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## APHORISMS OF SOCIALISM

Being an Explanation of the Declaration of Principles of the Socialist Party of Great Britain.

### APHORISM II.

In society there is an antagonism of interests, manifesting itself as a class struggle, between those who possess but do not produce, and those who produce but do not possess.

We saw, in considering our first aphorism, that society is divided into two classes—a class of sellers of labor-power and a class of buyers of labor-power. This division was seen to arise from the class ownership of the means of life—those who do not possess being compelled to sell their labor-power to those who do.

This sale and purchase of labor-power resolves those who possess into non-producers and those who do not possess into producers.

Hence we have, in the terms of our second aphorism, a class "who possess but do not produce," and a class "who produce but do not possess."

The proposition is that between these two classes in society there is an antagonism of interests manifesting itself as a class struggle.

The very nature of selling and buying presupposes opposing interests. While sales, in the long run, are exchanges of equal values, individually they are not necessarily so. A given class or grade of goods may at one time be selling above, and at another below, its value. In these cases the sales are not exchanges of equal values. But eventually the high and the low prices cancel each other, and so the result is arrived at, that sales, in the long run, are exchanges of equal values.

The reason, of course, of this fluctuation of prices is that their adjustment is left to the forces of competition.

It is clear that, since commodities, as such, are inanimate, and have no will power to fight their own battles, it is in reality their owners who must stand in opposition to one another. It is they who resist the forces of competition, when those forces are against them, and use them to their utmost capacity when they are in their favor.

It is only by this continual struggle of buyers and sellers against one another—the former to buy as cheap as they can, the latter to sell for the highest possible figure—that prices are determined. Without this struggle we cannot imagine prices falling when goods are plentiful by comparison with demand, and rising when the reverse condition obtains.

This struggle, presupposed by the competitive exchange of goods which we call buying and selling, can only arise out of opposing and conflicting interests. Therefore the struggle presupposes antagonism of interests.

Without the last, then, we cannot have the first, and where the first (buying and selling) is discovered, there the last (antagonism of interests) must inevitably exist.

So when we show that society is divided into two classes, one of which has no means of livelihood other than selling its labor-power to the other, we have no option but to conclude that there is an antagonism of interests between those classes.

Let us look at it another way. The struggle is over the possession of the product of the workers' toil. Whatever that product may amount to, and whatever form it may take, this fact concerning it remains constant: the more of it that is taken by the producer, the less there remains for the non-producer, and the larger the portion taken by the non-producer the smaller must be the amount remaining for the producer.

In such case neither side can prosecute its own interest without detriment

### 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.

### WAGE SLAVERY.

A question has been asked as to what is the difference between chattel slavery and wage slavery.

There is some difference between the chattel slave of days gone by and the wage-slave of today.

The chattel slave had a place to sleep, was furnished food regularly, was clothed, and, when taken ill, had the services of a physician.

The wage slave when unemployed is usually homeless, hungry, ragged, and, when ill, is without medical attendance.

A master has an INTEREST in a chattel slave, but a master has no INTEREST in a wage-slave, for his place can be filled so easily by the coming of hunger and want.

The chattel slave was OWNED, but no exploited wangs OWNERSHIP in a wage slave.

The wage slave of today is a cheaper commodity than the chattel slave of half a century ago.

### HOW ABOUT IT?

"What did you tell that man just now?"

"I told him to hurry."

"What right have you to tell him to hurry?"

"I pay him to hurry."

"What do you pay him?"

"Two dollars a day."

"Where do you get the money with which to pay him?"

"I sell bricks."

"Who makes the bricks?"

"He does."

"How many bricks does he make?"

"Twenty-four men can make 24,000 bricks a day."

"Then instead of your paying him, he pays you \$5 a day for standing around and telling him to hurry?"

"Well, but I own the machinery."

"How did you get the machinery?"

"Sold bricks and bought."

"Who made the bricks?"

"Shut up, you'll make the fools wage up, and then they'll make the bricks for themselves."—Socialist News.

### LOOKING FOR A JOB.

A jobless worker asks why at 6 o'clock in the evening he feels like a race horse and nothing seems impossible, why he can brace up and throw out his chest and say to himself that in the morning he will go right out and find a boss and ask him for a job.

Why, man, it's because you are a stranger on strange ground. You are a wanderer in another man's country. You trespass on another man's property and live by another man's grace.

Why, man, you are in the grip of another man's hand. You breathe by virtue of another man's will. You eat by permission of another man.

You find a shack to put your body in when it is cold by the goodness of another man. You work and you die at the whimical will of another man. You have a wife and children, according to the liberty that the other man gives you.

Why, man, you are a slave. You have chains around your neck and around your wrists, and about your ankles. You have a lash over you and a scourge beating upon your back. You have a master squeezing the life blood out of you. You have an oppressor with an iron heel crushing you into the ground.

Why, man, you are a fool. You can own the earth in which you sojourne. You can take the job you are asking for. You can cast bread without begging. You can cast away your master. You can break your chains. You can put down your oppressor.

Why, man, you can be free and hopeful and happy and have plenty.

You can, if you wake up.

One of the latest fads of the New York female parasites is the wearing of stockings made of 14 carat gold and costing over \$100 a pair.

## LIKE SHADOWS OF THE NIGHT

You can see them as a reflex of our economic system. You can notice them wherever you go, lurking from behind the folds of darkness, like shadows of the night, playing their disgusting "trade."

Most of them are true at heart, as honest as the bishop's wife, and as good as their sisters, who in their innocent ignorance, sing sacred hymns on the street corners.

They hail from the four corners of the globe, but, bound together by their disgrace, they all belong to one great race, the race of the forlorn, the outcast.

They do not complain of their lot. Their environment shrouds them in stupidity. They have become dull, immune to their miseries. They look to their disgusting livelihood as a necessary vocation, as good and honorable as the rest. Nay, they find prostitution, once they are in its throes, nicer and fairer than slavery in sweatshops, laundries, mills, etc. This way at least they can live and forget and pass through a short delirium of incessant change, and although knowing how fast their end must come, they prefer this life to long years of worry and toil.

Among them we find "old young ones" and "young old ones," but all of them are learning to achieve the mastery of the art of alluring men. Capitalism has completely commercialized them, and like furles they pounce on their prey. Callous and business-like they speak of their profession, and feel hard times and good times like laborers, politicians and men of business.

Like all other traders they have their ups and downs, but as long as they are young enough to attract those animals called bachelors, "also foul products of society," they can get along. Once their charms fade, down they sink deeper and deeper, till at last they are honorably buried in the pot-hole of poverty.

Like all "decent" women, those who are fortunate have their jealousies, vanities, ambitions, hatreds, griefs and pains. Born out of the system, they strike terror back to the latter, by spreading disease and pollution among the many "respectable" families. Hurling down to the abyss by the fathers, they take revenge by polluting their sons and daughters.

Like a thousand headed hydra, prostitution grows greater and greater in extent, becoming a menace to the

very power that brought it to life. Homeless, hopeless and shapeless, millions of women are forced by the existing economic conditions to degrade themselves, to cast virtue, honor and pure woman's love in the foul gutter. Those respectable women, wives of small traders and petty capitalists, who look upon their fallen sisters with disdain and christian contempt, do not realize that the same fate may at any time overtake them, that the death or long illness of their husbands and bread-earners may at any period throw them into the lowest pit of destitution, whence as a last resort they must become harlots, or die "DISEASED, PAINTED, DISHEALED, LOOKING FOR MALES HAVE ALSO ONCE HAD A HOME, THE LOVE OF A MOTHER AND FATHER. But things have changed since their childhood days. The thunderbolts of capitalism, in the shape of unemployment, hunger, disease, destitution and other modern curses struck them, and gradually transformed them into these depraved and perverted characters, that accost us on the street, with the offer of their bodies.

It is ridiculous, under existing conditions, to talk of stamping their breed out, absurd to dream of extinguishing that ever growing evil. While one woman may be saved there are a hundred to take her place. Prostitution is not only the result, but part and parcel of our system. You will meet with the same success holding a hurricane back as trying to prevent the further spread of prostitution. Society needs a thorough spring cleaning.

The basis on which it rests, the capitalist ownership of the means of production, which enables a small portion of the population of this world to enslave the rest, must be rent undone before evils like prostitution can be exterminated. Only when every man and woman living will have free access to the necessary means of production, to enable them to produce everything for their physical comfort and spiritual welfare, only then can that monster, prostitution, be subdued and annihilated. J. K. MERGLER.

One thing about the English insurance act it has been the making of lots of jobs for the political hangers on. A few more Lloyd George schemes and every Liberal will have a political job.

## BRUSHING AWAY COBWEBS

How Science Has Demolished the Theory of Free Will and Is Arming the Slave With the Will to Be Free.

During the past century science, steadily bringing one Province of Thought after another into the Realm of Law, has wrecked the life-work of many a learned divine and torn into tatters the fine fabric of many a priceless piece of metaphysical reasoning. One hundred years ago theological thistles flourished in every field of human activity; metaphysical cobwebs darkened every avenue of human thought. Today the Church is declared intellectually insolvent; God is confined to the Fourth Dimension, while those Slavemasters, Fear and Ignorance, Theology and Metaphysics, are far on in their descent into the nether world. These are but a few of the mighty achievements of Science during the last ten decades, and, speaking as a Socialist to Socialists, I would fain point out that we would indeed be seriously lacking in a sense of gratitude were we not to hold in esteem the names of the brave men who struck such hefty blows at the understructures of priestly power and privilege and thus prepared the way for the advent of Socialism.

There are comrades who are—not comrades. Comrades with a diplomatic squint who cannot think otherwise than in terms of ballot boxes. Those comrades tell us that, in the fight between Religion and Science, we, as Socialists should strive to maintain a strictly neutral attitude. But, choosing my words deliberately and using them dispassionately, let me say here and now, that every Socialist, who strives to maintain a neutral attitude in the fight between Reason and Dogma, betrays "Moral Coward" across the face of his reputation.

There is not a Socialist with a brain as big as a chicken's fist, who does not know that every victory won by Science hastens the day of working-class emancipation, and whoever, knowing this fact, is afraid to speak of it lest he should prejudice the Bible-boozed wage-slave against Socialism and in consequence lose a vote, deserves to be expelled from whatever Socialist party he fancies himself a member of. We Socialists are not, not to win votes, but to make Socialists. We do not ask anyone to vote for Socialism unless he knows what Socialism is. Our principles do not admit of a neutral attitude in the fight between Science and Religion, and to the would-be malingering our ranks must remain forever closed. Further, if plain-speaking and truth-telling can injure the Socialist movement, we Socialists ought to be ashamed to look our fellow-worker in the face.

You, who know something of the History of Science, will remember how, after the awful defeats sustained by Christianity on the fields of Biology, Astronomy, Geology and Physics, the shattered remnants of the Legions of the Lord rallied for a last stand on the field of Psychology. Here, around the precious soul of man was fought the bloodiest battle in the whole sanguinary conflict. Indeed, strictly speaking, it was not a battle but a butane. Not a fight but a massacre. The well worn weapons of theology and metaphysics doubtless lay to waste when man was up a tree, were lamentably out-classed by the weighty philosophic and cosmological weapons fashioned in the armory of Science.

One cannot refrain from indulging in reminiscence of that wonderful encounter. Shadows of Bishop Butler! What an explosion of antiquated Illogical Theology of "Free Will," since the downfall of Foundalism one of the three basic principles of Christianity, was shown to be but the mighty big delusion of conceited man. The comparative psychologist demonstrated that the soul of His Highness the Pope differed from the soul of His Highness the Pup only in its greater refinement (?), and complexity and that between the will of the one and the will of the other there was no difference in kind but only a difference in degree. Psychology thus confirmed the dictation of all the other sciences that nowhere in the Universe was there room for any creature with absolute liberty of will. Man's concerted dream of his being one little centre of cosmic disturbance was thereby forever dispelled.

As one reflects one begins to realize how justly metaphysics has been termed the Science of Guessing, and Theology the Organized Knowledge of the

Non-existent. As a result of the Theory of Free Will had to be neither proved nor disproved in order to be rejected by all but the mentally halt and lame. Its name stamped it from the first an unthinkable proposition. The word Free we know to denote simply absence of impediment to organic action. The worker of today is not free because, being compelled to sell himself in order to live, he is thereby prevented from increasing his faculties in a natural manner. We can think of what Free means though, and we know that, in that state of society toward which we are struggling, the worker will be free. But the worker is an organism, whereas the will is but a state of consciousness. Obviously then, whoever asserts Freedom for the human will is outside the role of argument for the all-sufficient reason that neither he nor anyone else can possibly think of what he proposes to argue about. Happy children of Tomorrow will know the Theology of Free Will as the *Pons Asinorum* of Bishop Butler. They will speak in sympathetic tones of the poor devil who had to demonstrate that "the human will is a Free state of human consciousness, situated somewhere in the Fourth dimension, and possessing no magnitude but position only."

Having been firmly lifted down a few pages the poor "paragon of animals" is naturally somewhat sulky. Seeing that he can no longer pose as something more than an animal, he is grimly determined to be something less. In this, one can sympathize with him. One can understand how it is that completed to relinquish the idea of Free Will he spitefully tries to throw overboard the moral responsibility with a "free will" done" for the Scientist. "If act just as I must act. Well and good! Over all my actions, good and bad, write in tears a great 'Can't Help It.' One is disagreeably surprised, however, to find a good determinist like Robert Blatchford admitting the validity of this contention. Blatchford says that "man is not responsible for his actions," adding that "it is altogether irrational either to praise or to blame, to punish or to reward." It seems to me that Blatchford here makes the same mistake which he so strongly condemns in others, the mistake of not exactly defining the terms used. Had he stopped to think, he would have discovered that praise and blame, punishment and reward, are not false sentiments but necessary facts in the life of every one of the higher animals.

It is true that we cannot draw a hard and fast line through the animal kingdom and say, "here moral responsibility begins," but it is none the less a scientific fact that it may be found wherever animals live in communities. As old as the communal instinct, it is not the orphan of any dead theory but the child of Social Environment. It depends not on the will being free, but on the will being influenced by its environment. The word Responsibility literally means "a responding to." A man is morally responsible if he is living in a community and is judged by the other members of that community to be capable of responding to an inquiry into his conduct. In other words, when we have reason to believe that praise or blame, punishment or reward would have the effect of procuring what we like or preventing what we dislike, there we place moral responsibility. But where, as in the case of the idiot, or the born atheist. Science is yet unable to furnish us with a clear perception of any causal of mental causation, there we do not place moral responsibility. Had Blatchford's contention of non-responsibility been intended to apply only to idiots, atheists and the insane, the validity of it would never have been challenged by me, but applying it as he evidently meant it to apply, to the normal man

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## WAGES VS. HORSE FEED.

The average wage, expressed in money, cannot rise above the average cost of the necessities of life requisite to maintain a workingman and his family, provided the labor market is fully stocked with the commodity labor-power. That is, if workers are plentiful; if, in numbers they equal or exceed, the number of jobs offered, the average wage cannot rise above the point referred to.

If the supply of labor-power exceeds the demand to any appreciable extent, the surplus of labor in the market will tend to force the wage below the point mentioned, thus compelling the workingman to curtail his living expenses, at no matter what cost to the comfort and wellbeing of himself and family. If matters become unduly aggravated—as is the case with millions of the world's workers—conditions of living are forced down to such a low level as to make life little, if any better, than a matter of slow starvation.

The miserly attendant upon the semi-starved existence of a vast multitude of the world's poorest peo- ple toilers can neither be imagined or described. Doubtless it must be lived in order that the miserly may be properly appreciated.

The physical and moral degeneration due to these conditions of wretchedness and squalor, however, may be readily seen by any one who cares to make a study of the slums and tenement districts of any large center of Christian civilization.

Of the countless thousands who are continually out of employment because of the chronically congested condition of the labor market, little need be said. Not needed in the industrial process they are without value, and, consequently not entitled to any one's consideration. Outside of the scrapes secured from garbage barrels and an occasional meagre handout from the philanthropically inclined, the Lord alone knows how they manage to exist and in this knowledge he carefully keeps to himself.

The wage-slave is a sorry looking brute even at the best. Even while enjoying the very top wages, that is, sufficient to insure moderate comfort to himself and family, he wears the habitual look of a scared jack rabbit—doubtless inspired by the fear of losing his precious job. As we look down the line from the best paid slave, with his wage barely sufficient to cover his actually necessary living expenses, to the jobless one who subsists chiefly upon the contents of the garbage can and the hope of heaven, we are forced to the conclusion that the slave is an animal in a class by himself, and that all other animals should studiously avoid falling into any of his customs, habits and absurdities.

The horse is a noble animal. Bred for speed he is often a marvel. Bred for draft purposes his strength is wonderful. In beauty of form and grace of action he is frequently a picture to delight the eye. He is intelligent, in fact, that he will not hitch himself to plow or cart. He will not provide for himself habitation and creature comforts. He will not stoop to the menial tasks of valet and chambermaid. His employer is, therefore, compelled to employ a descendant of the monkey tribe to perform these, and similar services, for his equine "nibs."

The employer of the horse provides him with feed. This term is here used to imply not only hay, oats, etc., but stabling and the services of valet, chambermaid, and such other requisites as enter into proper and up-to-date horse-stable economy.

The quality of the horse feed is not cut down because hay and oats advance in price. The allowance is not cut off because the horse's employer has no work for him to do for the time being. The services of valet and chambermaid are continued whether

there is work or not and the employer himself will even attend to those offices if his hired monkey is not available.

With a steady situation, horse feed in ample quantity assured and a servant or servants provided for all menial services, the horse may well look with disdain upon the wage-slave and his peripatetic and uncertain existence. Why, even when overtaken by old age, when his joints are no longer supple and his strength is on the wane, he is not turned adrift to the tender mercies of Christian charity?

What a happy fate from the cradle to the grave in comparison to that of the wage-slave. If we had our choice of being a wage-slave we would rather be a horse. The certainty of horse feed in abundance would be infinitely preferable to the uncertainty of wages, scanty wages at that.

As Lafargue has said it is time we ceased prating of the "Rights of Man" and demanded the "Rights of the Horse."

### HOAXED.

"We do not find the Bible to teach the doctrine of a literal 'hell-fire' or place of fire and brimstone for the punishment of the wicked; but, according to the formation of the creeds of the Middle Ages reveals the fact that for various reasons, either wisely or unwisely, the doctrine of torment in 'hell-fire' was added to the gospel as taught by Jesus and the Twelve Apostles, necessitating many ridiculous interpretations of the Lord's parables."

Thus decided the International Bible Students' Association by unanimous vote at the convention recently held at Washington, D. C.

It seems that the attention of these Bible students has been directed to a proper understanding of this hell-fire business by "Pastor" Russell, of Brooklyn, New York. This worthy divine has discovered that the lake of "fire and brimstone" that has done so much yeoman service for the last some thousands of years, in bringing sinners to repentance and steering guiltless milkops safely along the path-way of righteousness, is a hoax. In "bum steer," a "false alarm." According to this "pastor" the wicked will not be tortured, but annihilated, and who should know any more about it than he, who has, no doubt, given the matter much serious thought.

Now that "hell-fire," which has successfully withstood the assaults of both heretics and time for thousands of years, has been thus summarily abolished by vote, we sincerely hope that our anarchist friends will be able to considerably modify their opinions in regard to the futility of the ballot. Surely no more satisfying result could have been attained, from the sinners' standpoint, by the exercise of "direct action," than has been reached by the exercise of the ballot.

Leaving that aside, however, we are not altogether satisfied with the action taken. If there is no "hell-fire" and everlasting torment, we feel that we have been grievously hoaxed. We have been cruelly swindled in more ways than one. Many a satisfying nocturnal excursion into fruitful orchard might have been indulged in by us had we not been held in the path of righteousness by the fear of an everlasting sizzle upon the hot wafers of a brimstone hell. Many an enjoyable Sunday fishing excursion would have been gladly participated in had it not been for the certainty of being impaled through all eternity, and then some, upon the red-hot pincers of Satan's throat-fork, as a slight punishment for the sin. We hate to think of having been flimflammed out of any joy of life that we might have realized had it not been for this infernal old hoax.

We have been still further wronged, though in another way. We have known a choice collection of sinners and scoundrels, of varying degrees of cunningness and guilt, during our lifetime. Some of them have passed over the divide and we presume, as well as fondly hope, that the rest will follow suit. As to their sinfulness we speak advisedly. It has been demonstrated to us in a most convincing manner. Some of them skinned us out of our hard-earned simoleans by feloniously turning a Jack from the bottom of the deck before we had a chance to do it legitimately and in our own behalf. Others soaked us good and plenty in "hoax" trades, unmindful of the fact that our motive in trading horses was always to do the other fellow good. In divers ways we have been gold-brieked, flimflammed and hocuspocussed. We have been reviled, jeered and scoffed at, and the only

to our Christian soul through all these trials and tribulations has been the satisfaction of knowing that the wicked ones who took advantage of our credulity in order to further their own selfish and sinful ends would fry on a brimstone griddle through all eternity. And now that supreme satisfaction is ruthlessly destroyed by the vote of "Pastor" Russell's Bible students. And the only thing offered in exchange is the assurance that the wicked are annihilated instead of fried to a frazzle. We spurn this offer with abhorrence. Annihilation will by no means satisfy the craving of our Christian soul for a suitable punishment for the sins of others.

However, all is not yet lost. It may be possible to either rescind the motion or throw out the vote. The following from "The Catholic Universal" (Cleveland, Ohio), encourages us to hope for relief:

"Hell will not be abolished by the resolution of these Bible students. Nor will their futile attempt to destroy hell by resolution fire their meeting houses. It will only disgust those outside them now and drive others away, for without the fear of punishment and the hope of reward, there is nothing in Christian doctrine, and there is nothing left in Christian doctrine, it is far easier to abandon the pretense of religion."

So far as they affect the situation, the Bible students have not made the slightest impression upon hell, but they have pretty effectually abolished themselves as far as a reputation for anything but heresy, and all its kindred abominations, is concerned."

And this from the Buffalo "Catholic Union and Times," strengthens that hope:

"The little crowd of creatures, assembled at Washington, might as well attempt to eclipse the summer sun, with their hands as to destroy the sun, for the great God who built black hell for his enemies for the same reason that he reared heaven's glories for his friends."

If this tampering with our time-honored religious stock-in-trade is allowed to continue unchecked the balance of it may in time become as uncertain as hell.

If we have been hoaxed in the one case it is not improbable that we have been hoaxed in others.

### A PROFANE TRINITY.

"So properly, the slave and the soldier, make this advent upon the scene of the great God who built black hell for his enemies for the same reason that he reared heaven's glories for his friends."

Property, slave and soldier. Three in one. One in three. A trinity, mundane, earthly, unholy, therefore profane and yet a godhead that commands more reverence, respect and worship than any or all of the heavenly or sacred trinites ever hatched from the womb of time.

What is property? What is a slave? What is a soldier? Can either be separated from the other without destroying the whole precious lot? These are questions well worthy of an answer, and the sooner the wage-slaves of the world are able to do the sooner will they be in a position to effect their emancipation from bondage to capital.

They who hold titles to lands, mines, factories, railways, and other parts of the means of wealth production are apportioned as property owners, and the tools, especially designed to confirm their titles to, and enjoyment of, such property. The very essence of property is that it brings comfort and sustenance to its owner. It is this alone that gives it value as expressed in the terms of exchange. If it brings no revenue to its owner it loses the virtue of property and becomes a curse rather than a comfort. The possessor of such non-revenue producing property is often referred to as being "property poor"; that is, impoverished by his property.

If property is then to furnish comfort and sustenance to its possessor it must do so outside of his own labor, otherwise it cannot function as property, in the commercial acceptance of the term. Robinson Crusoe held undisturbed possession of his island and yet it afforded him no comfort and existence other than such as resulted from his own labor. After Friday came along, however, matters assumed a new aspect. By his control of the situation—ownership of the island, which ownership was backed up by the gun in Robinson's hand—he was able to draw sustenance from the island without necessity of expending his own energy in labor. The labor of his slave, Friday, afforded an excellent substitute. Robinson's holdings took on the garb of real property and, in consequence, he became the foremost citizen of his locality.

Let it be noted that the island and its resources did not assume the character of property, in the modern acceptance of the term, until the advent of Friday—the slave. Prior to that it afforded an opportunity for its possessor to live by his own efforts alone. After that auspicious event it afforded its owner the opportunity to live, either wholly or in part, from the labor of a slave. It thus became revenue-producing property, that is bringing sustenance to its owner for nothing.

It must readily be seen that whatever value might be attached to Robinson's holdings, expressed in terms of the market, rested solely upon the presence of the slave, Friday. Without this no market term expressing value could apply. So it is with all property. If it possesses value expressed in terms of the market it does so because of the fact that it is a means of commanding the services of slaves in wealth production. Whatever that value may be, it is only the value of the human chattels whose services are thus commanded.

To make it short, the only property possessing value expressed in terms of exchange is the slave. All revenue upon property is caused from the unpaid toil of slaves. The world's boasted trade and commerce is nothing but a traffic in human flesh and blood, thinly disguised because first coined into marketable commodities. The basis of it all is the human chattel, the wage-slave, held in bondage and ruthlessly robbed under the much revered laws of property.

It has been said that "property is robbery." It might, with equal truth, be said that "property is slavery." Property and slavery are synonymous terms. They are but two names for the same thing, the two parts of a trinity. Now as to the third part, the soldier.

The soldier is recruited from the slave camp. His purpose is to hold his fellow-slaves, as well as himself, in subjection to the master class as property. Where the great mass are slaves and the few are masters it often becomes necessary to resort to drastic measures to hold the enslaved in subjection. The use of clubs, guns, bayonets and other instruments of brutality and butchery must often be resorted to in order to quell those insurrections that will persist in recurring so long as the spirit of manhood still survives in the breast of the slave. The masters are not only too few, but too cowardly and careful of their own precious lives to personally conduct the brutality and butchery required. They must needs recruit their assassins from the ranks of the slaves. Fortunately for them, the creator has made a goodly number of slaves so utterly devoid of manhood, so low, mean and vile, so ignorant and brutal, so lost to shame and so devoid of common decency as to be capable of being used for so base a purpose as murdering their fellow-men and even their own kith and kin, at the command of some phlegheaded officer, in order to preserve the property rights of their rulers and masters. And the property of their rulers and masters consists solely of themselves and their fellows of the tribe of slaves, known in modern parlance as "wage earners."

Labor produces all wealth that is expressed in terms of exchange, therefore the workers constitute the only form of property that can express itself in similar terms. They are the sole wealth producing factor in modern society. They constitute the only revenue-producing force and therefore the value of all so-called property is determined by the productive power of the working class. It is that class alone that is bought and sold in the world's market, although the transactions appear under the guise of the transfer of lands, tenements, stocks, bonds, goods and merchandise. Eliminate the working class and all values disappear, all property vanishes.

Property, slave and soldier are one. They came into existence as one and they will go out as one. And when this trinity goes out it will take with it a lot of junk, both sacred and profane, that has well played its part in maintaining the shackles upon the limbs of slaves down through these glorious centuries of our Christian civilization, and some equally stenchful perfumes that preceded it.

Property, slave and soldier. The profane trinity. That is, we hope it is profane, in the sense that it is not sacred. But then who can tell? Property is held sacred by some. The soldier is not to be scoffed at even if he goes around clad in a ridiculous short ballet skirt made from a gaudy-colored and striped horse blanket, and without pants. And the slave, "Well, we have heard it said that 'Driftons never, never,' etc., ad nauseum."

Is a precious trinity whether sacred or profane.

If No. 682 is on the address label of your paper your subscription expires next issue.

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

A Good Place to Eat at  
**Mulcahy's Cafeteria**  
137 Cordova Street West  
The best of Everything properly cooked

## Socialist Party Directory

- DOMINION EXECUTIVE COMMITTEE**  
Socialist Party of Canada, meets second and fourth Sundays at 8 p.m. in the Labor Temple, Wm. Watts, Labor Temple, Dunsmuir St., Vancouver, B.C.
- BRITISH COLUMBIA PROVINCIAL EXECUTIVE COMMITTEE**  
Socialist Party of Canada, meets second and fourth Sundays at 8 p.m. in the Labor Temple, Dunsmuir St., Wm. Watts, Secretary.
- ALBERTA PROVINCIAL EXECUTIVE COMMITTEE**  
Socialist Party of Canada, meets second and fourth Sundays at 8 p.m. in the Labor Temple, Dunsmuir St., Wm. Watts, Secretary.
- MANITOBA PROVINCIAL EXECUTIVE COMMITTEE**  
Socialist Party of Canada, meets second and fourth Sundays at 8 p.m. in the Labor Temple, Dunsmuir St., Wm. Watts, Secretary.
- ONTARIO PROVINCIAL EXECUTIVE COMMITTEE**  
Socialist Party of Canada, meets second and fourth Sundays at 8 p.m. in the Labor Temple, Dunsmuir St., Wm. Watts, Secretary.
- QUEBEC PROVINCIAL EXECUTIVE COMMITTEE**  
Socialist Party of Canada, meets second and fourth Sundays at 8 p.m. in the Labor Temple, Dunsmuir St., Wm. Watts, Secretary.
- NEW BRUNSWICK PROVINCIAL EXECUTIVE COMMITTEE**  
Socialist Party of Canada, meets second and fourth Sundays at 8 p.m. in the Labor Temple, Dunsmuir St., Wm. Watts, Secretary.
- NEW SCOTIA PROVINCIAL EXECUTIVE COMMITTEE**  
Socialist Party of Canada, meets second and fourth Sundays at 8 p.m. in the Labor Temple, Dunsmuir St., Wm. Watts, Secretary.
- PRINCE EDWARD ISLAND PROVINCIAL EXECUTIVE COMMITTEE**  
Socialist Party of Canada, meets second and fourth Sundays at 8 p.m. in the Labor Temple, Dunsmuir St., Wm. Watts, Secretary.
- PELTONA PROVINCIAL EXECUTIVE COMMITTEE**  
Socialist Party of Canada, meets second and fourth Sundays at 8 p.m. in the Labor Temple, Dunsmuir St., Wm. Watts, Secretary.
- LOCAL VANCOUVER, B. C., NO. 65, S. P. OF C.**  
Headquarters, Room 206 Labor Temple, meets every Sunday at 8 p.m. in the Labor Temple, Dunsmuir St., Wm. Watts, Secretary.
- LOCAL VANCOUVER, B. C., NO. 66, S. P. OF C.**  
Headquarters, Room 206 Labor Temple, meets every Sunday at 8 p.m. in the Labor Temple, Dunsmuir St., Wm. Watts, Secretary.
- LOCAL VANCOUVER, B. C., NO. 67, S. P. OF C.**  
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- LOCAL VANCOUVER, B. C., NO. 68, S. P. OF C.**  
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- LOCAL VANCOUVER, B. C., NO. 69, S. P. OF C.**  
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- LOCAL VANCOUVER, B. C., NO. 70, S. P. OF C.**  
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- LOCAL VANCOUVER, B. C., NO. 71, S. P. OF C.**  
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- LOCAL VANCOUVER, B. C., NO. 72, S. P. OF C.**  
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- LOCAL VANCOUVER, B. C., NO. 73, S. P. OF C.**  
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- LOCAL VANCOUVER, B. C., NO. 74, S. P. OF C.**  
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- LOCAL VANCOUVER, B. C., NO. 75, S. P. OF C.**  
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- LOCAL VANCOUVER, B. C., NO. 99, S. P. OF C.**  
Headquarters, Room 206 Labor Temple, meets every Sunday at 8 p.m. in the Labor Temple, Dunsmuir St., Wm. Watts, Secretary.
- LOCAL VANCOUVER, B. C., NO. 100, S. P. OF C.**  
Headquarters, Room 206 Labor Temple, meets every Sunday at 8 p.m. in the Labor Temple, Dunsmuir St., Wm. Watts, Secretary.

# 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 the power 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-increasing 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 the transformation of the means of production into 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 (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  
SPANISH BLOSSOMS  
BEST IN B.C. CIGARS.

**SUBSCRIPTION CARDS**  
5 Yearlies - - - \$3.75  
10 1-2 Yearlies - - - 4.00  
20 Quarterlies - - - 4.00

# 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 to put in the hands 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 Unemployment ..... 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

- ☐ This applies to all, whether new subs or renewals.
- ☐ If you are not already on our list take advantage of this offer by getting on.
- ☐ If already a subscriber, take advantage of this by renewing your sub.
- ☐ Get your neighbor to subscribe, and thus become acquainted with the literature of the movement.
- ☐ In all cases read these little booklets carefully and then pass them along for the good they may do.



# WESTERN CLARION

LABOR TEMPLE  
Vancouver, B. C.

**LOCAL INNISFAIL NO. 3.**

Dear Comrade:

The movement is progressing at a steady pace, although there are times when we get discouraged with everything, but why shrink or leave it to the other fellow, just because we think he likes it? That is not the way to get our freedom, and if we are contented with things as they are we should belong to the old parties and not be in the Socialist movement as drones. "Wake up." Put your shoulder to the wheel and help the good work along or we will need a few John Browns.

Yours in revolt,  
VIOLA WOOD.

## CORRESPONDENCE

**LOCAL RED DEER, ALTA. NO. 11.**

To the Editor The Western Clarion: Dear Comrade—Things are certainly going ahead in "our" Red Deer. On the evening of July 31st we had Charley O'Brien up speaking in the open air on the Town Hall Square. We had widely advertised his coming, so there was a good crowd, and Charley certainly took advantage of it. He handed out one of the strategies clear and most effective talks that I have ever heard. The crowd was evidently in need of just the line of dope that Charley gave them, for three wage-slaves applied at once for membership.

On the following Sunday we had Comrade Muskat from Calgary. This also was well advertised, with the result that the Socialist Hall was packed. Comrade Muskat held them deeply interested for over an hour and a half, and even then they did not seem to want to go. It was a very successful meeting, the collection being by far the best we have had as yet. Comrade Muskat is really good.

We find that the meeting must be advertised in advance for several days in order to get the best success. It must be kept before the wage-slugs, so that they will, firstly, want to come, and, secondly, will not forget it after they have decided to come.

W. E. HARDENBURG.

**TO ALBERTA COMRADES.**

You have by this time seen the frustration of the much vaunted Alberta edition of the Clarion and the appreciation of our efforts by that paper. Are we going to let that boost engendered into mere empty flattery and become ourselves degraded to the category of "garrulous philosophers"?

Comrades the road before us is rugged and heavy, as those who do the work of this movement know only too well, and it is only by persistent plodding that we can reach the top of the hill. It is of little use to take a step upward and then recline upon our sitting apparatus, imagining that we are weary and the road long.

We have to be up and doing and co-operate with the other comrades in pushing forward Socialist ideas and because of this the Calgary Local has instructed me to organize the Alberta forces for another Alberta edition.

On the previous occasion we succeeded in gathering enough copy to fill more than two issues and we want to do at least as well this time. Up to the time of writing no definite date has been fixed for the next Alberta special, but we hope to have it ready to send to the publishers by the middle of September. That gives us nearly six weeks in which to get ready, but I would warn the comrades not to delay, but to send their contributions at the earliest possible date. By so doing they will save the comrades who run the Clarion considerable trouble as the copy will then be prepared for publication in Calgary, thus relieving the Vancouver folks of a little of their burden.

A word of suggestion and encouragement to the timid ones and beginners. On the last occasion you did well and only a few minor alterations had to be made. However, in most cases the writing was too close to gather and some of the words were not well chosen. Leave about an inch between each line and be careful not to use words or phrases that do not look well in print.

Do not imagine that you cannot write or that your contribution will not be appreciated by others. Remember that you are a factor in this movement and are produced by natural causes. In nature there is no waste and your words and writings will appeal to those who may be said to be complementary to you. In other words, each one of you is a little magnet which can and must attract some piece of steel in some little corner of the earth. No other magnet can attract them but you, no other writer will appeal to them so forcibly and it is up to you to come through with the goods. Little drops of water, little grains of sand.

Make the mighty ocean and the beautiful land.

And little bits of writing make Socialists, so get your copy ready as soon as you can and we will have another boost from Vancouver before long.

Don't forget to send copy to me at Box 647, Calgary, Alta., and remember that no special invitations will be sent this time, as you are all old enough and bold enough to respond to this.

Yours in Revolt,  
S. K. READ.

Every day brings news of some invention or discovery that should benefit humanity as a whole, instead of that those discoveries will be used to benefit a few parasites and will continue to do so until the working class get wise to the fact that the Capitalist class as a class are no longer necessary in the production of wealth.

Socialists should not demand anything, they should take it, that's the only way they'll get anything.

**BRITISH COLUMBIA EXECUTIVE COMMITTEE**

Meeting of August 12, 1912.  
Present—Comrades Karne, Kingsley, McVety, Kavanagh and the Secretary.

Comrade A. Karne in the chair. Minutes of previous meeting read and approved.

Communication from Local Vancouver 58 Lettish and Secretary instructed to give the local the desired information.

Quarterly report cards received from the following locals: Nelson, Crawford Bay, Vancouver 45, Vancouver 69, Langley, Silver Creek, Kamloops, Cumberland, Revelstoke, Gibson's Landing and Enderby.

"Financial report as follows: Balance on hand July 1.....\$ 83.60  
Local South Ft. George Supplies ..... 1.50  
Local Enderby, Buttons and Literature ..... 2.20  
Local Vancouver 45, Stamps and Supplies ..... 12.25  
Local Langley, Stamps and Supplies ..... 3.15  
Local Enderby, Organizing Fund ..... 2.00  
Local Silver Creek, Stamps ..... 2.00  
Local Vancouver No. 1, Supplies ..... .50  
Local Crawford Bay, Stamps and Supplies ..... 2.00  
Local Vancouver 69, Stamps ..... 5.00

Warrants drawn for supplies from Dominion Executive, \$16.57. Secretary's salary, \$7.50.

WM. WATTS, Secretary.

**DOMINION EXECUTIVE COMMITTEE**

Meeting of August 12, 1912.  
Present—Comrades Karne, Kingsley, McVety, Kavanagh and the Secretary.

A. Karne in the chair. Minutes of previous meeting read and approved.

Correspondence from Local St. Catharines, Ont.; St. John, N. B.; Montreal, Que.; Sydney Mines, N. B.; Winnipeg, Man., and Wilfred Gribble.

Quarterly report received from the following locals: Markerville, Alta.; Toronto, Ont.; St. Catharines, Ont.; Sydney Mines, N. B.

Local St. Catharines brought to the notice of the committee a plan that it has of getting funds for organizing purposes. The committee intends to adopt some such scheme and instructed the Secretary to have cards printed and distributed for the purpose of collecting funds.

"Financial report as follows: Balance on hand July 1.....\$ 78.20  
B. C. Executive Stamps and Supplies ..... 16.57  
Alberta Executive Stamps ..... 20.00  
Local St. Catharines Stamps ..... 2.00  
Local Montreal Stamps ..... 5.00  
Local Winnipeg Organizing Fund ..... 2.00  
Local Glace Bay Supplies ..... 15.45

Warrants drawn for the following expenses: Literature, \$2.05; printing, \$5; supplies, \$1.10; Clarion deficit for July, \$76.52; secretary's salary, \$7.50.

Adjourned.

WM. WATTS, Secretary.

**ALBERTA PROVINCIAL EXECUTIVE COMMITTEE.**

Called meeting of the Executive held Friday, August 2, 1912, there having been no quorum on the two preceding regular meetings nights.

The following members of the committee were present: Burge, Read, Haag and the Secretary.

Correspondence from the following locals and individuals were read by the Secretary and ordered filed: Basano (2), Red Deer (2), Sam Welch, re sending an organizer to Bowden, Content, Medicine Hat (2), Erskine, Meeting Creek, Edmonton, Linda, Eagle, Donalds, Blackfields, Dominion Executive, C. E. Scharrf, Millet, Alta.

Organizer Dudden reported for the month of June as follows: "Held meetings in Calgary, Blainmore, Hillcrest, Coleman, Coal Creek and Fernie. Meetings not very well attended, fishing and football absorbing most of the slaves' time. Sale of books good.

Expenses during month.....\$59.00  
On hand .....\$40.00

On hand .....\$16.00 (Signed) ALF BUDDEN.

There being no further business before the committee, the final report was read and adopted.

**Financial Report.**

Receipts from all sources since April 19th .....\$91.33  
Expenditures during same period ..... 68.05

Balance on hand .....\$22.05  
The Committee then adjourned.  
BURT E. ANDERSON, Secretary.

## HOW THEY COME

Socialism is the burning question today. Workers are beginning to take notice of it. They hear the word nearly every day now and in consequence of this they will read anything on Socialism that comes their way.

This is where our three months' trial subs come in all right. Several locals and comrades subscribed out of their own funds so that some horrid handed son of toll could have the chance to investigate our proposition.

Out of the thousand or more trial subs sent in only about four have returned to have the paper sent to them. That means that the rest will read our paper even if they don't agree with us at present. Eventually they may accept our principles and become soldiers in the ever increasing army of the revolution.

Now, comrades, put your shoulders to the wheel and stay right with it, taking advantage of every source of education that will enable you to strike a blow for the freeing of yourself and your class from wage slavery.

Here are the Clarion sub hustlers for the week:

H. G. Ross, Glace Bay, N. S. .... 11  
Steve Leilman, Enderby, B. C. .... 10  
T. Edwin Smith, Westwood, Alta. .... 10  
John Casey, Campbell River, B. C. .... 7  
A. G. McCallum, Ottawa, Ont. .... 7  
W. M. McQuoid, Edmonton, Alta. .... 5  
W. E. Hardenburg, Red Deer, Alta. .... 5  
G. O. Vennessland, Granum, Alta. .... 4  
Local Toronto, Ont. .... 4  
H. Fulcher, Brandon, Man. .... 3  
J. A. Menzies, Merritt, B. C. .... 3  
W. K. Bryce, Delmore, Sask. .... 2  
W. Davenport, Brantford, Ont. .... 2  
McMahon Smith, Brooklyn, N. Y. .... 2  
C. M. O'Brien, Organizer ..... 2  
M. Lightstone, Montreal, Que. .... 2  
H. C. Beasant, Red Deer, Alta. .... 2  
Robert B. Hunter, Calgary, Alta. .... 2  
A. B. Drygas, Moose Jaw, Sask. .... 2

Singles.

Jos. Naylor, Cumberland, B. C.; H. N. Coursier, Revelstoke; A. Anderson, S. Fort George; O. J. Glarde, Aldermere, B. C.; H. R. Slemom, Gabriola, B. C.; A. Stewart, Moose Jaw; G. M. Brandon, Man.; A. S. Julian, Calgary; D. Thomson, St. Catharines, Ont.; W. Buchanan, Echo Bay, Ont.; Geo. E. Karley, Hanover, Ont.; J. C. Turner, Victoria; A. Gildermeester, City.

**Bundles.**

Local Edmonton, 100; McMahon Smith, Brooklyn, Brooklyn, N. Y., 50.

Enderby is the only one on the list to move this week. Why not give your burg a boost by hustling up a few of the slaves around you and getting them to read one of the few papers published in the interests of the working class?

Winnipeg, Man. .... 1  
Vancouver, B. C. .... 2  
Toronto, Ontario ..... 3  
Calgary, Alberta ..... 4  
Victoria, B. C. .... 5  
Edmonton, Alta. .... 5  
Cumberland, 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. .... 12  
Glace Bay, N. S. .... 14  
Enderby, B. C. .... 15  
Abernat, N. S. .... 16  
Brandon, Man. .... 17  
Big Valley, Alta. .... 18  
Kentville, N. S. .... 19  
Nelson, B. C. .... 20

**LITERATURE PROPAGANDA LEAGUE, MONTREAL**

The Montreal local, as you have observed, is getting busy, and it has given over the sale of literature at open air meetings to the above league, which, in addition, is getting to work at house to house distribution and every other method of propaganda by literature which may be open to it.

From next on, we intend to subject the comatone wage wights of Montreal to a systematic soaking with socialist literature.

So send thirty Clarions weekly to my address, as well as the ten being sent to Hayes and the ten being sent to Hollinger, both of Local No. 1, Montreal. These comrades will send you a card to authorize this.

For the bundle I enclose the \$4.00. I do not know if this is the exact figure. If not, send as many as it will pay for.

The bills for Western Clarion sent to Com. Hayes have been turned in to us and will be quickly paid off.

Your paper is full of good stuff and gets the intelligent worker where he ought to be scratching his head.

Personally I think you can work side by side with "Cotton's" just as well as head on, and accomplish more.

Yours for revolution,  
A. E. FAY.

Some curious discoveries have been made by scientists lately such as the manufacture of saltpetre from the forced combination of electric flame and air. The manufacture of rubber from substances of an alcoholic nature has also been discovered and the latest that has been sprung on us is the making of electricity from the rays of the sun.

## THE WORKERS IN HISTORY.

(By Wilfred Gribble.)

**SEVENTH INSTALLMENT.**

Rome, as has been mentioned before, fell greatly because of the excessive luxury and consequent effeminacy of its rulers, a luxury possible because of the increased numbers and productivity of its slaves.

Another factor, also mentioned previously, was the influx of more or less barbarous nations. A third factor was that the very arts taught by the Romans themselves to conquered people were eventually used against the conquerors. All material factors. You can explain history only on a material basis. "Rome was not built in a day"; neither was the empire of Rome destroyed in a day. It is not possible to fix the exact date of the final destruction of the Roman empire, nor is it necessary.

It may be briefly mentioned that the most shrewd of the ruling class of Rome adopted every expedient to prevent or retard the breakdown of its empire, including that of changing its capital from Rome to Constantinople, but infinite details can not be gone into tonight.

If you want great detail you must carefully study history yourselves.

With the decline of the Roman power, manifesting itself first in inability to effectively defend its conquered dominions, notably Gaul, other races seized the opportunity to themselves prey upon the countries upon which the grip of Rome was weakening. The inhabitants of Gaul who had, as a whole, been more effectually subjugated by the Romans than the inhabitants of any other part of continental Europe, and were, in consequence, more tame and less warlike than others who had not been subjected to such an extent, now found themselves the prey of all and sundry. Robert B. Hunter, Calgary, Alta. 2 who found themselves strong enough to prey. The Franks, a German race, stand forth most prominently in the history of this period as invaders of Gaul, and the Saxons, another German race, as invaders of Britain. Later the Normans, or Northmen, took their turn at invading Gaul, as still later they did Britain. In short, every race that felt itself strong enough to rob any other race, to rob those who had robbed before them, or to rob among themselves, did so.

The Romans had robbed the whole of them to start with, though perhaps that is not going back far enough, but one has to start somewhere; now the Franks rob the Gauls; along come the Normans and rob the Franks and Gauls both. The Jutes, the Danes, the Saxons and other varieties of the human species all took their turn in the free-for-all as opportunity occurred.

It was a happy-go-lucky period. In the end the system of slavery which had been in existence for ages had practically disappeared and had taken a more convenient one, and new slaves for the slaves to be looked up at night or have an armed guard over them all the time, as now all Europe being settled, there was no place for slaves to escape to. If they ran from one feudal lord's estate, they ran to another, and merely changed masters.

The feudal barons had their castles built at the best strategic points; they were surrounded by their men-at-arms, bowmen and other retainers; they spent their lives in wringing all they could from the labor of their serfs, and amusing themselves by fighting each other for the plunder.

The priests and bishops of the institutional church of that day, as in all ages, played their part by preaching submissiveness and contentment to the slave. It often happened that a baron was also a bishop; such a one we may describe as a double-barrelled robber. But again, I cannot go into great detail.

To briefly mention the Norman again: It is commonly supposed that William, Duke of Normandy, introduced serfdom into England; this is not so; he found it there already, but brought it up to date; the Norman baron supplanted the Saxon thane and the serf took the place of the thrall.

Now I will try to give you an idea of the everyday life of the workers of the feudal period.

(To Be Continued)

**ALBERTA ORGANIZING FUND.**

Previously acknowledged.....\$25.55  
Otto Balmer, Calgary..... 1.00  
W. G. McClusky, Calgary..... 1.00  
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John Beckman, Meeting Creek, Alta..... 1.00  
(Up to July 20, 1912.)

\$68.10

Comrade Alex Patterson of North Battleford contributes one dollar to the Organizers' fund and promises the same monthly till the end of year. Next?

Speaking of brains: If capitalists were unable to purchase any they would starve from lack of knowledge of how to procure a living.

## BRUSHING AWAY CODWEBS

(Continued from Page 1.)

and woman; then I could not remain a good Socialist without discounting it as a pestilential error.

Some comrades tell us that it is not a square deal to blame the capitalist for the evils existing in present day society. I freely grant that it is not a square deal, not simply because the actions of the capitalist are but the evil effects of the present economic system, for so are also the actions of the worker; nor is it not a square deal merely because he cannot help, acting as he does, for neither can the worker. It is not a square deal because his conduct is unalterable. In such a case blame would indeed be irrational.

The capitalist is not morally responsible. He cannot cease battoning on the blood of the workers. He cannot be caused to act otherwise than he acts. He can only be caused to cease to act. He can cease to be.

No. The capitalist stands exonerated from all culpability in the matter. But the responsibility must rest somewhere; and unless we locate that "where," the evils of which we complain must continue.

Why, a man with a wooden leg can see that it is the worker who is responsible. The wage-slave is the great criminal. Of course he is. A slave by consent, he wears his fetters because he will not throw them off. He has the power to instantly end for all time this damnable affair, wage-slavery. Instead, he goes over on in the old way baking bread and starving, wearing cloth and freezing to death, leaving palaces and living in the hills, which, by the way, is the only one of all the houses he has built, that he is permitted to keep for his own use. Sometimes when he has been over-energetic and baked more bread than his master can eat, sluttish though he be, fashioned more clothes than his master can possibly wear, and built more houses than his master can use, he finds himself cold, hungry and homeless, and possibly he wanders in his dull bovine way why this is so. Occasionally he becomes possessed of the idea of talking the matter over with other animated relics of humanity. Religious to the last, he chooses Sunday as the day on which to put ideas into execution, and mindful of his master's rest on the Sabbath, he chooses a meeting place some out of the apology for a public park. What gets there the first thing that strikes him is—a club on the top of his head. He crawls away, blindly groping for an explanation of the why and wherefore, and the only answer he ever seems to get is—why?

What think you, comrades. Why is this thus? Victims to that dire disease, ethical dysentery, will say that it is because men do not love enough. The worker ought to love the capitalist as a very twin brother. In a similar manner the capitalist ought to love the worker. Then, when each loyally the other as a veritable twin brother, poverty, misery, degradation and want would forever fade from the face of the globe like dew kissed by the rays of the morning sun. And so on, ad libitum! Stop! Stop! Stop! Stop! How it nauseates! I may be wrong, but I am of the opinion that the sentimental snobber, peddling the Christian-Capital ethic, is doing the movement incalculable mischief. Love, on the bloodstained battle-field this sad earth has ever known? No, I will admit that somewhere, sometime, brotherly love may be all right. To speak of it here and now, however, is to utter words of treason. Tear cheekes do not make a good war-cheest, and the reading of moral homilies is not going to destroy the citadel of privilege any more than the winding of rams' horns battered down the walls of Jericho. We want in the movement fewer good men with soft hearts and more brave men with clear heads; fewer men who are prepared to try to practice the Golden Rule and more men who are prepared to break every moral rule and shatter every moral code in existence rather than that they and their children, their sweethearts and their wives, should continue in a state of slavery.

Love? Yes. But first let us put an end to the cause of all this hatred. And until that is done we Socialists must continue to "blame" the dignified son of toll for his foolishness and cowardice until our "blame" has the effect of making his eminently practical mind cotton onto the idea that he and he alone is responsible for capitalism and all its attendant horrors, and that he and he alone has the power to sweep slavery from off the face of this earth forever.

Science took the theory of free will from man with one hand, and the other presented him with the will to be free. When the wage-slave becomes possessed of the will to be free, his fetters will fall from him of their own accord, and he will instantly stand up—a free man.

SAM ANDERSON.

Speaking of brains: If capitalists were unable to purchase any they would starve from lack of knowledge of how to procure a living.

