your position, Mr. Workingman, is that of a producer—that is, the creator of something that will be of use to society. It does not matter whether you create it for your own use or not, just so long as it is made for use. That is the reason why you are a workingman, and as these articles that you create cannot be all used by yourself it is necessary that they be exchanged for other useful articles, and the exchange of these is the basis of this society today.

And as I say that this tool-owning class are the masters of the situation, for in order for you to gain access to the means of life you have to go to an employer and sell yourself. Now, as you go to the boss and say "How are chances?" he will retort in this manner: "Come around in a few days and I might have a vacancy." He means by that you will have to wait until he can hire you and make a profit out of you.

Now, Mr. Workingman, in order that you may know where this profit comes from it is necessary that you read and study the principles of Socialism, and you will readily understand why Capitalism is the dominant factor in society today.

Now, then, as you eventually get hired by this owning class, you are subjected by this class or some of their hirelings, and you apply your physical and mental labor power to create these exchange values for this class.

Now, then, as your time may be to work eight hours, in that eight hours you have produced enough to entitle you to receive wages.

What do we mean by wages? Why, simply this: We get enough in return to enable us to reproduce our labor power so that we can pile up more profits for the capitalist class. Now we will say that two dollars will maintain you for a day, but you can create enough value in three hours, so over and above that is what is termed surplus time, and in that surplus time you create surplus value.

Now, Mr. Workingman, as the capitalist owns the machinery of production he has acquired the right to use your labor time as long as he thinks fit. In order for the robbing process to cease it is necessary that you, Mr. Workingman, should realize your position in society, and when we have got enough of you—well, I guess the rest will be easy.

In order to throw this system over we have got to organize as a class and fight them as class against class.

And so I say we have got to back our forces against them, and our weapons are education, organization and agitation, and read and study up the principles of Socialism, for it is necessary that you know when to strike and how to strike, and if we have not those weapons when the time comes we shall not be able to predict the outcome of the fight.

All I know is this, that in every phase of society, whenever a change took place it was the outcome of force, so what we want is to educate you to your power, Mr. Workingman, and when we realize it we have the power and the lever to overthrow this existing society.

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The Vancouver city authorities are making preparations for the accommodation of a big chain gang for the winter.

Our object is to change the present system and instead of having committed made for profit as at present, we will have them made for use.

"Tell me whose tools you use and I'll tell you whose slave you are. Tell me whose bread you eat and I'll tell you whose song you sing."—Oscar Ameringer.

Every time you vote for the Liberal or the Conservative you vote for the low wages paid by the big departmental stores to their girl employees which has driven many a girl to the red light district.

Say, you free-born British object, don't you know that the boss does not pay you for working for him? If you don't, it's time you got wise to the proposition that you pay the boss for the privilege of letting you work for him.

A free speech fight is on in Chicago. The latest report states that fifteen have been arrested. The police charged the crowd with drawn bats, some of them even drawing their revolvers. Several of the Socialists arrested were refused bail.

The Chicago newspaper strike is still on, the circulation of the trust newspapers is almost at the vanishing point and the Chicago Daily World (Socialist) is publishing two papers daily and getting the support of the wage workers of that city.

If you haven't got any of the property that is so easily obtained in this country, it's because you have to work for a master who gets all the property after you have produced it. Get wise and vote for the Collective Ownership of the means of wealth production.

The System is rotten. Push it over.

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TO NEW READERS

If you get this paper sent you, it is paid for.

All we wish you to do is to study it, and if you find anything in it that you object to, write to the office of publication and let us know to what you disagree.

This paper is published in the interests of the working class, therefore if you are a wage worker it is to your interest to study it.

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(Continued on page four)

LOCAL VANCOUVER
Propaganda MEETING
Every Sunday Evening
Empress Theatre

THE WESTERN CLARION

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SATURDAY, AUGUST 10, 1912.

"HOLIER THAN THOU."

Through the wisdom of Providence—for we know of nothing else to lay it to—human society has been supplied with a generous sprinkling of bipedal units whose sole mission in life seems to be to exercise a sort of moral censorship over the balance. Not being subject themselves to those moral lapses that are, at least, one of the chief characteristics of the rest of us, they have lots of time—and right good use they make of it—to bawl us weaker mortals out whenever we wander in the slightest from the moral code established by our "holier than thou" guardians. It has been asserted by certain captious and irreverent critics that the most conclusive proof that the Creator is neither all-wise nor all-powerful, is to be found in the fact that the nearest approach that he has so far been able to make to a moral human society is to throw in a few perfect specimens to bawl out the shortcomings of the imperfect ones. While we spurn the inference that the Creator is neither all-wise nor all-powerful, we confess that there are some results of His handiwork that we do not understand.

Socialists are supposed to be people with no reverence for established property rights, established religions, or established moral and ethical codes. At least that is what we are repeatedly taught through that great "moral engine," the public press. It is also emphasized by every pulp-ponder in Christendom who is worthy to hold his job. But just as we have this well fixed in our mind as an incontrovertible truth, along comes a veritable moral cyclone in the Socialist camp in the United States that is well calculated to shake our faith in what we have been taught by capitalist press and pulpit.

An election campaign is on. The Socialist Party has put candidates in the field for President, Vice-President, and a multitude of lesser offices. To carry on an election campaign of such proportions requires, if it is to attain any measure of success, the expenditure of a considerable sum of money and a lot of systematic and thorough work. To successfully handle a job of this kind requires sound judgment, keen foresight and executive ability of no mean order. J. Mahlon Barnes was elected by the National Convention of the Socialist Party to act as manager of the campaign. There is probably no better qualified comrade available for the job than Barnes. His handling of the national office while secretary showed him to be an efficient and able manager. As soon as he was selected as campaign manager he set vigorously to work at the task in hand. Then came the cyclone.

It seems that Barnes once upon a time—perhaps several times—hugged a woman that did not belong to him according to the laws of property duly established down through the ages. It is not asserted, so far as we know, that this woman belonged to any one else. It is not averred that Barnes looked with compassion upon her against her will. It is even asserted that whenever kindly feeling between the two was manifested was reciprocal. It is not alleged that any blows were struck by either party to the attachment, or whatever you might call it. It seems that "goo goo" eyes were made, oscillations and other soft endearments indulged in to the mutual satisfaction of both, as has been done in something over a hundred cases that have come within our notice during the half century or more that we have graced this planet with our corporeal presence. But having hugged, fondled and otherwise caressed the lone female in question without first having legally acquired her as property—sometimes referred to as marriage—Barnes has brought upon his head the wrath of the "holier than thou" element that has found nesting place and field for its talents within the camp of the movement, that, by

common report, is a refuge only for moral and ethical perverts.

The way the moral howlers are bawling for the ousting of Barnes would lead one to suppose, on their motives. Perhaps they, as is often the case, merely the squinting of hypocritical eyes, are themselves, as unclean as those whom they denounce. Suppose Barnes did hug a woman that was not his property. What has that to do with the able and efficient conduct of a political campaign, provided he did not neglect his work by so doing? The bawling of these "holier than thou" folk over the violation of bourgeois conventions is quite sufficient to make sensible people sick at the stomach. It is time it was out out.

The pitiful squawk of the "holier than thou" bunch is being added to by the anarchistic element that voices its bellyache through such channels as the International Socialist Review. The motive in that quarter lies in the constitutional antipathy of the anarchist towards anything making for order and system in social progress and development. It will not be taken seriously by governed warriors in the revolutionary movement.

Barnes may be ousted; but even so, he may rest assured that so long as he proves earnest and faithful in the discharge of such duties as we each and all owe to the Socialist movement, his chance of sitting among the elect either in heaven or elsewhere will at least be as good as that of the hypocritical "holier than thou" specimens that are now denouncing him.

At any rate this petty cyclone is affording a rare spectacle to men with sense in their heads. It is really humorous.

INFORMATION WANTED.

"I want to tell the clergymen of this country that the soldier is not a hired assassin. He does not create war. The men who do are the stock-gamblers, the newspaper men, and the speculators."

Thus spoke the Rev. G. F. Johnston at a meeting in Ponder Hall, this city, on Tuesday evening last. The purpose of the meeting was to afford Canada's chief butcher, Colonel Sam Hughes, ordinarily known as the Minister of Militia, but fulsomely dubbed "War Lord" by a scoundrel press, an opportunity to boost his schemes for the further building up and perfecting of that machinery of wholesale murder, the military establishment of the Dominion and the Empire.

If, as this preacher says, the men who create war are "the stock-gamblers, the newspaper men and the speculators," while the soldier is the one who does the killing, in what category does the latter belong if not that of "hired assassin?"

As the Rev. Johnston, as well as the rest of his fellow-laborers in the "Lord's vineyard," aids and abets the "War Lords" and boss butchers in building up the necessary military establishments to carry on the wars instigated by "stock-gamblers, newspaper men and speculators," in what category does the sky-pilot belong?

DON'T BE SENTIMENTAL, BUT BE SCIENTIFIC.

In these days when economic evolution is calling on the workers to take over the ownership of the machinery of production and the day arrives when private or class ownership is no longer possible, which according to the signs of the times is not very far distant, it is very essential for as many Socialists as possible to be scientific. No one can foretell exactly how this system is going to give birth to the new. We are certainly in the death throes of the present system, and it is up to us who profess to be Socialists to be thoroughly acquainted with working class economics, so that when we start to tell anyone what Socialism is, we will tell them the real truth.

The characteristics of every organism in nature is to reproduce itself in a higher form, and economic evolution will do the same for our industrial system, for we cannot sidetrack it with a lot of twaddle such as some papers sent out and in the working class. As a member of the working class, I have come to the conclusion that we must not follow the lines of non-resistance, but fight for the ownership of the means of life, which I am convinced the present owners will not give up without a mighty struggle.

Some people are preaching brotherly love and saying if we would only love one another everything would be O. K., but I say it is impossible for the working class to love the master class, or even themselves under present conditions, for just so long as I am selling my labor power in competi-

tion with my fellows I cannot love them, because the only fellow I might succeed in selling his side of the bargain would be a stave, who would use my money, class would become any one as a benefactor who could lead the workers in the present crisis into the channels of brotherly love, for then their luxuries would thereby still be assured.

What we as workers need is to read (also distribute) Socialist printed matter, so that we will be able to show the way (when the time arrives) to a brighter and better day. Then we will not be deceived by a flag of truce, as the communards were, but with the cry on our lips "no compromise," we will drive capitalism out of existence forever. Are you, comrade, spreading scientific literature, or are you scattering stuff which is full of brotherly love dope?

KNOWLEDGE THE WEAPON.

But for the fact that the Socialist is a scientist, and is in possession of facts concerning the composition of society as a whole, and at the same time understands the working of certain natural laws which determine not only mankind's physical activities, but also his mental attitude, he might well feel staggered at the enormity of the task before the Socialist Party, that of counteracting the centuries of hereditary slavishness of mind and body, of which the ideas and mental equipment of the average workman of today is a reflection.

That the worker is a slave, and cannot be viewed in any other light, is so obvious to the student of sociology, armed as he is with the facts of history, that he requires more than the average amount of human toleration when he tries to drive home this one fundamental fact, and finds himself combating prejudice colossal and ignorance profound.

To the comrades older in the fight, this experience only serves as incentive to further and more determined action.

The necessity of those who are already in the fortunate position of having had their mental sight cleared, doing their utmost to put their fellows in the same desirable state, becomes more and more apparent to him, and instead of feeling despondent at his seeming lack of success, he emerges from each tussle with increased strength, inches added to his stature, glorying in the fight.

Our newer comrades, however, are apt to feel something like the soldier under fire for the first time, who only stayed because it was more dangerous to run away. In the first flush of his newly acquired knowledge, he is apt to view the class war in too rosy a light and jump into the fight with more enthusiasm than discretion, and the setbacks incidental to the class struggle tend to act as a damper on his spirit.

At this time he is in danger of dropping back into that "don't give a damn" attitude expressive of extreme pessimism, and if not taken in hand now, the possibilities are that he will develop into one of that hybrid class of Socialists we all know so well, who tell you that "they know how to vote," thereby implying that this is all that is necessary. This would seem to prove the truth of the old saying that "a little knowledge (or is it learning) is a dangerous thing," and our newly awakened comrade would do well to become a member of a Local of the Socialist Party of Canada, where he will be in touch with comrades whose ripper experience will be of considerable benefit to him at this stage.

In the course of time he will realize that armed with the truths of Socialism he is more than a match for the bigoted and ignorant wage slaves he may come in contact with, and will develop into a power for the spread of Socialism greater than he could ever hope to be.

The consolation begotten of his understanding of the laws of evolution will come as a sweet solace to his weary mind in times of trial, and he will go forward on his progressive way rejoicing in the certain knowledge of a glorious revolution.

Calgary, July 22, 1912.

BLACK AND DEATH—A COMPARISON.

The word black is defined in the dictionary thus: Destitute of light, of color, of light, dark, gloomy, overclouded, night, atrocious. Blackness is defined thus: Enormity in wickedness. Death is defined thusly: Murder, state of being under the power of sin, damnation.

Black symbolizes death. If any doubt this statement just keep your eyes open and look around you a bit. The clergy wear black clothes, the most ancient design, and the bible is in a black cover. It is held up to the worthy lambs as the book of life, and is in reality the book of death. The history of Christianity is a trail of human gore; right from the start at the game in name, funnily devised and covered names, flattery supports and expounds the ethics of Capitalism which spells sin, death and death to the tolling masses of humanity, the workers. Why the workers' very existence is at the pleasure of the Capitalist Class. The monstrosity of it is past comprehension. The oily mouthed sycophants of sophistry stuff the woolly lambs' heads with something like this: "Be you contented with your lot; it always was and ever will be, Capitalism, world without end." The utter cant and hypocrisy of such babbling becomes more apparent to the workers every day. In fact, theology is a dead issue.

We are told there is a hell in the hereafter for all those that won't be good (bend to the Capitalist yoke), but what about the hell of the here present, especially when it is sixty below with nothing in the pocket and no job in sight? Now, just as you are trying to figure it out a plute whizzes past in his stink wagon, tucked up in warm furs, and the thought is conjured up in your mind, how is it that he is so well fixed? Well, I will tell you. The plutocrat, in other words, the Capitalist Class, owns that which you must have access to in order to live. Therefore, they own you. The workers can only have access to the machinery of production at the pleasure of the owners. Therefore, the present owners of the machinery of production stand between the workers and that machinery, and by virtue of their ownership they, own us, the workers. We are their slaves. If the Capitalist Class does not live on those who produce, we ask, then who does it live on? It is a cliché that the capitalists do not live on manna dropped from the sky. Then the only ones they can live on are the workers.

The surplus product which labor produces goes to the owners, and therefore labor is not paid for a portion of what it produces. Now, Mr. Worker, do you not think you would be much better fixed if you got the full social value of your toil? Well, I guess so.

Now, if you are a Union man I will give you my candid opinion about your unionism. You unionists fight your masters on the industrial field. Do you not realize that you are fighting them one-sidedly? What happens when one of your number, in a frenzy, commits a crime against property? He is either jailed, clubbed, bayoneted or shot. Such incidents are occurring every week in different parts of the world and in some parts not very far from Alberta. Do you not think it would be much better policy to capture the organized powers of the state, which are used against us every time? Why, of course it would. Well, the Socialist Party of Canada is organized for that purpose, and it is moreover an organization of working men whose interests are with the workers. So get wise to the game and come into the Party and when we get enough we will be able to capture the government and there will be no more clubs for the workers' heads.

JOHN MACKENZIE, Edmonton, Alta.

What will the harvest be for the harvest hands and the farmers? Ask the capitalist; they'll have it all.

F. PERRY TAILOR
 Removed from 58, Hornby St. to LABOR TEMPLE.

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 The best of Everything properly cooked.

Socialist Party Directory

- ALBERTA:**
 Local Party of Alberta, meeting every Sunday at 2:30 p.m. in the Labor Temple, 215 Hastings St. E., Vancouver, B. C.
- BRITISH COLUMBIA:**
 Local Party of British Columbia, meeting every Sunday at 2:30 p.m. in the Labor Temple, 215 Hastings St. E., Vancouver, B. C.
- ONTARIO:**
 Local Party of Ontario, meeting every Sunday at 2:30 p.m. in the Labor Temple, 215 Hastings St. E., Vancouver, B. C.
- QUEBEC:**
 Local Party of Quebec, meeting every Sunday at 2:30 p.m. in the Labor Temple, 215 Hastings St. E., Vancouver, B. C.
- MANITOBA:**
 Local Party of Manitoba, meeting every Sunday at 2:30 p.m. in the Labor Temple, 215 Hastings St. E., Vancouver, B. C.
- SASKATCHEWAN:**
 Local Party of Saskatchewan, meeting every Sunday at 2:30 p.m. in the Labor Temple, 215 Hastings St. E., Vancouver, B. C.
- ALTA. PROV. EXECUTIVE:**
 Local Party of Alberta, meeting every Sunday at 2:30 p.m. in the Labor Temple, 215 Hastings St. E., Vancouver, B. C.
- BRIT. C. PROV. EXECUTIVE:**
 Local Party of British Columbia, meeting every Sunday at 2:30 p.m. in the Labor Temple, 215 Hastings St. E., Vancouver, B. C.
- ONT. PROV. EXECUTIVE:**
 Local Party of Ontario, meeting every Sunday at 2:30 p.m. in the Labor Temple, 215 Hastings St. E., Vancouver, B. C.
- QUEB. PROV. EXECUTIVE:**
 Local Party of Quebec, meeting every Sunday at 2:30 p.m. in the Labor Temple, 215 Hastings St. E., Vancouver, B. C.
- MAN. PROV. EXECUTIVE:**
 Local Party of Manitoba, meeting every Sunday at 2:30 p.m. in the Labor Temple, 215 Hastings St. E., Vancouver, B. C.
- SASK. PROV. EXECUTIVE:**
 Local Party of Saskatchewan, meeting every Sunday at 2:30 p.m. in the Labor Temple, 215 Hastings St. E., Vancouver, B. C.

PLATFORM

Socialist Party of Canada

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

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

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

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

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

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

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

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

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

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

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

Special Offer

WE HAVE IN stock a quantity of 5c and 10c pamphlets of our own publication. They should be put in circulation, as they contain matter of value to the student of economic conditions. They are especially valuable of those not yet familiar with the Socialist position and argument. In order to get them into the hands of readers and at the same time push the circulation of the Western Clarion, we make the following offer:

For each subscription to the Western Clarion for one year received on or after August 15, 1912, and until further notice, we will forward to the subscriber the following list of booklets postpaid.

- Manifesto of S. P. of C. 10c
- What is Socialism? 10c
- Socialism and Unionism 5c
- Slave of the Farm 5c
- The State and Government 5c
- Value, Price and Profit 5c
- Struggle for Existence 5c
- Summary of Marx' "Capital" 5c

- Winnipeg, Man. 1
- Vancouver, B. C. 2
- Toronto, Ontario 3
- Calgary, Alberta 4
- Victoria, B. C. 5
- Edmonton, Alta. 6
- Cumbeerland, B. C. 7
- Moose Jaw, Sask. 8
- Regina, Sask. 9
- Fernie, B. C. 10
- New Westminster, B. C. 11
- St. Catharines, Ont. 12
- Montreal, Que. 13
- Glace Bay, N. S. 14
- Amhurst, N. S. 15
- Endbury, B. C. 16
- Brandon, Man. 17
- Big Valley, Alta. 18
- Kentville, N. S. 19
- Nelson, B. C. 20



WESTERN CLARION

LABOR TEMPLE
Vancouver, B. C.

Speaking Tuesday night in Pender Hall, Vancouver, on the subject of military defense, in company with Col. Sam Hughes and H. H. Stevens, M.P. P. Rev. G. F. Johnson said in part: "I want to tell the clergyman of this country that the soldier is not a hired assassin. He does not create war. The men who do are the stock gamblers, the newspaper men and the speculators." In the first place, if the soldier does not create war, he MUST be hired assassin if he goes out and kills those whom he has no quarrel with. In the second place, the gentleman mentioned above are conspirators to the would-be murdering of thousands of human beings, and are more contemptible than the hired assassin who in many instances is forced to murder in order to fill his stomach.

CORRESPONDENCE

HOW THEY COME

Two weeks ago we went over the 6,000 mail ads. We are well on towards the 7,000 now. But knowing that quite a bunch of those ten-centers will be expiring soon, we are making an offer of fifty cents worth of literature free to everybody who subscribes to the Western Clarion for one year.

Every sub hustler wants to get busy now and tell the other fellow what we will give with every dollar sub. This offer is only for a short time, so you had better take a look at the number on the address label and there by find out when your sub expires. If the number is under 700 you had better renew at once and get fifty cents worth of literature free.

The ten cent offer is still good. Send in your subs. We can handle all you care to send in. Below is a list of sub hustlers for the week.

A. H. Grear, St. Catharines, Ont. 15

W. Y. Clark, Nakusp, B.C. 15

M. J. Andrews, Big Valley, Alta. 12

Sam Lawson, Lethbridge, Alta. 10

R. C. McCutcheon, Winnipeg, Man. 10

A. E. Fay, Montreal, Que. 10

Local Toronto, Ont. 8

Geo. D. Buchanan, Eskrine, Alta. 8

A. Shilland, Sandon, B.C. 8

M. Lightstone, Montreal, Que. 6

F. Riley, Lea Park, Alta. 6

H. Howarth, Edmonton, Alta. 5

A. F. Heyer, Boilefides, Alta. 5

Walter Suley, Moose Jaw, Sask. 5

A. Wage Slave, Winnipeg, Man. 5

Chas. MacDonald, Steam Mills, N.S. 4

D. Alexander, Brantford, Ont. 3

W. Poole, Guelph, Ont. 3

A. Fernie Comrade. 3

C. M. O'Brien, organizing Alberta. 3

F. S. Faulkner, Seattle, Wash. 3

Dan MacDonald, Hazelton, B.C. 3

Sam Gibson, Grassy Lake, Alta. 2

C. Pederson, Hazel Bluff, Alta. 2

W. McQuoid, Edmonton, Alta. 2

W. Loucks, Ottawa, Ont. 2

J. Hartley, Fort William, Ont. 2

J. C. Turner, Victoria, B.C. 2

Singles.

W. H. Tucker, Vernon; D. Campbell, Courtenay; W. P. Black, Cedar Cottage; L. Lollman, Enderby; Thos. C. Makepeace, Lacombe; R. Kingsbury, Kingman; D. Thomas, St. Catharines; F. E. Greer, Calgary; F. Danby, Calgary; Forest Hall; W. K. Bryce, Domaine; Carl Hussar, Stewart Valley; A. F. Higgins, Brandon; G. M. Brandon; H. Pulcher, Brandon; W. Green, Toronto; W. A. Squires, City; C. McM. Smith, Brooklyn, N.Y.; J. Woodriff, G. Robson, J. Campbell, J. Cooper, City.

Bundles.

Local Sandon, B.C., for one year.

Big Valley, Alta., is the only one to make a move this week. Now, boys, there are seven million of a population in Canada and at least one million of them should be given the chance to read the Western Clarion. It's up to you. Ten cents a throw.

A SOCIALIST HOLIDAY.

The picnic and dance held by the Comrades of Local Erskine on July 26, of which mention was made in these columns, was successfully pulled off according to schedule, notwithstanding the miserable weather and impassable state of the roads, which undoubtedly prevented many people living at a distance from attending this the first demonstration of the revolutionary farm slaves of this Local.

The program of sports in the afternoon was somewhat hampered by a very heavy shower of rain, which lasted for an hour or so and caused the crowd to seek refuge indoors. The baseball game was about half over at this point and of course could not be resumed on account of the grass being wet and slippery.

Later on, as the sun shone, the balance of the sports were carried out, including foot racing, tug of war, etc. As night approached dancing started in and continued until daybreak the next morning.

But the chief event of the day was the speech of our Comrade, C. M. O'Brien, whom we were more than delighted to have with us on this occasion. The genial Charles mounted the box after lunch and beneath the waving folds of the red flag expounded the true revolutionary gospel in a manner that brought joy to the hearts of the class conscious slaves and tokens of assent from others who are not yet alive to their own interests.

We are justly proud of our M. P. P. and trust that he may be long spared to fight the good fight in the interests of toiling humanity, and to reap the fruits of his labor by the consumption of his great, cooperative, co-operative wealth.

Propaganda work, heretofore among the farmers has been somewhat of an uphill job, but as capitalism develops and the farmer realizes that he has all he can do to make both ends meet, equipped as he is, with tools, horses, and 150 acres or so of land, of which he is proud to claim ownership, and with the labor of his wife and family thrown in, his position is worse in some respects than the man working for day's wages.

Have just read the Alberta edition of the Clarion and I am pleased to note the progress made in organization work in the last few months. Keep up the good work, Comrades. We in this neck of the woods will try and do our share. We want to try and send another man or two to Edmonton next election to keep O'Brien company and make it uncomfortable as well as unhealthy for the puppets of the master class. Power the world over commands respect, and with a few good revolutionary representatives in parliament you mosebaks who delight in sending delegations to Ottawa and petitions to Edmonton would see that there was a more effective method of getting those things called reforms than begging them.

I might mention here that our picnic was a success in a financial way, as well as being a good propaganda stunt. Thanks to the efforts of the comrades who worked like Trojans to make it so.

This surplus value (for it is unpaid labor) goes into the organizing fund.

Your comrade in revolt,

A. A. McNEILL.

THE WORKERS IN HISTORY
(By WILFRID GRIBBLE.)

Sixth installment.

And now to deal briefly with the immediate reasons for the collapse of the Roman Empire. Remember, it is impossible now to deal fully with the matter. I can but give you a line on how to study the matter for yourselves.

Let us go back to the time of Julius Caesar. Though more talked about than any other period of Roman history, this period is probably less understood than any other. Julius is usually represented as a champion of the aristocrats, the patricians, from the first. He was no such thing. He was a champion of the middle class, the plebeian, and cordially hated by the aristocrats.

Though now known as a soldier chiefly, he had not seen much war service up to the age of forty-three, and that only in a subordinate capacity; but he had proved himself one of the ablest men of his time in civil life. At the age of forty-three Caesar was given command of the army in Gaul, and though, like Cromwell, being prominent in military affairs late in life, he proved himself, like Cromwell, the ablest soldier of his time. Not only this, but Caesar was also an able administrator of affairs in the countries he subdued. His soldiers were not only soldiers, but to a man workers, who have left marks of their workmanship over almost the whole of Europe. We must, or be historically just, give Caesar his due as a worker also, as he undoubtedly was, in a directive capacity. To be historically just, too, we must also admit that, though the armies of Rome overran other countries, those same countries had overrun, or were preparing to overrun, the territory of Rome. Well, after hard and lengthy fighting Gaul was conquered, Belgium was subdued, Germany was invaded and the inhabitants awed into subjection for a time.

A large army of Swiss, who were then known as the Helvetii, were almost annihilated and survivors sent back to their mountains. Britain, that hitherto almost unknown land, was invaded and partly subdued, and eventually Caesar returned to Rome in triumph, more the idol of the citizens than ever and more hated and feared by the aristocrats.

What has this to do with the workers? This time if Rome had not had the most skilled and competent workers of the time, able to forge the best arms, make the best tools, provide the best means of transportation, it would have been impossible for Caesar to make the headway he did against which he fought.

Let us take Gaul, now France, for instance. It is in the study of Gaul and its struggles with the Romans and other peoples that we can get the best grasp of the transitional period of Europe from Roman domination to feudalism.

At the time of Julius Caesar, the Gauls, who at the time of their first coming in conflict with the Romans many years before, had been rude barbarians, had become civilized to a considerable extent. They had a number of large cities and were well advanced

HERE AND THERE

In their struggle to maintain supremacy and their hold on the slaves it is very important for the class that is at the top, and all others that are benefited by the system, in vogue, to foster only such ideas as will encourage proper behavior among the slaves and to impart the sort of instruction that will tend to divert the attention of the wealth-producers from the revolutionary class that is taking hold on some of them.

They must do this in order that they may for a while longer rest secure in their privileges and enjoy the spoils of robbery in peace.

You can think, if you will, but you must not think out loud, because if you do you may inject dangerous ideas into the heads of others. That is dangerous for the owner of the job. Talking with a barber Comrade a short time ago, we were discussing the case of a Comrade who had found himself in difficulty about his job because he had taken an active part in propaganda work. Our barber friend says: "Why, Jim should know better. It serves him right if he did get fired. It doesn't matter who is around when he is shooting off his mouth he will persist in talking Socialism anyway. You may think a lot, but you must be careful who is around when you talk. Why, Socialism will come anyway, whether you talk about it or not. You couldn't stop it if you wanted to." There you are, boys. The way to avoid trouble with the boss is to indulge only in whispering propaganda. The deaf and dumb language might be better still.

The Doxology must have been widely read around here, the way things are and always have been. But Mr. Optimist is not dead yet. Wait till after the special Alberta edition is pulled off. By the way, would it not be well to hold it over till the Clarion gets twenty-five thousand in Alberta.

Has anybody heard anything from Cowansville lately? I haven't had a letter from there since last fall, when the grain blockade in Alberta stopped all news from coming through from the East. Perhaps that's the reason the movement down this way is moving a la crab. But we are not discouraged, because we live on hopes. By the way, Mr. Editor, are there any statistics showing how long a man can live on honest wages?

This city is noted for its several progressive working class movements. We have a Y. M. C. A., a corps of Boy Scouts, a regiment of Rangers and a Socialist Local without a quorum.

The Alberta Federation of Labor has organized at last with the Union of the United Farmers and all the industrial organizations in one solid phalanx. Isn't the farmer an employer of labor? I suppose the first thing they will do will be to organize their hired hands and come out in sympathy with them for higher wages. Wouldn't it be a joke if the hired man was a Socialist and wanted the full product of his toil?

I hear old man Booth, of Army fame, is losing his eyesight. I am afraid the old man won't be able to finish his job of reclaiming the human race in the old country and shipping them to heaven via the Canadian labor market.

Our sky pilot friends, in their zealous attempt to guide us to heaven, are really amusing at times. One of this variety, on his way to a chop suey dive, encountered some small boys in the act of imitating their cries by wringing the neck of a small chicken. Our big-hearted friend, with a membership card in the Society for the Prevention of Cruelty to Animals, could not see out of it, hence his heart went out to the little chick in a long tirade on what would happen to boys who were cruel to their little animal friends.

Proceeding on his way to dine, he sighted roast chicken on the bill of fare and ordered some for his dinner. And it wasn't very painful to take, judging from the manner in which he flopped his lips over the toothsome dish. And the sufferings of the little chick were forgotten under the soothing influence of roast fowl, gliding down his gullet.

S. LARSON.
Lethbridge, Alta., Aug. 1, 1912.

(To Be Continued)

"DIRECT ACTION" AGAIN.

Editorial reference to "direct action" in No. 675 of the Western Clarion is somewhat timely. In England and the rest of Europe the microbe has afflicted us badly. It is perhaps best that it has appeared in its present state, for every endeavor to assert itself has been productive of greater defeat. An illustration here is in order. Tom Mann came to England mouthing "Industrial Unionism." He threw politics overboard, and after the defeat of the railway strikers last year the same turned turned to politics again. It happened that the Liverpool Corporation Tramways Committee fired certain men. A strike of the remainder was threatened. Immediately after this Tom Mann said it was necessary to get on to the City Council—in other words, to take part in the political game. So he did. Last November he was elected. Labor candidates and tricksters were put up and Mann supported them. One of them got in—James Sexton, the notorious fakir—owing to his being a Catholic and Irish Home Ruler, etc.

Following that Tom Mann turns another somersault and proclaims himself anti-political once more. He gets arrested for saying things he didn't believe in. When his trial came off at the Manchester Assizes he did not justify his "don't shoot" propositions, but endeavored to get out of it by resorting to legal quibbling with the judge who sentenced him. But that apart, the desire of the writer is to point out what the "Direct Actionist" does. Did he attack the prison, as Victor Grayson advised? No! He organized an appeal to Parliament, thereby recognizing the supreme authority in the land. "Politics are no wars," say the Anarchists, but they are equally so to the political powers, which they detest to release some of their brethren. But when all is considered they are necessarily reactionary, possessing and harboring a perversion of the truth.

No lasting material advantages can be gained under capitalism on the industrial field, the wagging of tongues to the contrary notwithstanding. The purpose of the working class movement must be to attack and conquer the political machinery. The whole history of Direct Action, Industrialism and Anarchism—all of which are the same—has been one series of economic and political contradictions.

Since the first Chicago convention in 1906 the I. W. W. and its illegitimate offspring have boxed the compass in every sense. They have endeavored to make "Revolutionists" by advocating an eight-hour day or in increasing wages. It is so much bunkum. What is wanted is to proclaim the fact that the political control can determine the "rights and wrongs" of the system. Make yourselves masters of the "State" and the power to oppress you by authority will disappear. The class struggle is a political struggle. The class struggle can only end by the working class becoming politically supreme. It is not the business of any advocate of Socialism to mortgage the action of the workers after that. Get yourselves installed as the State, then all that follows will be beneficial to mankind.

If you try direct action the result will be broken heads and bullets for the working class. It is far better to

On my return to British Columbia from a visit with my folks in Ontario the summer of 1907, I was hunting subscriptions for the Western Clarion. Jack Harrison, George Howell and a few Old Country L. P. sympathizers arranged a small meeting for me in Calgary, very disconcerting at the time, but now I know it was as large as could be expected and certainly large enough for the kind of a speech I could make at that stage of my peripatetic career.

At Clarahoshine, Charles Lewis, Tom Wopster and a few others of the "special reason" kind also arranged an appetizing meal. I rustled the missing camps for Clarion subs, and may have had one small meeting. So far as I know these were the first Socialist meetings held in Alberta. Two comrades and chums of mine from British Columbia were then doing individual propaganda; namely, J. E. Rogers at Macleod, and Sam Larson, then at Coleman, now at Lethbridge. I have since become acquainted with a number of comrades who were then doing individual propaganda, such as Lee Wilson at a place now called Barons, Sandy Frazier, at a place now called Carmanagay; J. W. Milford, Stavely; H. Kay, Jaycroft; L. E. Drake, now in Passburg; Alex. Bothwick, Lundbreck; John A. Beckman, Meeting Creek; William Montgomery and E. Scharrk of Millet; Alex. Wickstrom, Passburg; Clem Stubbs and Mrs. Alice Cawthorn of Bellevue; E. E. McBea, near Highriver; S. W. Welch, Hardacre Ranch, Red Lodge; Comrade Lee, Red Deer; Peter Olson, then at Red River, now at Copville; H. Pease, Lougheed; McDonald, Metaskim; G. A. Falkner, now at Blondenlime; Tom Tomeshaevsky, now editor Ukrainian Socialist paper, Edmonton; A. A. McNeil, Eskrine; Wm. Hughes and J. S. Odgaard, of Edmonton; Wm. Anderson, Dewberry, and perhaps a few others whose names I cannot think of just now. Only in a very few cases did any one of these know any of the others, or even know about them. They were then as they are yet, scattered over this immense territory.

During the winter of 1908 all the Alberta Unions, including Farmers, held a convention in Calgary. Comrade R. P. Pettipiece was the A. F. of L. fraternal delegate. He, with others, maneuvered that they got a majority of the delegates to endorse the platform of the Socialist Party of Canada. Comrade Leheny was appointed organizer for these Unions and for a short time he very effectively spread Socialist propaganda. About this time the Edmonton, Calgary and Innisfauld Locals of the S. P. of C. were organized. In March, 1908, the Party sent me into Alberta to do propaganda. In May I went back to British Columbia, returning to Alberta the following September. A number of British Columbia miners were then working in the new coal mines of Alberta.

For the Dominion elections in 1908 the S. P. of C. Locals in Alberta nominated Comrades John Harrington, Frank Sherman and Peter Olson. Owing to a technical misunderstanding the latter did not get on the official ballot. The other two polled about 1300 votes.

For the Provincial election of March, 1909, the S. P. of C. Locals in Alberta nominated Comrades McClure, George Howell and myself. We polled about 1400 votes and I was elected. In a bye election against the Minister of Agriculture in Alberta the S. P. of C. Locals nominated Comrade S. W. Welch. He polled about 118 votes.

For the Dominion elections of 1911 the S. P. of C. Locals of Alberta nominated Comrade A. Fernie, A. Meisinger and J. Pulcher. They polled about 2300 votes. In a bye election against the Attorney-General of Alberta, May 1912, the S. P. of C. Locals nominated Comrade Joe Knight. He polled 413 votes.

Alberta has a better organized and more active propaganda than any other Province in the Dominion. Most of our Locals are among farmers.

In addition to those already named, Comrades Gribble, Desmond, Budden, Houston and Muskat are also guilty of doing effective work as propagandists and organizers.

C. M. O'BRIEN.

Canada will have the biggest crop this year that was ever taken off Canadian soil. The funny thing about it is that it will be taken off by the working class and given to the capitalist class.

We Socialists want to change the present system by a peaceful method, that is by the ballot, but as long as the working class persist in voting for the old party tickets, so long will riot and bloodshed occur during strikes and lockouts.

They tell us that the ministers of the gospel are pouring into the ranks of the Socialist party. Well, they have got to forget a whole lot before they can get into the S. P. of C. We don't want any half-breed Socialists. It is hard enough getting the outsiders who without having to dispel the goody-goody ideas preached by Socialist ministers.

Comrade H. Strichorst of Skeena River, B. C., sends in one dollar to the Clarion Maintenance Fund.

Three-month subs in lots of not less than five at ten cents each. Have you taken advantage of our offer yet?

Comrade W. Y. Clark of Nakusp, B. C., sends in ten six-month subs, and five yearlies. That's how we like to see them come in.

Hardly a strike takes place these days, but what we hear that the powers of the State, soldiers, police, or the judiciary, are used to drive the strikers back to their task of grinding out profits for a useless capitalist class.

be behind the gun and fire its contents than to be in front and get it yourselves. The "gun" is the political machinery. Get behind it and use it. You will get better results.

MOSEB BARITZ.

NEGATION OF FAITH, FAMILY AND EMPIRE.

An eminent Scotchman recently, when delivering an address, characterized Socialism as "the negation of Faith, Family and Empire, the end of all things."

They tell us that faith, or religion, has that restraining influence which keeps the people in the path of righteousness. They would make us believe that, by taking away that faith, the working class would run amok, and turn cannibals, or that the brute nature (which they admit is in us) would get out of control.

But: The working class of today is steadily throwing off that restraining influence. The workers are beginning to understand that religion now is only a weapon of the capitalist class to keep the worker submissive. They see that the ethics of the Bible teach them to be humble and obey their masters. They recognize the flaw in it. The religion of any society is just a reflection of the dominant material interests at that period. There is nothing spiritual or supernatural about it.

In Egypt they used to make sacred a bird called the Ibis. This bird used to be a forerunner of the overflow of the Nile, and without this overflow Egypt could have no crops. The Egyptians believed that the bird was the cause and the overflow the effect. Was this independent of a material basis? The Jews have a religious law commanding abstention from pork. Is this independent of the material fact? Dietgen says that "in Syria pork was supposed to carry the germs of leprosy." Surely, according to their material interests.

Take for instance the Christian religion a century ago. Superstition at that period was far greater than it is today. Sunday was purely a day of praise and prayer. All business was suspended. We still have remnants of this left in country places of older countries, where a harvest thanksgiving service is given when the crop has been gathered in. The material surroundings at that period determined it.

Today it is vastly different. With the evolution of machinery and the higher intelligence of the masses, the superstition is growing smaller and smaller. On Sunday we see machinery in motion, business in full swing, music in the parks. Such a thing a century ago would have been the "negation of faith" in every sense of the word. When this present society has fallen or been overthrown and the co-operative commonwealth is established, then religion will have to fall also, because its function will have been destroyed. The material surroundings determine this.

Family. No doubt when the members of the audience heard the statement regarding family, they conjured up in their minds that under Socialism the home would be broken up and the family privileges regulated by state administration. Is not this system of capitalism the greatest home wrecker that has ever existed? Every year we see thousands of homes broken up, brothers and sisters, husbands and wives, scattered to all corners of the globe, separated from each other by thousands of miles, driven from home, from family ties, by the relentless hand of capitalism. You all know it! You all have seen it! Every city and industrial center has its overcrowded district. These cesspools of vice, filth and disease are effects of this brutal system. Capitalist orators have cause to be alarmed, when Socialists stand up and preach the "negation" of such a "family" life.

They (capitalists) say: "Let us keep those overcrowded districts, those cesspools of vice, filth, and—family, for this is how I make my profit; and the ignorant working class goes frantic with enthusiasm and valourously cheers such oratory. Yes, to the negation of such a family life, we plead guilty. The workers should educate and organize themselves and abolish it, inaugurating a family that is worthy of the name.

Empire. Literally speaking, we have no such thing as an empire today. Empires are territories under the jurisdiction of an Emperor or King. Certainly we have Kings and Emperors today, but they are only figureheads, whose actions are all controlled by a class called the ruling, or capitalist class. It is this class that countries are under the jurisdiction of today. The King is only a mascot. This class finds that the King is a handy piece of furniture to have around in order to keep the fools pregnant with patriotism, love of country, love for the flag, and similar hypnotizing emotions. France is a republic, Britain a monarchy. Britain has a King by right of descent. But where is the difference? Both countries are controlled by govern-

ments. These governments belong to the capitalist class. Let me quote what Gustave Hervé said before the jury of La Seine, in 1905:

"Permit me, gentlemen of the jury, to use a figure, a sort of parable, which will give you a clearer idea of our position. The nations, all nations, whatever may be the etiquette of their system of government, are composed of two sets of men, one far the smaller in numbers, the other comprising the vast majority of the population. The first class is seated around a well set table where nothing is wanting; at the head of the table, in the place of honor, are the high financiers. Some of them are Jews, others are Catholics, some more are Protestants, and others, free thinkers. They may be in disagreement with each other over questions of religion, or philosophy, or even over rates of interest, but as against the great mass of the people they are banded like thieves at a fair.

"To the right and left of them are the Ministers of State, the high functionaries of the civil, religious or military administrations, not to omit the General Treasurers with their 30, 40 and 60 thousand francs salaries per year; a little further round the full council of the Order of Lawyers, the glorious spokesmen of the Universal Congress, next the gentlemen of court and their precious auxiliaries, the solicitors, notaries and bailiffs.

"The big stick-holders in mines, factories, railroads and steamship companies, the merchants, the possessors of castles and large estates, are all at the table, all those who own four-acre estates are here also, at the foot of the table; they are the small fry who have nevertheless, all the prejudices, all the reactionary instincts of the big capitalists.

"Far from that table I see a herd of beasts of burden, condemned to labor which is repugnant, unclean, dangerous, and brutalizing, with neither rest or respite; and above all, without security for the morrow; petty merchants, tied down to their counters on holidays and Sundays, pressed more and more to the wall by the combinations of large stores; small employers crushed down by the consolidation of large plants; small landholders, dulled and stupefied by work-days 16 and 18 hours long, whose toll goes only to enrich the big brokers, millers, who commission merchants, and sugar refiners.

"Farther still from the table around which the happy ones of the world are gathered, is the great mass of the proletariat, whose sole fortune is but their arms, or their brains, working when and where the factories, like men and women of the factories, liable to long periods of unemployment, petty officials and functionaries, forced to urge low and conceal their opinions, domestics of both sexes, food for exploitation, food for cannon, food for pleasure.

"These are your countries! "A country of the present time is nothing but this monstrous social inequality; this monstrous exploitation of man by man. When the proletarians uncover before the flag as it passes, that is what they uncover to; they say in effect: 'Oh, how lovely is our country! How free, how kind and just.' Yes, well may you laugh, Mr. Advocate General, when you hear them sing:

"To die for our country, Of deaths 'tis the best, The worstless of envy."

Yes, we Socialists not only mean the "Negation of Empire," which is strictly speaking in the deepest depth of oblivion at present, but we are also out for the "negation" of this rotten, profit-making system.

Yes, truly, "the end of things" that are capitalist. Out to establish the Co-operative Commonwealth, where each man and woman shall have no thought of tomorrow, no dread of disease except the pain, no dread of old age, no dread of hunger; everything assured, every man a brother, every woman a sister. That is what the "Negation of Faith, Family and Empire" stands for. Is it not worthy of your attention? Is it not worthy of your help? Is it not worthy of your co-operation?

H. MAXWELL.

THE CLASS STRUGGLE IN ALBERTA.

It might seem strange that a person from Alberta should write anything about Socialism. For this word suggests a society wherein there are two classes—an owning class and a producing class, the latter of which feels the necessity of rebelling against the privileges of the former. It is not thus that we generally have the conditions of Alberta mirrored by the capitalist newspaper artists. They are exceedingly fond of sending advertisements throughout the world picturing in no uncertain shades that this is a land flowing with milk and honey, and that mankind can live, prosper and enjoy in this sunny land like in no other in the world. It is not to be denied that this is a land flowing with milk and honey and that men could live in joy and happiness here. But do they? That is the question.

Socialists are not a people remarkable for being easily allured by fair

words and fascinating show. We consider nothing but actual facts and take them as our only guide in estimating the conditions of a people. In considering the actual facts of the life of the people of Alberta as they are shown day by day we must conclude that capitalism dominates our industrial life. It has drawn a distinct line between the capitalist class and the working class. The milk and honey of human labor it causes to go to the capitalist, while the workman gets the foam and the scum. It has fastened itself upon us so that we can only work when it commands. Of course we can get yeast of not having a "submerged tenth" numbered among the population. The average workman is not in a state of abject poverty, and among the better paid there are even signs of abundance and plenty. However, the point to note is not that some of the working class have a good home and plenty to eat and wear, but that there is a distinct working class—a set of men and women whose only function is to produce wealth, for which they get a miserable wage.

This fact becomes the more strange when you consider that Mother Earth brings forth her fruits freely and abundantly, and furthermore that the mines and forests of the Province contain measures of untold wealth.

It is strange and yet not strange that some people should be living a hand-to-mouth existence in the midst of plenty. In the light of reason and common sense it is strange, but in the light of capitalist selfishness it is altogether right and proper. For if each man got all the wealth he produced then the capitalist would vanish, and that would never do.

The class struggle in Alberta is then not a probable thing of the future it is waged before our eyes every day. Every year a fresh account of one or more strikes is put on our historical records. The miners of the southern part of the Province can testify to the actual presence of the class struggle and so can the miners of Edmonton, who were fined \$40 apiece by the Supreme Court for quitting their masters. The army of unemployed that swarm the streets of our larger cities every winter bring in their quota of evidence. Even the existence, not to speak of the bad working, of the "Employers' Liability Act" shows that there is an irrepressible conflict between the employer and the employed.

The class struggle is a thorn in the side of the capitalists. They would obscure it if they could. For this reason they pour torrents of wealth on the Socialists for teaching it. But it does not teach it. We merely point it out. We do not create a spirit of hatred, dissension and revolt. We do not need to do it. The conditions of our industrial life do it for us. To whomsoever can see and understand the class struggle is evident, to those of the workmen who having eyes see not, and minds understand not, the policeman's club and militiaman's bullet make them feel it; to the so-called intellectuals who can neither see nor understand, total ignorance of the class struggle remains, since it is only workmen who get below the club or in front of the bullet.

It thus comes about that it is hard for those not actually engaged in a fight for bread to appreciate the position of the workers when they strike. The workers are generally considered to be mean and brutal without a proper regard for the rights of that dear third person, "the Public"—at such a time. But the workers understand why they strike. And every blow they receive on their heads will some day be redressed. The Socialists know that the workmen will some day stand up to right their wrongs and therefore, they are trying to educate them to understand their position in society and also the manner in which the machinery of society works, so that, when the inevitable uprising takes place, it shall not assume the form of a hungry, savage pack of wolves gone mad for revenge, as it would if the capitalist wisecracks had their say. The Socialists want it to be an orderly, deliberate and decisive action of men who know what they are about and realize the responsibility resting on their shoulders. In this sense Socialists are the conservers and not the destroyers of the race. The Capitalists play the role of destruction. We are only trying to make the best of the poor job the Capitalists are doing in trying to keep the different classes of society together.

At all events we do not care what our enemies say or think about us. We have our principles and we know for what they stand. Then let the capitalists and their henchmen thunder and fume to their heart's content. Our care is the proletariat. He is the one to whom we must bring temporal salvation. Our message of freedom and liberty can sound sweetly in none but his ears. And what is the message we bring to the worker? That he is a wage-slave; that he will remain a wage-slave so long as the tools he must use to make his living is owned by a class opposed to him; that he, and he alone, together with others of his class can take the necessary action to set himself and his class free. On the eve of the French Revolu-

tion Sleye wrote: "What really is the Third Estate? Everything. What has it been thus far in the State? Nothing. What does it seek to be? Something." This is the spirit that pervades the whole working army. We are nothing now, but we want to be something. The working class has made every thing that is in the world. What part of its products can it lay its hands on and say, "This is mine"? None. Workingmen! Today you are only working tools. On ordinary days, you are a foot in the workshop; on election day, a tool at the ballot box.

Workers of Alberta! Your condition is no better than that of the others of your class. You fight against your masters every day. This struggle is wasting your life unnecessarily, therefore unite with your fellows and set yourselves free.

Hot denunciations were hurled at the International Socialist Review by Cleveland readers who received their copies of that magazine this month. It was the general opinion that the person who wrote up the Indianapolis convention, and was too cowardly to sign his or her name, is either an anarchist or a capitalist crook attempting to arouse factional hatred and division by phrasemongering. It has been noticed for a year or two that the Review has steadily drifted toward anarchist propaganda, and every opportunity to attack well-grounded Socialistic principles and policies and the pioneers who have sacrificed to build up the movement has been eagerly embraced. The Review is even advocating that the provision in the constitution prohibiting members from preaching or practicing sabotage be stricken out, and probably in the near future will be printing articles from Bakunin or Herr Most and Emma Goldman to show the futility of political action. The Review was built up by the Socialists of the country and not by Chas. H. Kerr, and it can be smashed again if necessary.—Cleveland Citizen.

THE POET PIFFLER.

(Dedicated to Walt Mason.) A poet am I, who laud to the sky The virtues of Heaven-sent work; I threaten each skate with a hell-fire fate Who tries his labors to shirk.

For happy are they who toil each day In stokehole or reeking slough; And the sweat that pours from their grimy pores Outspatters the rosebud's dew.

And for every line I count as mine Some part of the stolen pelf; I couldn't devise these jangling lies I'd have to work myself. —Brun.

You can't change human nature, says one. Well, who wants to. It is a fact, however, that human nature will change in accordance with the law of evolution which determines that things must and shall be forever in a continual state of change. The changes which have taken place in human nature have always been kept in motion by the ease with which man has been enabled to make his living through the acquisition of knowledge. Man was once a cannibal, you know.

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BRIEF ANALYSIS OF SOCIALIST MOVEMENT.

(Continued from page one)

comes more developed, conditions which were formerly slightly better, on the whole, than old world conditions, gradually become worse for the workers and more lucrative for the skimmers, and Socialist sentiment grows accordingly, the various warring "Socialist" factions gradually learn to agree to some extent—enough to co-operate somewhat, and the movement here enters on the second stage of its development. The United States has now entered this second stage, having passed through the first. Canada is still in the first stage, but apparently about to enter the second. Germany might be said to be in the third and last stage will bring victory.

Socialism will come when the time is ripe—not before, though our speakers were never so wise. The proof that the time is not yet is seen in the fact that the slaves have not fully revolted, and it is impossible to get them to do so. When they are fit to take charge they will do so regardless of the wages you, and we might break our hearts "leading" and prodding until conditions are ripe. Although we declaim so much about the misery of the working class, the slaves in their degradation are not feeling more than a fraction of the suffering as we who

are agitating ourselves so much about their condition... When they feel half as keenly about it as we do there will be something doing. The hour of capitalist doom will have struck. So don't get excited because they do not respond quickly enough to our appeals to oust some of us, and say that some of them claiming to be rede are not rede at all. They will make good when the time comes, and there is everything to show that it is near at hand.

As regards "Christian" Socialists, and other kinds of adjective Socialists, it is evident that, as long as they think more of the adjective than the noun, it keeps them hostile to the organized movement, as many of them obviously are, that they are impostors whether they are or not, and many of them seem not to realize the falseness of their position.

The average reformer too, who is a "Socialist" when talking to an avowed red—though it is suspicious that he never mentions it to anybody else—often claiming at these times to be more of a Socialist than almost any one else, is likewise spurious and possesses not a drop of red in his cowardly make-up. On the contrary, he is reactionary—has a yellow streak a foot wide, being afraid of the "ignorant masses," does not understand their "evil natures," and fails to see that any "evil" they exhibit is caused by their enslaved condition. He is really an extreme anti-Socialist, who might have had an aggressive red if gotten hold of in time, but has been chasing capitalist reform will-o'-the-wisps so long that his condition is apt to be hopeless.

In an entirely different category is the notal active Socialist, who is sometimes a Capitalist, but usually a great writer on the subject. In the opinion of the writer he is a top-notch or because he has in many cases succeeded in overcoming the influence of his tremendously strong class-environment and in spite of the more or less distrustful way in which he is apt to be regarded by some of the purely proletarians, is the real thing. It should not be forgotten that Karl Marx was a university man—strictly master-class bred, that he espoused the cause of Socialism voluntarily, and that his great co-worker, Frederick Engels, was a successful capitalist whose work for Socialism is second only to that of his colleague Marx, if not equal to it. The "criticism" of the "Intellectuals" by the mass is largely rubbish. Although it is true that most Socialists are made by direct economic pressure, it is also true that men of this stamp (the intellectual) are an exception to the average rule, and acting largely in direct contradiction to their material interests, although their actions are in the material interests of the mass they represent, and their actions were caused by the material conditions of the times which caused them to see and champion the workers' needs.

Those who insist that ALL people are governed by their material interests only, are, whether conscious of it or not, really vulgarizing the materialist conception which is a true theory. Surely it is about time that most of this abuse of "intellectuals" ceased. Again there is the man who perhaps a reliable Socialist Party member who maintains his church connections—perhaps being a member in good standing. Of course he is more or less inconsistent as is everyone for that matter, but is, nevertheless, a Socialist. Only a comparatively few Socialists are scientific enough to reject the untrue church dogmas entirely. The influence of early teaching and past and present association is too strong to be entirely overcome by the average person. One must be made of extraordinary moral fibre in order to out loose completely from organized superstition and those connected with it, often his closest and most intimate relatives and friends: Hence inconsistency is unavoidable. It should not be forgotten too that "inconsistency" is the bug-bear of little minds.

In concluding his remarks on the second question, "who is a Socialist?" the writer is gripped very strongly by the feeling that our chief need in this matter is that of mutual toleration and that there is extreme need on our part to realize the truth that any person who is in obvious sympathy with the movement and calls himself or herself a Socialist really is one with a capital "S" regardless of class, age, sex, race, color, creed, rank or station. And what of the future? It is indeed full of promise. The consummation of our hopes may be said to be in sight. Owing to the constantly accelerated pace of capitalist development we may reasonably look for a corresponding increase of Socialist sentiment and expansion of the movement, and as it grows in volume it will gradually become more sane, steady, tolerant and agreeable, the interclass strife will decrease to the vanishing point and we will sweep forward a united, irresistible host, presenting a solid, unbroken front to the enemy, whom we shall overwhelm and plant high our victorious banners upon his capitalist ruins.

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