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WESTERN CLARION

"THE EMANCIPATION OF
 THE WORKING CLASS MUST
 BE THE WORK OF THE
 WORKING CLASS ITSELF."
 KARL MARX.

The mission of the Socialist Party of Canada is not to further the efforts of the commodity labor-power to do itself, but to realize the aspirations of enslaved Labor to break the galling chains of wage servitude, and

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WAR--ITS CAUSE AND OUTCOME

AN INVESTIGATION INTO THE FABRIC OF MODERN SOCIETY IN THE LIGHT OF THE PRESENT EUROPEAN WAR

By J. Harrington

ARTICLE III.

SOCIAL CHANGES.

B. Modern.

At the commencement of the Christian era, Rome was absolute master of the known world. From the overthrow and destruction of Carthage, the last of Phoenicia's powerful colonies, until the extinction of chattel slavery in Europe, no power arose to dispute her supremacy.

The mighty war machine which achieved and maintained that supremacy could not, however, be hung up and stored away for an emergency.

The power and treasure to be attained, and man's unbounded ambition, formed a combination too strong to allow that magnificent army "to eat into itself and rust ingloriously." For while the dagger of a Brutus may not reach the vitals of every Caesar, some lean and hungry Cassius sleepless keeps the watches of the night, meditating upon the worthlessness of his master, and his own unrecognized powers. Opportunity is the one thing lacking for open rebellion.

THE BROTHERS GRACCHI.

Immediately following the fall of Carthage came the reforms of the Gracchi. Two brothers, Tiberius and Caius Gracchus, tribunes of the people, carried out many reforms, some almost revolutionary in character. The division of public lands among the needy citizens, for instance, could not fail to incense the large landowners, who looked upon these lands as their property. Tiberius, who was the author of this measure, was killed with some three hundred of his followers, by the nobles, during a tumult in the Forum.

When Caius became tribune, after his return from the Sardinian revolt, he continued to force reforms even more persistently than his brother; for example, the sale of corn, at a low price, by the State. These reforms, in themselves, were, perhaps, not regarded with concern by the ruling class, for later, under the Empire, the distribution of free corn, and the frequent free gladiatorial games, were the means whereby contending factions purchased the decadent multitude. But the growing power of democracy threatened the stability of the State. Fear for their continued supremacy caused the Senate to institute reforms on their own account, that the dear people might come to regard their interests safe in the keeping of that august body.

Such methods were quite as effective then as they appear to be today; and the daring reformer soon found himself in disfavor with those he sought to benefit. Interrupting a tribune during a meeting, an ancient law, drastic and long forgotten, was invoked against him. He succeeded in escaping, being found later dead, by the hand of his slave, who had, thereupon, killed himself. Thousands of his followers were strangled, and the movement toward democracy was stifled.

De Leon's "Two Pages of Roman History" deals with this significant period, to which we refer those who wish further information than we can afford space for here.

THE ROMAN REPUBLIC.

The Republic of Rome, with its rallying, and extending bound-

THE MODERN JUPITER

Clarion Editorial, Oct. 19, 1912

In Roman mythology, Jupiter was "the supreme deity, King of Gods and men." Temples were built in his honor, a multitude of ceremonies and bedevillments indulged in, oceans of blood shed and millions of lives sacrificed for his glory and aggrandisement and in grateful acknowledgment of the beneficence and splendor of his reign.

Of course he was a hoax, a senseless fraud, as all the rest of the mythological and speculative phantasmagoria of the ages has been, but the stunts done in his name would do credit to the power and reputation of any other of the vicious gods that have been hatched from the elastic imaginations of the world's most cunning knaves and unscrupulous rogues.

We have been afflicted with other Gods since Jupiter's time. In fact, each section of the polyglot tribe known as man has a more or less numerous assortment of its own, and endowed with every attribute from virtue superlative to cussedness sublime.

Of all the deities inflicted upon human kind, either through ignorance or viciousness, the God that rules the world today is the most absolute and reckless in his rule. His dominion is as wide as the earth, and his power so sweeping and overwhelming that he is pushing into oblivion all other gods that have come down to us as heirlooms from the past, however sacred and precious they may be.

Capital is the God that rules the world today, and with an iron hand. While capital, in itself an abstract thing—a term used to signify a certain social relation existing between different parts of that organized body known as human society—is little less a myth than was Jupiter of old, or his illustrious predecessors as well as successors in the God line, his rule is, however, more cruel, merciless, and complete than that of any God, either before Jupiter or since.

The world's colossal industrial plant is the temple of the modern god. Upon its altars are sacrificed daily a multitude of men, women and children in order that the direct income of profit may tickle the nostrils of this divine brute. And who shall dare question his title to divinity? Is not his reign sustained by the prayers, and his divine right vouched for by the devout and faithful who profess a vision or insight into the unknowable and incomprehensible that lies beyond the confines of space and the shores of time?

Under the rule of capital the world has become an armed camp, and the daily chronicle of events reads like a continuous narrative of a "Kilkenny cat fight." In every country on the globe there is either open warfare between masters and slaves, or a smoldering volcano of suffering and misery that will sooner or later burst forth in a cataclysm and holocaust of vengeance and horror. Between nations there is no peace, nor can there be any so long as human society rests upon a basis of slavery and the forcing of its proceeds upon the markets. In no other manner can the proceeds of capitalist plunder and rapine be disposed of than by an ever-widening market. This compels each capitalist nation to open the way for its expansion, by the conquering of additional markets. These can, in the last analysis, be secured only by the resort to the "strong arm" or the "mailed fist."

The whole world today is being pushed to the brink of a precipice, beyond which lies war and slaughter, with all their concomitant horrors.

Italy and Turkey fight over Tripoli; the former to seize it, the latter to hold it. All the big thieves (nations) gather around the rich Chinese platter and lick their foul chops in anticipation of the juicy repast. The outbreak in the Balkans bids fair to pull the European concert of thieves into a jankpot of butchery that will once more drench the earth with the blood of fools and other victims of class rule and roguery.

Mexico has for months been an inferno, and the end is not yet. The ruthlessly exploited peasants and other workers are making a heroic stand against the brutality and recklessness of capitalist rule. Russia is seething with revolt. In the United States, the coarsest brutality and the most vicious blood-thirstiness is manifested towards those sections of the working class that show signs of revolt against the rigors of capitalist rule. A general awakening of the workers to a realization of the iniquities practiced upon them at the behest of their capitalist masters bids fair to call forth a storm of revolution in the near future that will clarify the social atmosphere and purge the Republic of that wage slavery that is gnawing at its vitals and sapping its manhood.

Take it all around, the prospects for peace are not particularly bright in any part of the earth. The God—Capital—still reigns, and slavery, rapine, and slaughter are the normal conditions under his beastly sway.

THE MEANING OF "VALUE"

A SOCIALIST ANALYSIS

By H. Mayo Bartholomew

Knowledge and understanding of value is the work necessary to any logical and complete analysis of the social system.

It is essentially a scientist. He brings his analysis to bear upon the social system in mind the law of causation, and seeks to determine its purpose; an intelligent, a noble aim, and immediately seeks a cause. No cause, no effect. The cause depends upon economic reasoning, and in that sense a conception of value describes an important part of the social system.

These articles are devoted to an analysis of the meaning of value, and a examination of the existing social order in the light of this analysis.

The Meaning of "Wealth"

Wealth is essentially an accumulation of useful goods. Houses, clothes, boats, ploughs, pens, books, pictures, and many other useful articles compose a nation's wealth.

The result of the application of human labor and land are the essentials in the production of wealth. As St. William Petty, well and truly said: "The earth is the father of all wealth."

But what is this wealth, so precious, valued, and desired? It is in no uncertain tones by all economists of all ages agreed that quantity of labor constitutes value. In other words, the amount of labor embodied in any commodity determines its value.

Adam Smith:

"The real price of everything, what everything really costs to the man who wants to acquire it, is the toil and trouble of acquiring it. What everything is really worth to the man who has acquired it, is the toil and trouble which it can impose on other people. . . . The natural price of what is usually the produce of two days', or two weeks', or even a month's labor, would be worth double of what is usually the produce of one day's, or one hour's, labor."

Benjamin Franklin (as even Karl Marx himself points out)

"Laws in general being nothing but the exchange of labor for labor, the value of all things is most justly measured by labor." David Ricardo adopts and elaborates Adam Smith's dictum. He says:

To convince ourselves that this is the real foundation of exchangeable values, let us suppose any improvement to be made in the means of abridging labor in any one of the various processes through which the raw cotton must pass before the manufactured stockings come to the market to be exchanged for other things; and suppose the effects which will follow. If fewer men were required to cultivate the raw cotton, or if fewer sailors were employed in transporting it, . . . the stockings would inevitably fall in value, and command less of other things. They would fall, because a less quantity of labor was necessary to their production, and would therefore exchange for a smaller quantity of those things in which

brother; for example, the sale of corn, at a low price, by the State. These reforms, in themselves, were, perhaps, not regarded with concern by the ruling class, for later, under the Empire, the distribution of free corn, and the frequent free gladiatorial games, were the means whereby contending factions purchased the decadent multitude. But the growing power of democracy threatened the stability of the State. Fear for their continued supremacy caused the Senate to institute reforms on their own account, that the dear people might come to regard their interests safe in the keeping of that august body.

Such methods were quite as effective then as they appear to be today; and the daring reformer soon found himself in disfavor with those he sought to benefit. Interrupting a tribune during a meeting, an ancient law, drastic and long forgotten, was invoked against him. He succeeded in escaping, being found later dead, by the hand of his slave, who had, thereupon, killed himself. Thousands of his followers were strangled, and the movement toward democracy was stifled.

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THE ROMAN REPUBLIC.

The Republic of Rome, with its rallying, and extending boundaries, produced many powerful citizens. Conquest, and the resulting spoils, had its effect on the populace. As a republic, with several armies in the field, wide apart as her own vast domain, she could not escape the plague of civil war. About 50 B. C., a veritable epidemic broke out. Pompey succumbed to Caesar; who, in turn, fell before Brutus and Cassius; these again were defeated by Anthony and Octavius, which two continued the scrap for mastery of the world, or, as historians and dramatists delight to relate, over a family quarrel, Anthony preferring the virile charms of the inconstant Cleopatra to those of his wife, the sister of Octavius.

The Battle of Antium saw Anthony overwhelmed, and Rome became an Empire with Octavius as Emperor.

Christianty appeared and added its quota to the general suffering. The condition of the slave being positively hopeless, the promise of peace and contentment in another world, with the possible added pleasure of seeing their masters in eternal torment, could not fail to find favor in their uncultured and savage minds.

Particularly would the community of goods appeal to them, being for the most part, barbarian victims of Roman conquest.

THE PURPOSE OF THE ABSOLUTE MONARCHY

The absolute monarchy eliminated, or at least held in check, the friction between factions. A strong personality, with absolute powers, under general prosperity, and with sufficient foreign trouble to keep bright his fame, and employ the ambitious militants, alone could guarantee the stability of such a state as Rome. Nerva, Trajan, Hadrian, Antonius Pius and Marcus Aurelius, powerful, sagacious warriors, so conducted affairs for almost a century, that Gibbon was moved to conclude that the years of their successive reigns were the most happy and contented known to man in historic times.

With the death of Marcus Aurelius, 180 A.D., and the advent of Commodus, his son, a weak and frivolous character, as Emperor, the restraint was raised, and the next century was as remarkable for battle, murder and sudden death, as the preceding had been for peace and contentment.

Of twenty-three Emperors who followed Aurelius in a hundred years, thirteen were murdered by their servants, slaves and guards. The superstitious regard for the Emperor's power was wiped out in a carnival of blood.

THE DECLINE OF ROME

The peace enforced upon the barbarians during the days of Rome's civil peace, allowed them to increase and multiply. The Roman patricians, by idle luxury, and its accompanying vice, were fast degenerating, not only in character and physique, but in numbers also, abortion being practised to an abominable extent; the plebeians and slaves being entirely proscribed from initiating movements, and for the most part incapable of performing other than house functions to which they were by fate condemned; the Senate a prey to every adventurer who dared and won; the Imperial purple at the mercy of eunuchs, prostitutes and priests; Rome and its chattel slave economy was incapable of advancing human development. A terrible plague swept over Europe; the clock of progress

(Continued on Page Four)

and rapine be disposed of than by an ever-widening market. This compels each capitalist nation to open the way for its expansion, by the conquering of additional markets. These can, in the last analysis, be secured only by the resort to the "strong arm" or the "mailed fist."

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Take it all around, the prospects for peace are not particularly bright in any part of the earth. The God—Capital—still reigns, and slavery, rapine, and slaughter are the normal conditions under his beastly sway.

Just how long it is going to be before the workers repudiate his right to rule, rob, and slaughter and kick him into oblivion along with the mythical hum-bug deities that have gone before is not known. From the signs now flashing along the social horizon, however, that time is rapidly approaching.

Let it come. Down with the modern Jupiter.

THE FOLLY OF FIGHTING

(From Shelly's "Address to the Irish People," 1812.)

Is war necessary to your happiness and safety? The interests of the poor gain nothing from the wealth or extension of a nation's boundaries, they gain nothing from glory, a word that has often served as a cloak to the ambition or avarice of statesmen. The barren victories of Spain, gained in behalf of a bigoted and tyrannical Government, are nothing to them. The conquests in India, by which England has gained glory indeed, but a glory which is not more honorable than that of Bonaparte, are nothing to them. The poor purchase this glory and this wealth at the expense of their blood and labor and happiness and virtue. They die in battle for this infernal cause. Their labor supplies money and food for carrying it into effect; their happiness is destroyed by the oppression they undergo; their virtue is rooted out by the depravity and vice that prevail throughout the army, and which, under the present system, are perfectly unavoidable. Who does not know that the quartering of a regiment on any town will soon destroy the innocence and happiness of its inhabitants? The advocates for the happiness and liberty of the great mass of the people, who pay for war with their lives and labor, ought never to cease writing and speaking until nations see, as they must feel, the folly of fighting and killing each other in uniform for nothing at all.

FIVE SOULS.

First Soul.
I was a peasant of the Polish plain;
I left my plough because the message ran:
Russia, in danger, needed every man
To save her from the Teuton; and was slain.
I gave my life for freedom. This I know:
For those who bade me fight had told me so.

Second Soul.
I was a Tyrolean, a mountaineer;
I gladly left my home to fight
Against the brutal, treacherous Muscovite;
And died in Poland on a Cossack spear.
I gave my life for freedom. This I know:
For those who bade me fight had told me so.

Third Soul.
I worked in Lyons at my weaver's loom.
When suddenly the Prussian despot hurled
His felon blow at France and at the world;
Then I went forth to Belgium and my doom.
I gave my life for freedom. This I know:
For those who bade me fight had told me so.

Fourth Soul.
I owned a vineyard by the wooded main,
Until the Fatherland, begrudging fees
Lusting her downfall, called me,
And I rose and labor ought never to cease
Writing and speaking until nations see,
As they must feel, the folly of fighting
And killing each other in uniform for nothing at all.

A Stander

Satan was furious.
"I'm going to sue General Sherman for libel," he thundered. "Hell may be hell, but it isn't modern war by any means."
Thus we see that there is a limit even to epigrams.—Philadelphia Ledger.

The entrance of Portugal into the conflict scarcely rendered us of the fly assisting old man Noddy's elephant up the ark's gangplank.—Boston Transcript.

DECLARING A HOLY WAR

It would seem, judging from present indications, that Mohammedans take their religion no more seriously than do Christians. The Holy War has been held over the heads of Christians for ages, as the appalling extremity to which the Mohammedans will bring Christendom if pushed too far. The believer in the Koran has been held up by believers in the Bible as a terrible creature, fond of murder, and rapine, and taking a savage delight in killing defenseless women and children; and when was added to this the supposed dispensation of the church in a Holy War, in which his reward in heaven would be in direct proportion to the number of Christians he murdered, the last word in terrorism is supposed to have been said. It so happens that all the countries at war, save Germany, have large numbers of Mohammedans among their subjects. When, therefore, the head of the church in Constantinople proclaimed a Holy War, the thought was that all these millions of Mohammedans in India, in the Caucasus, in Egypt, and in the north of Africa, who are subject to the Allies, would spend their last drop of blood in killing Christians. It is more than likely that Mohammedans obey this call to murder in much the same way as Christians yield to the injunction to love one another.—S. C. in Public

Tom Pence of the democratic national committee tells of a good sister in one of the southern states who was late for the service and explained it by saying that the horse she was driving had run away.

"You shouldn't let such little things detain you," reproved the pastor. "You should trust in the Lord."
"I did," she replied, "till the belly-land broke, and then I jumped—National Monthly.

As we misunderstood it, a nation with inadequate armaments is likely to be drawn into war; and a nation with adequate armaments is likely to be drawn into war.—New York Tribune.

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in general being nothing but the exchange of labor for the value of all things is most justly measured by labor."

David Ricardo adopts and elaborates Adam Smith's dictum. He

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Sir William Petty is equally emphatic:

"If a man can bring to London an ounce of silver out of the earth in Peru in the same time that he can produce a bushel of wheat, there is the natural price of the other; now, if by reason of new and more easy mines a man can get two ounces of silver as easily as formerly he did one, then corn will be as cheap at ten shillings a bushel as it was before at five shillings a bushel, caeteris paribus."

And thus one might continue to cite eminent economists ad libitum. I could include J. S. Mill, but I haven't him by me. They all agree that the quantum of labor embodied in any commodity determines its exchange value. But there they stop.

THE WORK OF MARX

And it is just there that Karl Marx renders his great service to economic science. He takes the problem of value at the point at which it is left by orthodoxy, and leads us, by invincible logic, to a clear, complete solution.

He shows us that labor, per se, has no value. Labor constitutes value only when embodied in useful commodities. Labor as labor has no more value than weight as weight.

Now the words "useful commodities." That are essential. Labor has, and only can have, value when embodied in useful, socially necessary, commodities. Men engaged in digging holes in the ground, and then filling the same engenders no value. But if their labor be expended in such useful articles as bread, or boots, or books, then their labor is the sole basis and measure of the value of such commodities.

VALUE IN EXCHANGE

So that we KNOW that the value of any article is determined by the quantum of human labor power embodied in it.

Thus far do classical economists take us—and no further. But Karl Marx saw that this definition was loose, and indeed incomplete. He asked: "What labor constitutes value?" It was the fundamental question; but one carefully avoided by orthodoxy.

The reason for this avoidance is simple and clear. For this point, so fundamental, involves abstract investigation; and it is this abstract investigation which most people dislike.

The average man dislikes theories, and plans. He does not realize that abstract investigation is the forerunner of all progress. To him ideals are the visions of unpractical dreamers. He does not appreciate the fact that all advance is the inevitable product of thought and study.

But Karl Marx knew the value of abstract investigation, and did not shirk the issue.

"What labor constitutes value?"

In his epoch-book, "Das Kapital," he shows us that labor has two sides. It is qualitative and quantitative.

The wealth of any community, as has been said, is an accumulation of useful commodities. In the production of this mass of useful articles it is obvious that different qualities of labor-power

(Continued on Page Four)

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A Rainbow of Promise.

The class conscious proletariat, he of revolutionary faith, is not, as a rule, afflicted with pessimistic proclivities. The sordid and dull philosophy of wealth is not sufficiently depressing to cast a shadow upon the cheerful optimism of his mental horizon. The capitalist worshipping profit and the wage-slave worshipping his job, each varlet, with ponderous solemnity, dedicating his life span to his respective idiosyncrasy, bringeth a pleasing tintillation to the humorous streak in the cheerful soul of the militant "plug," that cannot be duplicated by watching the most ludicrous antics of the other animals brought forth by the Creator—no, not even with imule thrown in.

When the news came that war had broken out in Europe and millions of alleged Socialists were slaughtering each other for the aggrandisement and glory of their masters, even the most hopeful and optimistic among the soldiers of the revolution were thrown into dismay. That alleged Socialists, by the million, should fly to arms in defence of the territorial and trade dynasties of their brutal and conscienceless rulers and exploiters, was such a complete and emphatic repudiation of the Socialist philosophy and the revolutionary program, as to well nigh shatter the hopes of the proletariat for the triumph of that movement to which it had looked for emancipation.

Though the action of so many millions of Socialists was, for the moment, incomprehensible, the dampening of revolutionary enthusiasm throughout the world's working class was but momentary. The European debacle was scarce under way before signs upon the horizon began to give assurance that matters were not so bad as at first supposed. Gradually the fact is being disclosed that in each of the warring countries, though a majority of those professing to be Socialists have uncovered themselves as mere reformers, of nationalist rather than Socialist leanings and convictions, a minority is still in evidence that is just as revolutionary and determined as before the war was pulled off. Evidence is coming through each day that goes to show that this revolutionary element is gaining in both strength and courage, each day as the war events develop towards their inevitable conclusion.

In spite of the censorship of news, we learn that disaffection is rampant in Austria and anti-war demonstrations of no inconsiderable proportions have been recently broken up by the police, at Vienna and other places. These are becoming more numerous and threatening. Similar phenomena are in evidence in other countries involved.

It is an open secret that things are being now said in Germany, through the Socialist press and otherwise, that would not have been tolerated during the years of peace preceding this war. In the Reichstag last month, Dr. Liebknecht, a Socialist Deputy, voted against the war budget. He also introduced a motion in which he stigmatized Germany as "an accomplice of Czarism and hitherto a model of reaction," and declared "the war is not a German defensive war." He further "protested against the war; against the capitalist policy which caused it; against all plans of annexation; against the breach of neutrality of Belgium and Luxemburg, and against the military dictatorship." It is superfluous to mention that the President of the Reichstag refused to put the motion to a vote. We can well imagine what would have been the result had our Comrade Liebknecht introduced such a motion during the earlier days of this war.

From what little reaches us in the way of information as to the

them off. The beauty of it is that each one of these solutions is just as good as the others because none of them settle anything. Jobs cannot be found for them because there are not enough jobs to supply all of the workers. That is the reason we have these unemployed with us. To feed them is impossible because their number has long since become so great that even the finances of a city could not long stand the strain, and their number is constantly on the increase. To kill them off would still leave the problem unsolved because those conditions and circumstances which produced the first batch still prevail and will inevitably bring forth a similar grist. So what's the use?

Fact is the unemployed, in present day society, does not constitute any great problem to any portion of society except itself. Its members being out of work and consequently minus the wherewithal to purchase, have no standing in human society other than as nuisances. No person has any legal right to maintain a nuisance, nor to so comport himself as to become a public nuisance. He who is found guilty of maintaining a nuisance is compelled by law to abate such nuisance or suffer extreme penalty. In the case of the unemployed person, who, by virtue of such unemployment, has become a public nuisance, he is in duty bound to abate himself when ordered so to do by any duly constituted authority.

It should never be forgotten that we are so fortunate as to live in a state of society where it is the proud privilege of each biped to first go forth and sell something to another biped of his tribe, in order to procure the price that will enable him to purchase from still another of his bipedal relations the corned beef and cabbage, or other toothsome and succulent comestibles requisite to the satisfaction of the peremptory demands of his internal mechanism. This eminently sane, simple and satisfactory method of filling the stomach and intestinal track of the animal anatomy, as well as providing clothing, shelter and other grinceracks suitable to his high estate, is peculiar to that living joke known as man. All other animals, when hungry, follow the awkward, ridiculous and round-about fashion of helping themselves to the first thing they can reach that happens to appeal to their taste and suits their needs.

Slaves have nothing to sell but their labor-power. When they cannot find a purchaser they are in no position to purchase food, etc.; therefore they cannot supply their needs in the truly sane and human way peculiar to their tribe. It would, therefore, appear that the only way out of the difficulty would be to adopt the awkward and sinful ways of the lower (God save the mark) animals and just merely eat wherever they can grab it.

Though such a practice may be no solution of the problem, it will come as near to it as anything else that can be put in practice under the present system of property.

SECRETARIAL NOTES

On going to press we have to report that an amount of something like \$50 is still owing on the last issue. For some few weeks now, the whole of the brunt has been borne by rustlers, situated in Calgary and Vancouver. This is not as it should be, and we think, not quite as it might be. Perhaps this will serve as a reminder to Winnipeg, Edmonton and a few other places.

Your attention is drawn to the Platform as it will appear when all the proposed amendments are put into effect. The matter is now before the party membership for referendum and we think that there is no doubt about what the result will be. The present platform was drawn up in the early days when the party included all the old fossils that had migrated from the old country, who insisted on the inclusion of the last piece of "tripe," which means nothing, and can be made to stand for anything. These fellows are now in the S. D. P. A general revision, such as is now

ary, Jas. Stirling, 46 Livingstone St.) a party has been organized along the same lines as the S. P. C. Stirling informs us that there are now 50 members in Local No. 1, and in many outside places the gospel of discontent is taking root. He would like anyone who is able to send literature that might help them along. Old books that you may have done with, pamphlets, of which you may have two or three, can all be used by them to good purpose.

All Budden has been holding very successful meetings in the Empress Theatre, Calgary, crowded house each time, many turned away. He is now in the Crow's Nest Pass, and according to a report in the Fernie Ledger, he will be speaking there on "Dualism."

We have still a few copies of London's "Iron Heel" on hand, which we will dispose of to anyone at the rate of \$1.00 per copy, delivered. Hard time prices, you know.

THE HORRORS OF PEACE

Sherman is supposed to have said: "War is hell." He would have been quite within the bounds of veracity had he made the same statement concerning peace.

Analyzed, as they appear in the social system of today, war and peace are not, as the metaphysician would view them—unalterably fixed, opposite poles, separate and distinct from each other, but, on the contrary, we find them gradually merging together till the one is almost completely wrapped up in the other. In other words, the present social system presents a situation where all is war—all is hell. This is, of course, as far as the working class, the producing portion of human society, is concerned.

The holy howlers in pulp and press may offer up their inextinguishable prayers for the blessings of peace, but, earnestly as they may petition, peace we cannot obtain. There are many changing of agricultural land into obstacles that prevent an otherwise obliging providence from granting their request.

Human society, as it exists today, is made up of two classes—masters and slaves, idlers and toilers, owners and producers. Between those two classes there is no harmony of inclinations, no common goal. They are, in fact, directly opposed to each other. Their interests are at opposite angles. Whatever appears to the one class as being just, reasonable, or pure, must of necessity present itself to the opposite section as being unjust, unreasonable, and impure. A struggle, bitter and unrelenting, either for the retention of ownership, or the wresting of control, is inevitable as long as the social structure of today remains in existence.

Going back to the birth of the capitalist system, and following it onward to the present stage, we find that, throughout the centuries, peaceful means, and times, have been no less horrible, and loathsome, than the methods and times of war. That period in French history known as The Revolution, when the changing meth-

slaves at work. They (the slaves) no longer attempt to run away from their masters; the situation is reversed. They run after the bosses, and sometimes fight among themselves for the privilege to work.

The capitalist class now own all the available means of producing wealth, and the workers must first get permission from them before taking part in production. This ownership is backed up by the State, of which militarism is the backbone. If the master class had not a military machine to coerce the workers to submit to this exploitation, their mastery would be gone.

Ever since it was found possible for man to produce more than was necessary for him to maintain himself whilst producing, this military machine has been in existence. It has grown and developed along with the tools of production. It performs a two-fold function, but with one aim and object: it forces the workers to hand

ods of production brought into being a manufacturing class, that could no longer find room to expand in the social structure that existed, and with the assistance of the wage-workers, the propertyless portion of the third estate, accomplished the overthrow of the feudal system, was undoubtedly marked by fearful bloodshed, and misery, among all the participants in the struggle.

But in cold, calculating, common-sense England, where the rising industrial class achieved the dominant position without resorting to the methods of the Bastille and the guillotine, do we not still find, in that peaceful industrial revolution, just as great a measure of misery and death as occurred in France, where these harsh weapons were rigorously used?

In England, the lower substratum of feudal society, gathered together by the changing of agricultural land into sheepwalks to supply the increasing demands for English wool coming from the spinners and weavers of Flanders, and which, consequently, caused a larger amount of profits to flow into the coffers of the landed aristocracy; the efforts of the grasping feudal lords to cut down all expenses, as low as possible, in order to compete with their new and successful opponents; the suppression of the monasteries, an institution peculiarly adaptable to the dying system, and the letting loose of its inmates in the general market of commodities; the elimination of the long trains of feudal attendants who in the past centuries were retained as followers of the various nobles, who were striving for power, and who, now that a staple form of government was assured, could no longer function in such positions; this substratum, then, which was raked together by these and other means, was driven, as a last resort, to the doors of the opening mills, and factories, to be ground by inches into profits for their masters, instead of being shipped abroad to serve as food for cannon.

In both these cases, in England as well as in France, by peaceful, as well as by warlike, methods, we find that the workers' position was much the same, differing only in form itself. Following the growth of capitalist civilization from its infancy to where it is at present, we still observe its peaceful and warlike epochs to be very much on a par with each other.

In the late South African war, where as General Beyers stated, "each Boer farmhouse was a little Louvain," and where later events revealed the fact that the whole country was a big Louvain, we can find, indeed, an ample measure of what war, and its inevitable train of attendants—misery, famine, disease and death, can bring to the homes of a people—yet, in the years of peace and prosperity that followed, when the masters of both nationalities hit on the idea that their interests, after all, were one and the same, a more horrible state of affairs has existed among the miners and the railway workers of the Transvaal than

many of the armed slaves on both sides came to violent and bloody deaths, either through contagion, or with bullets or through disease, which their adulterated food supply was certain to breed. But in the succeeding peaceful years, while the annual presidential message to congress continuously offers thanks to God for the peaceful relations he has helped (Continued on page four)

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MANIFESTO OF THE SOCIALIST PARTY OF CANADA

Fourth (Revised) Edition, with

In spite of the censorship of news, we learn that disaffection is rampant in Austria and anti-war demonstrations of no inconsiderable proportions have been recently broken up by the police, at Vienna and other places. These are becoming more numerous and threatening. Similar phenomena are in evidence in other countries involved.

It is an open secret that things are being now said in Germany, through the Socialist press and otherwise, that would not have been tolerated during the years of peace preceding this war. In the Reichstag last month, Dr. Liebknecht, a Socialist Deputy, voted against the war budget. He also introduced a motion in which he stigmatized Germany as "an accomplice of Czarism and hitherto a model of reaction," and declared "the war is not a German defensive war." He further "protested against the war; against the capitalist policy which caused it; against all plans of annexation; against the breach of neutrality of Belgium and Luxemburg; and against the military dictatorship." It is superfluous to mention that the President of the Reichstag refused to put the motion to a vote. We can well imagine what would have been the result had our Comrade Liebknecht introduced such a motion during the earlier days of this war.

From what little reaches us in the way of information as to the activities of the revolutionary element of the Socialist movement in the various European countries, it is safe to assume that if we knew all that was going on we would have little to fear as to the future of that movement.

That the "International" is pretty well shot to pieces as a result of this outbreak of European national "jingoisms" is amply evident. A nationalist could not very well be an internationalist at the same time. He who fights for "our country," the "fatherland," the "motherland," and that sort of tommyrot, is not shaped right in the head to be used for any other purpose than "cannon fodder," with fertilizer as a by-product.

But a new International will be born out of this war: a real International, a Red-International.

This war has already dispelled our illusions as to the virtue of religion, revisionism and opportunism, in connection with a movement avowedly revolutionary and international. It is rapidly destroying all reverence for crowns, thrones and such medieval tongs. It is making plain the utter worthlessness of ruling class treaties, agreements and similar platitudinous pronouncements. In the face of this holocaust the church stands disclosed as a canting humbug and hypocritical sham, unable to lessen the thunder of the guns, stay the slaughter or comfort the anguished, although for centuries vociferously proclaiming the efficacy of her lugubrious prayers and the consoling virtue of her pietistic lamentations. All of which tends to clear the vision of the proletariat and thus prepare the slaves of capital to deliver themselves, as a class, from the bondage under which they now suffer, irrespective of the national shambles within which they happen to be individually tortured under the war-making process.

As a means of hastening the Revolution by educating and disciplining its forces, this war is a veritable rainbow of promise.

Solving the Problem.

It has become quite the fashion to offer up solutions for the problem of the unemployed. At least the chronically congested condition of the labor market, which expresses itself in shape of a considerable number of persons who are unable to obtain employment because there are not jobs enough to go around, is termed the problem of the unemployed. The problem, from the standpoint of the unemployed persons themselves, is how to get a job, or, in lieu of that, how to get something to eat, etc. The problem, however, confronting the balance of the community as how to get rid of these unemployed persons at the least possible cost, or, if they cannot be gotten rid of, how they may be kept tractable and well behaved, at a minimum of outlay.

About every wise guy, either lay or cleric, that pops up with a solution for this vexatious problem, has the same solution that has been offered by all the rest of problem solvers that has preceded him. There are, in fact, only three solutions possible under the present system of property. One is to get jobs for the unemployed. Another is to feed and shelter them. The third solution is to kill

still owing on the last issue. For some few weeks now, the whole of the front has been borne by rustlers, situated in Calgary and Vancouver. This is not as it should be, and we think, not quite as it might be. Perhaps this will serve as a reminder to Winnipeg, Edmonton and a few other places.

Your attention is drawn to the Platform as it will appear when all the proposed amendments are put into effect. The matter is now before the party membership for referendum and we think that there is no doubt about what the result will be. The present platform was drawn up in the early days, when the party included some of the old fossils that had migrated from the old country, who insisted on the inclusion of the last piece of "tripe," which means nothing, and can be made to stand for anything. These fellows are now in the S. D. P. A general revision, such as is now being put into effect, has been necessary for a long time, and the fact that the Platform has been made shorter is itself a distinct gain. Many parties, we know, who call themselves Socialist, add to their platform each year. We are "impossibilists." We work the other way.

In St. John's, Newfoundland (Secre-

same lines as the S. P. C. Stirling informs us that there are now 50 members in Local No. 1, and in many outside places the gospel of discontent is taking root. He would like anyone who is able to send literature that might help them along. Old books that you may have done with, pamphlets, of which you may have two or three, can all be used by them to good purpose.

Alf. Budden has been holding very successful meetings in the Empress Theatre, Calgary, crowded house each time, many turned away. He is now in the Crow's Nest Pass, and according to a report in the Fernie Ledger, is billed to speak there on "Dualism."

We have still a few copies of London's "Iron Heel" on hand, which we will dispose of to anyone at the rate of \$1.00 per copy, delivered. Hard time prices, you know.

Also, we have a few hundred copies of W. E. Hardenburg's "What is Socialism," which have been selling to Locals at \$5.50 per hundred. To those Locals ordering one hundred or more, of these, at one time, during the months of January and February, we will charge them at the rate of \$4.50 per hundred. Retail price: Ten cents each. Who wants a bargain?

The Reason for Militarism

Of recent years a movement has come into existence known as the "Peace Movement."

Its object is to curtail as much as possible the alarming increase in naval and military armaments, which is being coming such a burden on those who have to foot the bill.

A certain group of capitalists who do not understand the workings of their own system have been howling about the expense of maintaining large armies and still larger armies, and have supported this movement in the hope that they may be saved from bankruptcy. With the help of some foolish people who appear to possess more enthusiasm than knowledge they have raised the cry, "Disarm! Disarm! We shall all be ruined." The claim is advanced that as we are now living in the twentieth century, an enlightened age, man can settle all disputes without resorting to force. Let us see if such is the case.

Although attempts are made to excuse this war on moral grounds we know quite well that, like all wars, it is an economic cause. It is the natural outcome of the development of industry.

Commercial rivalry has become so keen that something had to happen. The contest of these rival nations has been this, and, in order to protect their own interests, have been preparing for the conflict, which ever should mean for them a commercial advantage over the others.

Even the "Peace Movement" has jumped into the fray in order to help crush the enemies of "civilization." Such can't last as soon as they understood that their interests were at stake their ideas conformed to the

needs of their pockets.

At one time in the history of human development—and a very long time it was, too—it was difficult for man to wring from nature sufficient for his subsistence. Tribes would war against each other in order to obtain economic advantages. Good hunting grounds would go to those best equipped to establish and maintain their superiority. They killed and ate their captives, which often helped to replenish the farder of the savage.

With the adoption of agriculture it was found more profitable to make slaves of captives by putting them to work on the soil, guarded by members of the victorious tribe, for it is unnecessary to point out that the slave of old would run away from his master if he saw the opportunity. Not until the adoption of agriculture did slavery come into existence. It came about because man could then produce more than was actually necessary to his own maintenance, thus leaving a surplus, which went to the slave owner. It is over this surplus that many ancient and modern wars have been fought.

It is a long process to describe the many changes that have taken place since slavery was first established—too long for this article. The one point to be remembered, however, is that with all the changes that have transpired through the development of agriculture and industry in general, slavery still remains. It has changed its form several times, each succeeding epoch being more economical than its predecessor. Slavery has become intensified as the tools of production have developed.

It is no longer necessary to have armed guards directly supervising the

longer attempt to run away from their masters; the situation is reversed. They run after the bosses, and sometimes fight among themselves for the privilege to work.

The capitalist class now own all the available means of producing wealth, and the workers must first get permission from them before taking part in production. This ownership is backed up by the State, of which militarism is the backbone. If the master class had not a military machine to coerce the workers to submit to this exploitation, their mastery would be gone.

Ever since it was found possible for man to produce more than was necessary for him to maintain himself whilst producing, this military machine has been in existence. It has grown and developed along with the tools of production. It performs a twofold function, but with one aim and object: it forces the workers to hand over to their masters the products of their labor.

It also is used either in defense, or aggression to protect the interests of one set, or group, of capitalists, usually on national or imperialist lines. Any excuse is sufficient to start trouble if different interests clash.

The howls of "Peace" societies avail nothing if profit is at stake. The master class has always been able to enlist the services of working men who, through their ignorance, were willing to lay down their lives in the interests of that class.

When slavery came into existence the professional soldier, property, and classes appeared with it. They will all go out of existence together. To talk of disarming under capitalism is nonsense, and our masters know it.

When all the markets of the world have been supplied and no new fields appear for capital to exploit, nowhere to sell the surplus products of labor, then the system collapses. It is giving signs of crumbling now, but let us not be too sure of its breaking down so soon. Until it does fall, let us keep up our campaign of education. The time is rapidly approaching when there will be no time to educate. It will be time to act. Let those who want to, cry "disarm," who wish to maintain slavery without militarism, flounder in their attempts at the impossible. It is the cry of those who are realizing that the price of the gun with which they hold up the workers is costing them almost as much as they steal in the process. The false hopes of "Peace" mongers are never to be realized. Their cry is as foolish as it is futile. When the workers understand the real reason for militarism, when they understand that it exists to crush them then peace is possible.

Man has mastered the problem of producing sufficient to maintain society in comparative luxury. There was some excuse for men slaughtering each other when the struggle for existence manifested itself in savagery. Then they killed each other because there was not enough. Now, in civilization we kill each other because we, the workers, are too thrifty; we produce too much. The surplus products of labor are on the increase. If we only had sufficient sense we could individually enjoy that which we collectively produce.

J. SIDAWAY.

well as in France, by peaceful, as well as by warlike methods, we find that the workers' position was much the same, differing only in form itself. Following the growth of capitalist civilization from its infancy to where it is at present, we still observe its peaceful and warlike epochs to be very much on a par with each other.

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There we have seen in its tranquil, exemplary state that hundreds of workers, who had the temerity to demand a little larger portion of life's necessities, were fired upon, and ruthlessly mowed down, by order of the very masters on whose behalf but a few years previous, they had offered their lives.

In the Spanish-American struggle

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PLATFORM

Of the 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-widening stream of profits, and to the worker an ever-increasing measure of misery and degradation.

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

The irrepressible conflict of interest 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.

This page is devoted to reports of Executive Committees, locals and general party matters

The Socialist Party of Canada

Address communications to W.A. Pritchard See, 513 Hamilton Street Vancouver, B.C.

B. C. EXECUTIVE COMMITTEE

Vancouver, B. C. Jan. 15th, 1915.
Convened at office of Secretary, 8 P. M.
Present: Connor, Sidaway, McLean, Stephenson and the Secretary.
Stephenson in the chair.
Minutes of previous meeting adopted as read.

Correspondence read from A. Goodwin, Cumberland, (with encs.) Local Cumberland No. 70 (with copies 80 minutes asked for); Local Minto, No. 54; Local Victoria (2) with current report card; Local Whonnock; Local Fernie; Jos. Naylor, So. Wellington.
Communication from Cumberland local laid over, on motion, to Special meeting to be held 3 p.m. Tuesday, the 19th inst.

Receipts.

Dues:	T. Hyde, M.-I.	\$2.00
Literature:	C. Hoveis	1.50
	Local Whonnock	2.45
		\$4.45
Adjournment.	W. A. PRITCHARD.	

DOMINION EXECUTIVE COMMITTEE

Vancouver, Jan. 19th, 1915.
Convened as above.
Minutes of previous meeting read and adopted.

Correspondence read from: H. Noakes, Celista; A. Harris, Vender Crossing; Chase River S. D. P. C.; Press Clipping Bureau, Victoria; Bayless Bros., Crawford Bay; E. Simpson, Victoria (2), with encs. Post Office Inspector, Vancouver, B. C.

Local Calgary, per Sec. (3), per W. Offer, (1), per Resolutions Committee, (1); D. Barge, Calgary, S. Mushkat; Local Travers, R. J. Tallon, Calgary; Alfred Isaacson, Eckville; S. Freestone, Lechbridge, Alta.; E. W. Hinkson, Radville, Sask.; H. M. B. Oakburn, H. T. Bastable, Brandon, (2); B. Peake, V. Vassar, Winnipeg; Local Winnipeg, per resolution committee, giving notice of expulsion of A. Percy Chew, Winnipeg, Manitoba; Local Montreal (2), Local Ottawa, Local St. Catharines, S. Major, Toronto; Ont. and P. Q.; G. Westin, Minot, N. D.; U. S. A.; M. Baritz, England; Jas. Stirling, Sec. Soc. Party of Newfoundland.
Communication from resolution committee, Calgary Local, laid over to Special Meeting, Jan. 19th, 1915.
Warrants ordered drawn as per expenses.

Dominion Executive

Receipts: Nil	
Expenses:	
W. P. wages	\$11.00
H. T. Bastable (refund on Ill.)	6.00
Sundries as per warrant	2.70
Dom. Express (freight charges)	2.75
	\$22.45

Western Clarion

Receipts:	
Subs:	\$51.00
Dirac. Local Cumberland	1.00
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Local Winnipeg	\$ 3.00
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CORRESPONDENCE

We publish letters containing criticisms, etc., and as items of general interest.
They do not necessarily carry our endorsement.

(ED CLAR.)

ERSKINE, ALTA.

Ed. Clarion—
This is to inform you that the slaves of this part of Alberta were recently visited by two speakers of the S. P. of C. to wit: Comrade A. Bidden and Sophia Mushkat.

Comrade Bidden was unfortunate in that none of the heathen put in an appearance at all, and only a very small number of the alleged gods. However, the last meeting was a success. The Comrade, by request, speaking on the Materialistic Conception of History, and illustrating in a very clear manner, the material source of primitive man's ideas.

Progress here among the farmers seems slow, while we were in the Utopian stage of our development it seemed easy, and our Locals grew rapidly, in numbers. Now it is different and though we have lost some members from one cause or another, still we consider we are stronger than ever were, judging our strength by a knowledge of the class struggle and the historic mission of the working class.

Comrade Mushkat spoke in the village of Erskine and had a fairly decent crowd composed mostly of slaves of the farm and a few non-slaves. The elite, of course, had no important engagements elsewhere.

Thanks to the endeavors of Comrade Carlson we had the extreme pleasure of holding our meeting in the old Presbyterian Church, or to be more exact, the building lately used by the Presbyterians as a church, but for some reason, not known to the writer, this organization moved to less commodious quarters in another building. Of course the building is owned by a private party and operated for profit, which accounts for us being enabled to have the use of it.

Comrade Mushkat spoke on the subject of "War And Its Effects on Humanity," and seemed to make quite a hit with the crowd; everything went very smoothly, no unruly persons to contend with (Fisher take note), or stone age or worse.

Prejudice and superstition are a hard combination to overcome, but we must keep up our educational program in order to have a maximum number possessed of the necessary knowledge to guide the rebellious proletariat, driven by necessity to line up for the final conflict.

A. A. McNEILL.

TORONTO.

A few natives, most of them far from rising above the stupid traditions of foggy Ontario, a number of young

By his strenuous efforts and remarkable stick-to-itiveness, with the assistance of a few other comrades, the S. P. of C. is gradually realizing the respect of all, and is recovering from the unfortunate predicament that it drifted into in this city a few years ago.

Successful open air meetings were held last summer, and indoor meetings every Sunday for the past two months. Times are so bad the collections do not cover expenses.

A financial aid should be sent to Com. G. Rossler, Secy., Toronto Local, S. P. of C. 52 Tiverton Avenue.

I have assisted the comrades at the following meetings:

Meetings held	Received
Ottawa	\$15.00 and keep
Collin	1 15.00 "
Berlin	1 5.00 "
Geneph	1 4.00 "
Preston	1 5.00 "
Stratford	1 .55 "
Detroit, U.S.A.	1 5.65 "
Toronto	11 10.00 "

C. M. O'BRIEN.

CALGARY

D. E. C.,
S. P. of Canada.

Comrades:
At the last meeting of the above Local, held on Dec. 20th, 1914, a committee was elected for the purpose of writing to the D. E. C. with reference to the consumption of space in the Western Clarion. After the row over the notorious "Affirmation of German Culture," we were given to understand that in future all matter appearing in the "Clarion" was to be passed upon by a Board of Control appointed for that purpose. Seeing that we have been hard at work lately in raising up a fairly large bunch of new subscribers, this Local certainly does object to such sentimental bunkum as "The Derelict" by B. E. Anderson, appearing in the last issue. In the "Christian Herald" and other capitalist papers. We would suggest that in future the space would be better utilized by publishing articles dealing with Scientific Socialism; extracts from Marx's works with explanations, or Socialism and Reform, etc., which would show our new readers our position.

Another point worth bringing out is a proper understanding of what "necessary labor" is. To do this we will future be put in the waste paper basket or forwarded to your illustrious contemporary, "Cotton's Weekly."

We are yours in revolt.

CALGARY LOCAL No. 4,
Per Committee, D. Minkis

P. S.—The Committee has to inform you further, that if the writer of "The Derelict" expects the party to refund him the "two bits" donated on that occasion, we as a Local would strongly object.

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ways, to satisfy some social-want, stick-to-itiveness, with the assistance of a few other comrades, the S. P. of C. is gradually realizing the respect of all, and is recovering from the unfortunate predicament that it drifted into in this city a few years ago. Successful open air meetings were held last summer, and indoor meetings every Sunday for the past two months. Times are so bad the collections do not cover expenses. A financial aid should be sent to Com. G. Rossler, Secy., Toronto Local, S. P. of C. 52 Tiverton Avenue. I have assisted the comrades at the following meetings:

Another theory, practically all the same, is the one of "final utility." It belongs to Stanley Jevons of the "sun spot" fame. In reference to the same I will give two quotations. He says, "Some economists, observing that when a thing like gold is very valuable, men spend a great deal of labor in getting it, said that the labor spent upon it is the cause of the high value. This is quite wrong, etc., etc." He finishes up his chapter by saying "The labor which is required to get more of a commodity governs the supply of it, the supply determines whether people do or do not want more of it eagerly, and the eagerness of want determines value."

Would you believe it, Jevons says that labor determines supply, supply determines demand, whilst demand determines value. According to his own argument he stands condemned. For the sake of simplicity we will use letters to illustrate. We will say that A=Labor, B=Supply, C=Demand, and D=Value. Now we have the following formula: A=B, B=C, C=D. Now if A=B and B=C, it follows in turn equals D, then A must equal D, or in other words labor determines value. Jevons is certainly in error. Political Economy is not his strong point. He ought to have studied astronomy.

Another example and then I'll through. We will say that there was a demand for brackets. The demand was satisfied. Then brackets galore were produced for which there was no demand. What would the result be? It would mean that if they had four hours' labor time in them that it would not count, because the market had been gauged properly. The gold of which they were made of course, would still be in demand and consequently brackets would exchange as so much gold.

To quote Marx again: "The magnitude of value" is determined by the quantity of value creating substance, the labor contained in the article. The quantity of labor is measured by its duration and labor time in its turn finds its standard in weeks, days and hours. Supply and demand is the crux of the argument brought out by utilitarianism. They may affect price, but socially necessary labor time of terms value."

Y. Mellanau,
CLEAR CUT SCIENTIFIC PROPAGANDA.

Thus we see that commodities have social use values. They measure of utility to some one.

Yet at the same time, they are apart from nature" could not exist unless they were produced by it. Again the natural elements of which no use unless labor was employed. If labor was not applied to gold, what use would the air be to people?

The same thing applies to people's clothing. What is the use of a tanger for them if there is no labor materialize the Jewish? It is labor that fulfills the necessary. Nothing else.

Taking the house again. If it makes or determines value why then it not build the house? This may be funny, but it is pertinent. The fact is that labor builds the house, it makes it habitable. Consequently, labor produces the utility, and fulfills the want. In the last analysis it is the great homogeneous socially necessary labor time that determines the value of a commodity.

Land itself has utility but is without value. It is really potentially valuable because labor can be applied in a productive way. The Sahara Desert is a vast tract of land yet labor cannot be applied. This is the reason why no one wants it, not even the Hitler Empire. The same thing applies to the Polar regions. If land has value, it does not the land sharks get lonely.

In the temperate zone conditions are different. Labor can be used to the case, and as this land is requisite for wealth production, the land owner has the necessary power to exploit labor's power. This is the reason why land sells at high prices.

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Y. Mellanau,
CLEAR CUT SCIENTIFIC PROPAGANDA.

Socialist Party Directory

DOMINION EXECUTIVE COMMITTEE,
513 Hamilton Street, Vancouver, B. C.

PROVINCIAL EXECUTIVE COMMITTEE,
513 Hamilton Street, Vancouver, B. C.

WESTERN PROVINCIAL EXECUTIVE COMMITTEE, S. P. of C.,
513 Hamilton Street, Vancouver, B. C.

LOCAL VANCOUVER No. 1, S. P. of C.,
513 Hamilton Street, Vancouver, B. C.

LOCAL COLUMBIA No. 2, S. P. of C.,
513 Hamilton Street, Vancouver, B. C.

LOCAL ERSKINE No. 3, S. P. of C.,
513 Hamilton Street, Vancouver, B. C.

LOCAL CALGARY No. 4, S. P. of C.,
513 Hamilton Street, Vancouver, B. C.

LOCAL EDMONTON No. 5, S. P. of C.,
513 Hamilton Street, Vancouver, B. C.

LOCAL WINDSOR No. 6, S. P. of C.,
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LOCAL SASKATOON No. 7, S. P. of C.,
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LOCAL VANCOUVER No. 25, S. P. of C.,
513 Hamilton Street, Vancouver, B. C.

PLATFOR

Dominion Executive	
Receipts: Nil	
Expenses:	
W. A. P., wages	\$11.00
H. T. Basable (refund on lit.)	6.00
Sundries as per warrant	2.70
Dom. Express (freight charges)	2.75
	\$22.45
Western Clarion	
Receipts:	
Subs.	\$51.90
Direct Local Cumberland	1.00
Receipts:	
Local Winnipeg	\$ 3.00
Calgary	6.75
Ottawa	1.00
Cumberland	5.00
Chase River S.D.P.	3.50
T. Connor	2.00
Geo. Moffatt	1.00
	21.75
Clarion Maintenance:	
Local Ottawa Ass.	30
Vancouver	10.00
	10.30
	\$84.05
Payments:	
W. A. P., editing	\$11.00
Sundries (as per warrant)	3.60
Deace and Hodgson:	
In full on 782	\$18.50
On account 763	26.10
	42.60
	\$57.20
Subscription	

HERE AND NOW	
Subs. Received.	
Calgary Boost	\$ 50c. 25c.
Vancouver Boost	1 5
Vancouver Local	3 2
Vancouver Local	3 2
Victoria Local	3 1
Under Hovels	3 3
Local Nelson	2 2
Basille Bros.	2 2
Erskine Local	2 2
And. Manson	2 2
Local St. Catharines	1 3
Mrs. Geo. A. Faulkner	2 1
Local Winnipeg	1 2
H. T. Edwards	1 2
Chas. Macdonald	1 1
	14 28 5

Singles, Dollar Subs.—H. T. Basable, W. Thomas, T. H. Goodwin, Geo. Moffatt, S. Freestone, S. Larson, T. Thomson, H. Noakes, Local Travellers, E. Loale.

Fifty Cents—E. J. Long, E. A. Stead.

Twenty-five Cents—A. W. Cantrill, A. G. McCullum.

Fifty-nine new readers. A serious falling off from the last three issues. Hitch up your bifurcations, boys, and go to it.

HEADQUARTERS AVENUE THEATRE

Economics, Philosophy, History, Biology, Etc., Etc.

The best works on the above subjects by the greatest writers of the last century: Marx, Engels, Dietzgen, Labriola, Lafarque, Darwin, Huxley, Benjamin Kidd, and many others.

Most of the works in this Library cannot be found in any other in the city, not even in the Carnegie Library.

Membership per annum: Fifty Cents.

T. CONNOR, Librarian.

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Comrade Muehkat spoke on the subject of "War And It's Effects on Humanity," and seemed to make quite a hit with the crowd; everything went very smoothly, no unruly parsons to contend with (Fisher take note), or stone age or worse.

Prejudice and superstition are a hard combination to overcome, but we must keep up our educational program in order to have a maximum number possessed of the necessary knowledge to guide the rebellious proletariat, driven by necessity to line up for the final conflict.

A. A. McNEILL

TORONTO.

A few natives, most of them far from rising above the stupid traditions of foggy Ontario, a number of young folks from the British Isles, victims of gross emigration deceit, as were a much larger number from other parts of Europe, such was the material of which the first local of the S. P. of C. in Toronto was composed. The Europeans having a literature and language of their own, and feeling the need of no other, are not yet making much progress. Most of them had outgrown the idea that wisdom and precious things come only from the east, yet it was difficult, especially for those whose language was different, to adjust themselves to the temper and make-up of S. P. of C.—propaganda, which grew from the west. Some wanted to fill the platform with reforms. A comrade who had lived in the west and knew the S. P. of C. best, was the chief aggressor against reform. About the time when such as he was most needed he ceased to do active propaganda. Some were sufficiently well-informed to know the futility of spending time and energy on reforms, but could not resist the temptation to go with the majority. Experience taught others that conditions were not favorable for reforms. Rather than eat humble pie they tried to make a party like the S. P. of C. even practicing self-deceit by exaggerating in this and other respects, bilaterally unconscious of the fact that the more they were like us the less excuse there was for their existence. The other faction tried to be more revolutionary than the S. P. of C.

Alexander, a Jewish comrade, whose ill-health made him incapable of taking the aggressive, but staunch in his conviction, remained in the Party as a member at large when the local temporarily went out of existence. Comrade Wm. Green, who is muscularly a giant, brimfull of tenacity, also held true to the colors. These men, not used to clinging to tradition, as is usual, but carefully studying the method used by the scientific socialist to obtain the facts of history and the production of wealth under capitalism, defended the S. P. of C. from a box on the corner, not by boring their audience with our family history, but by teaching working class history and economics at the same time pointing out to those who tried to be most like us that they were farthest from us, and to those that tried to be farthest from us that they were most like us.

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Hoping that such sob stories will in future be put in the waste paper basket or forwarded to your illustrious contemporary, "Cotton's Weekly."

We are yours in revolt,

CALGARY LOCAL No. 4,
Per Committee, D. Meliks
W. Offer.

P. S.—The Committee has to inform you further, that if the writer of "The Dilemma" expects the party to refund him the "two bits" donated on that occasion, we as a Local would strongly object.

TORONTO.

Editor Clarion,

I read Fulcher's letter in the Clarion and the contents were of very great interest to me. Brandon has always remained in my mind on account of my having spent a few years there.

The local has not done much, I fear, but that is probably due to many of the boys having been scattered in different parts of the Dominion. It is only about two and a half years ago that we had a good local, but economic forces are stronger than men's wishes, even though they are socialists. Never mind, however, we know that their ignorance has not been wasted on the "desert air." Wherever a socialist goes, even if it is to the North Pole, he will still do his propaganda. So go to it—boys, don't let Brandon remain dull. Remember we are depending on you to do your share.

The point was raised in the letter about "marginal utility." Was it better who raised the question at the debate? This question is really a surmise, because I remember the St. Mary's debate still, when he raised the question and never really explained himself.

However, I will briefly put forward my view of the argument of Marx anticipating the very theory. I am too busy to take up much space as I am working seventy hours each week now.

Starting out on the proposition, it may be said that "marginal utility" is a theory brought forward by several Austrian economists. Of these Welsch and Bohm-Bawerk were most prominent. Their idea is that value is determined by the market or the last margin of demand. To use an illustration: If I had some coats for sale I would put a ticket on them saying that these coats will exchange for \$20. In order to maintain that price I must have a certain number of sales or a sufficiently effective demand. We will say that five sales each day is sufficient. If these buyers were forthcoming, then according to these economists the value of these coats would be \$20. But if the weather becomes warmer or more mild, then the utility of the coats would not be so great. Consequently four would now buy instead of five and the price naturally would drop to \$16 which would now be the price, and the value in their estimation, of the coat under these circumstances.

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T. Mellalieu.

CLEAR CUT SCIENTIFIC PROPAGANDA.

"Some persons when they see a bloody conflict take place during a strike, consider it prima facie evidence of the class war. Yet on closer examination they might discover that the buyer—the capitalist—is a disinterested spectator. . . . In the commodity struggle the buyers and sellers meet as free men. They have equal security in the freedom of contract. On the political field they meet as masters and slaves."—Extract from front page article of Clarion, Dec. 5th, 1914.

"Not only was every unwritten law of the labor market arrayed against the struggling miners, but every written law of capitalist society, as well as every brutal and ruffianly agency of governmental repression, was also against them. From the overtasked purloins of that modern Inferno, the labor market, thugs, ruffians, specialists, constables, police, militia and regular soldiers were found in abundance to carry out the edicts of the owners, and club, beat and starve the rebellious slaves into submission."—Extract from Clarion editorial, Jan. 2nd, 1915.

After telling us that the capitalist is a "disinterested spectator" during bloody strikes; that he and the seller of labor power make their bargain as free and equal men with equal security of contract, and that only on the political field do they meet as master and slave, they go on to record a commodity struggle in which there is NOT equal security of contract. The participants were not free and equal men, but slaves and mineowners. The mineowners were also capitalists. The capitalists were so far from being disinterested spectators that they used every written law of capitalist society and every brutal and ruffianly agency of governmental repression to beat the slaves (not free commodity sellers) into submission.

The contradiction is apparent. No amount of quibbling or subterfuge can explain it away. And this is our much boasted, widely heralded, clear-cut scientific propaganda: "Oh would some power the gift give us, to see ourselves as others see us." It is unfortunate for the "exponents" of the commodity struggle that the first article is a purely theoretical exposition and the second one a true description of an actual struggle. It is a very good illustration of the relative merits of the deductive and inductive methods of arriving at a conclusion.

A "test piece of class consciousness" as it is described, needs a firmer basis than the flimsy and specious deductions of the December article. The theory of the commodity struggle

LOCAL KENORA, ONT., No. 31.—Propaganda meetings every fourth Thursday of each month. Business meetings every second Thursday. Organizer, F. Boston. Send all communications to the Secretary, E. J. Connett, Box 358, Kenora, Ont.

LOCAL GLACE BAY, N. S., No. 1, S. P. of C.—Headquarters Commercial Street. Open every evening. Business and propaganda meeting every Sunday at 3 p.m. Harold G. Ross, Secretary, Box 202, Glace Bay, N. S.

LOCAL HARBOR, B. C., No. 26, S. P. of C.—Meets every Tuesday at 7:30 p.m. in the Harbor Mining Union Hall. Communications to be addressed to Mr. K. Sandon, B. C.

LOCAL NELSON, B. C., S. P. of C., MEETS every Friday at 8 p.m. in Milner Hall, Nelson, B. C. I. A. Austin, Secretary.

LOCAL MOOSE BATHFORD, N.S.—No. 1. Business meetings, second and fourth Tuesday in the month at 8 p.m. Harve's Barber Shop, Bathford, N.S. Charles St. P. O. Box 184.

LOCAL ST. JOHN, N. B., No. 1, S. P. of C.—Visiting contacts to be addressed to Mr. Stanley, Standford E. White, 21 Main St.

PLATFORM

Socialist Party of Canada

AS IT WILL APPEAR IF AMENDED.

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

Labor applied to natural resources, produces all wealth. 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 its property rights in the means of wealth production and its 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 setting itself free from capitalist exploitation by the abolition of the wage system, under present capitalist conditions, as the point of production is changed. 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 interest between the capitalist and the worker necessarily expresses itself as a struggle for the possession of the reins of government—the capitalist to hold, the worker to secure it by political action. This is the class struggle.

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

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

It appears to be unknown outside of Canada, and judging from the reasons advanced for its acceptance it is likely to remain so. Even in Canada its growth appears to be sporadic, and although no one is infallible, the some power the gift give us, to see ourselves as others see us." It is unfortunate for the "exponents" of the commodity struggle that the first article is a purely theoretical exposition and the second one a true description of an actual struggle. It is a very good illustration of the relative merits of the deductive and inductive methods of arriving at a conclusion.

A "test piece of class consciousness" as it is described, needs a firmer basis than the flimsy and specious deductions of the December article. The theory of the commodity struggle

wise policy to do their own criticizing and revising. We cannot throw stones if we are to live in a glass house.

I write in this strain because I have reason to believe that a policy of suppression is not unknown in Clarion management. The suppression of unpalatable truths in your own columns does not necessarily keep them from publication, and there is always that exchange of views and news taking place within the party that sooner or later defeat the chamber methods of administration.

A. MASTERS.

We are honest enough to publish this or any other article tending to throw light on any matter. A policy of suppression is the latest trick-ster thrown this way, but—let 'em all come—

—Ed. Clarion.

LOCAL VANCOUVER, No. 1, S. P. of C.—Meets every Tuesday evening at 8 p.m. in the Commercial Hotel, 1100 Broadway, Vancouver, B. C.

LOCAL VANCOUVER, B. C., No. 45.—Meets every second and fourth Tuesday in the month at 8 p.m. in the Hotel, 1100 Broadway, Vancouver, B. C.

LOCAL GIBSON'S LANDING, B. C., No. 1.—Meets every first and third Sunday in the month at 8 p.m. in the Hotel, 1100 Broadway, Vancouver, B. C.

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LOCAL KENORA, ONT., No. 31.—Propaganda meetings every fourth Thursday of each month. Business meetings every second Thursday. Organizer, F. Boston. Send all communications to the Secretary, E. J. Connett, Box 358, Kenora, Ont.

LOCAL GLACE BAY, N. S., No. 1, S. P. of C.—Headquarters Commercial Street. Open every evening. Business and propaganda meeting every Sunday at 3 p.m. Harold G. Ross, Secretary, Box 202, Glace Bay, N. S.

LOCAL HARBOR, B. C., No. 26, S. P. of C.—Meets every Tuesday at 7:30 p.m. in the Harbor Mining Union Hall. Communications to be addressed to Mr. K. Sandon, B. C.

LOCAL NELSON, B. C., S. P. of C., MEETS every Friday at 8 p.m. in Milner Hall, Nelson, B. C. I. A. Austin, Secretary.

LOCAL MOOSE BATHFORD, N.S.—No. 1. Business meetings, second and fourth Tuesday in the month at 8 p.m. Harve's Barber Shop, Bathford, N.S. Charles St. P. O. Box 184.

LOCAL ST. JOHN, N. B., No. 1, S. P. of C.—Visiting contacts to be addressed to Mr. Stanley, Standford E. White, 21 Main St.

WAR--ITS CAUSE AND OUTCOME

(Continued from page one.)

had run down. But in that dark hour salvation was at hand. From the uplands of Asia came a horde of fierce mounted warriors, with new methods of warfare and new moral concepts. The Huns crossed the Volga about 376 A.D., driving the Goths before them, but they departed leaving fearful tales of their savagery. The Goths, grown numerous and powerful, were disturbed. Again came the Huns, in the course of two decades, and again passed without interfering with Roman territory to any extent, but with their passing the Goths, having migrated into Italy for protection against their ravages, and being abused and insulted by the Romans, banded together and swept over the Empire. In 395 Constantinople was threatened. In 410 A.D., Rome was sacked by Alaric, and all the country laid waste.

The sacred institutions and relics, long a check upon the citizens, were little regarded by the Goths. Alaric asked by the ambassadors, to whom he had dictated the terms of surrender, "If these be your terms, Oh Alaric! what do you intend to leave us?" "Your lives," came the sneering retort of the barbarian. "Have you considered what a desperate people issuing forth may accomplish?" questioned the former masters of the world. "The thicker the hay the better the mowing," replied Alaric with a boisterous laugh. Rome was pillaged and forty thousand barbarian slaves set free. The Goths, however, who were Christians, respected the relics of the saints. **Mankind will have its fetish.**

A few years of peace and then the deluge. Attila appeared at the head of the Huns in 451 A.D., and when finally defeated on the plains of Châlons by the allied Goths and Romans, 451 A.D., Rome and chattel slave economy were "like a tale that is told."

To conjecture what course history would have taken had certain events not developed is an unprofitable task; but it is certain that such a complete overthrow, such an absolute destruction of so mighty a state, even in its palsied decay, could not have been accomplished by its own citizens in the course of centuries, yet within the limits of one brief life-time, the savage hordes of the North had shattered it beyond recovery. Their destructive career was checked by the allied Goths and Romans under Aetius. So terrific was this life and death struggle of those great races that from sheer exhaustion (it is said that over one hundred thousand were slain) the battle ended with neither side able to strike a decisive blow. The decadent Roman leaders even in that fateful hour, intent upon intrigue over an Empire that was lost, left for Constantinople.

The Goths awaited a fresh onslaught. Attila, grown cautious, remained within his encircled camp for a few days, and then withdrew. Terrible as their advance had been, their retreat was said to elude it. But even so, granting all we learn from sources which cannot be called impartial, later and more enlightened generations have revelled in ferocity and exceeded in brutality, while lacking both the cause and the courage which carried these reckless horsemen over Europe.

In view of the prominence given these events by the recent conflict in France, I shall take up this point more fully in an article, outside of the present enquiry.

After Châlons, chaos was the normal state of European society. Its centralized power held dominion over the powerful tribes, or guided their energies toward a peaceful, productive life. Plundering bands ravished the earth. The Jutes and Saxons, invited to Britain to protect the natives against the Picts and Scots, subjugated the Britons. To paraphrase Goldsmith's well known line, "they came to succeed and remained to prey."

(To be continued)

THE MEANING OF "VALUE"

(Continued from Page One.)

are expended. Although any two commodities, say pens and ploughs, are both incarnations of labor, yet, this labor, thus embodied, is of essentially distinctive quality.

All this is simple and clear.

But what of the quantitative side of value?

us a lullaby which is usually a musical form of prayer with a decided tendency to induce sleep. Next, when we are a little older and begin to talk, we are instructed how to pray. We are schooled in the art of praying until we can repeat our prayers with the accuracy of a parrot. We are told there is a heaven and a hell; we are told there is a God whom we must worship daily in order that we may elude this hell and safely reach the promised heaven. When we reach an age when we may go to school, our mothers, thinking all for the best, turn us over to the priests or ministers of religion in that branch of the same faith which by accident or design they follow.

These priests and ministers, getting the childish brain when it is as soft as wax, begin sowing in it with no pigard hand, the ancient legends of the Hebrew people who lived 2000 or 3000 years ago. When we go to church our senses are assailed with beautiful music, our eyes are delighted with gorgeous ornaments and a carefully prepared environment sets our imagination and nerves tingling. We are then well on our way to believe what ever we may be told.

We are told solemnly and sincerely that we are slaves, that we were created by the whim of a god and that we are vile wretches who must be constantly making supplications to this god in order that we may appease his just anger at our sinning. This induces the desired degree of humility and servility wherein can be planted the seeds of militant patriotism.

When the child goes to school it learns history. But it is not the history of the people; it is a history of butcheries, a history which is calculated to warp all its future ideas in life. Do we not remember the nice clean books with the pictures of some primitive savage warring a battle axe or a broadsword? Do we not recall the fine elegant brasses of those dead heroes? And in our imagination, can we not picture the battlefields?

Let Us Picture the Battlefields of Today

We see a great expanse of country divided by a river. On either side of the river are encamped the opposing armies. We see them marching to and fro; we see the gaudy-coated cavalry cantering hither and thither and we see the grim guns.

Silence, then, out of the silence comes a hideous noise; a shell comes screaming through the air and bursts, dealing death and destruction all around. Soon the noise is appalling. Shrieking shells, rifle fire, bursting bombs, all mingle together with the yells of the wounded and the moans of the dying. Retreat and counter-charge is made, retreat and advance, always slaughter, always a trail of dead and dying is left behind.

When the battle is done, we again view the field. What do we see now instead of the gay moving troops? We see the ground strewn with broken cannon, the earth furrowed by shells and the trenches filled with dead. Several heads and bodies lie everywhere, arms and legs lie strewn on the ground, dying men with their en-

Let us now examine the country which we must fight for; let us see what benefits and privileges it bestows upon us. In making our position as workers clear, I will use a parable which Gustave Hervé used with unquestioned success. In defining the places of the people in our country, I will liken our country to a feast table at which the people are gathered.

At the head of the table in the place of honor, we find the capitalists. All nationalities are there, all shades of religion are represented by these men. They often quarrel over differences of views, over rates of interests, but as against the worker, they are as one, solidly banded together.

To right and to left are the intellectuals. -Ministers of State, religious, or military administrators who receive fat salaries each year they are in office. Next comes the grand order of lawyers, "the spokesmen of the universal conscience," the intellectual prostitutes who sell their brains to King Capital. Next in order come the stockholders, the mine owners, the landed proprietors and all who possess anything. At the foot of the table is grouped the small fry, who, nevertheless, possess all the reactionary tendencies of the big capitalists.

But where are the workers you will ask? The workers are not at that table except in mental positions.

This is "Our" Counter

Far from that table we find them, condemned to brutal degrading labor, to toil like beasts of burden under dangerous inhuman conditions. We see them in the mine, in the factory, in the field and in the streets, starving and unemployed. We see them earning and whining for a job. We see both sexes toll-worn, haggard, unsheltered and hungry food for pleasure, food for cannon.

This is our country! This is the position of every country ruled by capital! These are the conditions which make us go and kill the working class of another nation in order that it may not come and foist upon us its own miseries which, may, if possible, be slightly worse than our own.

Workers, What Have We to Gain By War?

We only gain years and years of added misery. We simply fight these wars in order that the capitalists of our country may have more markets in the world. These markets they use in selling their surplus goods to the various nations. The surplus goods which they sell are the goods which they have robbed us of at the point of production.

The rich men of our country do not go to war! They sit at home. Their tables are always replete with the good things of life. They lend their money at 5 per cent. interest to the government fund, and whether the country which they lend it to wins or loses, they still are able to draw interest. We know that in times of war huge fortunes are made. We have known of adulterated food and paper-soled boots being sent to the soldiers at the front and in some cases wooden bullets. All this is in profit for the capitalist; his country is a grand country for him. It affords him opportuni-

ties, the universe was ever a master of irony.

Ramsay MacDonald and a few pals are forming a Democratic Control League. Their main object seems to be to let Germany down as easy as possible in the event of her defeat. The idea is preposterous. Ramsay & Co. do not realize the feeling of France, and the Belgians. Even in England, the very name of German will be loathed for our time. They will stand no earthly show here. But French and Belgians? If Germany is defeated, they will demand revenge on cities and people threefold. Even the Daily News is gloomy at considering the prospect of having to slaughter some 20,000,000 Germans to get them down. "Cheerful prospect, isn't it? I am looking forward to Christmas, wondering if the churches will sing 'Peace on Earth and Good Will to Men' this year."

Am keeping my eye on the Stock Exchange, which certainly has not resumed business as usual yet, and one thing is clear with the brightness of a mathematic. So long as the Stock Exchanges are shut, capitalism is dead or rather paralyzed, which is the same thing. Now the government here proposed to save the gamblers by guaranteeing their losses within 6 per cent. on all gilt-edged stock. And 10 per cent. on second-class securities. That is to say, on settlement day the brokers will be called upon to pay 6 and 10 per cent. respectively, on their liabilities in these things. What do you think of it for Socialism? the wrong end? Yet the latest report says that the dear brokers are in a panic for something better, as at least a hundred million of crashes start leading God knows where. In the matter of the Joint stocks banks, they have been driven to sheer blithering insanity to bolster up the crazy system.

Here's What Happened.

What has happened is this: In the crisis, the government and people suddenly wanted their money deposited in the safe keeping of the banks. The banks, though they did not confess it, but actions speak louder than words, had not got it. In fact, they had stolen, purloined, embezzled, lost, or otherwise made away with that money. To help them, the government issued the paper, so that the money which the banks are now dealing out, is not their own, but money which has been given them freely. And, worse, as Lloydman points out, to save a lot of swindling shareholders, who have not even paid up on their shares. And now comes the cream of the joke. If any one wants to borrow some of the money, these precious banks won't lend it under 6 per cent. How long these amazing games will continue, I don't know, but such are the shifts by which capital still contrives to stand groggily on its feet.

Social life is quite normal to the eye here; trade reviving; unemployment is not expressive except in Lancashire, though I don't know much of the rural districts. London, at any rate, is wonderful. We have scores of thousands of Belgian refugees here, but you might travel right through and never see any; they are absorbed.

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QUESTIONS—DISCUSSION

In view of the prominence given these events by the prominent conflict in France, I shall take up this point more fully in an article, outside of the present enquiry.

After Châlons, chaos was the normal state of European society. Its centralized power held dominion over the powerful tribes, or guided their energies toward a peaceful, productive life. Plundering hands ravished the earth. The Jutes and Saxons, invited to Britain to protect the natives against the Picts and Scots, subjugated the Britons. To paraphrase Goldsmith's well known line, "they came to succeed and remained to prey."

(To be continued)

THE MEANING OF "VALUE"

(Continued from Page One)

are expended. Although any two commodities, say pens and ploughs, are both incarnations of labor, yet, this labor, thus embodied, is of essentially, distinctive quality.

All this is simple and clear.

But what of the quantitative side of labor?

Take two workmen engaged in the production of such a useful commodity as a gun. Here the quality of the labor is essentially the same.

When the guns are finished they are exactly similar. Yet A has worked with old-fashioned tools; without the aid of machinery; whilst B has employed the most modern tools and machinery. So that B has expended only half the quantum of labor as has A.

Now here are two guns; both exactly alike; yet one contains in itself the embodiment of twice the quantum of labor of the other. By what standard of value must these guns be measured?

We have seen that the guns are made so alike that it is impossible to tell the one from the other. And their value in exchange is exactly the same.

How is this? If individual labor measured their exchange value, the gun made by A would be worth twice the gun produced by B. But individual labor is not the measure of value. No! The measure of value is not the quantity of labor embodied in the guns by either A or B as individuals; but rather the general social cost in simple social human labor power of producing a similar gun.

Here then is a concise, logical solution of our question.

Karl Marx shows us that the value of any commodity is determined by the quantum of simple, social human labor embodied in that article. If less of such labor be embodied in any article it becomes, other things being equal, of less value in exchange. On the other hand, if the quantum of simple social human labor embodied in any given commodity be increased, then, other things being equal, the exchange value of such a commodity is increased.

In other words, a nation's wealth is an accumulation of useful commodities; such commodities are material incarnations of quantities of labor in various shapes; and their values are measured, not by themselves, but in one another.

(In my next article I shall deal with the modern theory of value known as "Final Utility."—H.M.B.)

WHY BE PATRIOTIC?

Fellow workers, why be soldiers in the capitalist army? Why give your services to a class which, in times of peace, despises you? Do you not realize that you belong to an oppressed class, a class which produces everything and possesses nothing? Can you, when you understand your position, still continue to lend your aid in building up a system of society which recompenses you with nothing but an ever-increasing measure of misery?

You Say That It is Your Duty to Be Patriotic.

That you feel there is a moral call on your services, and, that you defend against all hurt the country which

gave you birth. I can understand the feeling of affection and love which the most of us have for the birth-place where we played as children, where we grew up to manhood's estate and where we suffered and loved. But that is a patriotism which in no way gains to the patriotism displayed today. The patriotism of today is a religion, fostered and augmented by lifelong tuition. It is instilled in us when we are of an age when our critical faculties are unshaken.

Capitalist Patriotism. The modern patriotism is first taught upon our mother's knees. It takes the form of religion. Our mothers sing

to cadence, they see the gaily colored sails centering hither and thither and we see the grim guns.

Silence, then, out of the silence comes a hideous noise; a shell comes screaming through the air and bursts, dealing death and destruction all around. Soon the noise is appalling. Shrieking shells, rifle fire, bursting bombs, all mingle together with the yells of the wounded and the moans of the dying. Charge and counter-charge is made, retreat and advance, always slaughter, always a trail of dead and dying is left behind.

When the battle is done, we again view the field. What do we see now instead of the gay moving troops? We see the ground strewn with broken cannon, the earth furrowed by shells and the trenches filled with dead. Several heads and bodies lie everywhere, arms and legs lie strewn on the ground, dying men with their entrails hanging out are crawling blindly about, everything is hideous, loathsome and despicable.

These are the sights we see! These are the deeds we have done! These are the crimes we perpetrate on our fellowmen! What do we gain by committing these atrocities?

Why Should We Fight?

Before war is declared, we feel the pinch of hunger, we are unable to find work and many of us are starving. But it is unnecessary to starve. There is abundance of food in the country for all. Where is it stored?

It is stored in the markets of the country, in the houses of the rich and it is being exported to other countries in exchange for their surplus goods. But why can't we have the goods which we produce? you will ask. I will answer: because you are slaves who are robbed by an exploiting class, and that class only gives you that part of what you produce which is sufficient to allow you to exist and reproduce your kind.

FROM ACROSS THE POND

Following are some extracts from a letter written from London on November 11, by a well-known and active British Socialist. The matter will be of interest to readers, and for this reason is reprinted here:

"As to things here, we are still alive and cheerful, though I am expecting a visit from Herr Zeppelin every day.

A few weeks ago, such vast numbers of men volunteered that the authorities could not cope with it, and they suddenly raised the height standard three inches to choke 'em off. I do not see much of it about here, but I have seen from the columns and batches of recruits, and can testify that the majority are boys. It is just like taking advantage of children, just as the noble capitalist will take money from a baby in his filthy cotton factory, so will he inveigle a boy to die for him on the battlefield.

I was much interested in Pinchon's article in the New York Call, which gave me. All you Americans seem certain that this is the end of capitalism, but, seeing how well our flag have propped the thing up here

into a semblance of life, I am not so hopeful. One thing I feel convinced now that the slaves of capitalism will never destroy it; if it destroys itself the slaves will die with it, as they died with the tyrants of old. In which event, I foresee all its great cities and factories being leveled to heaps of bricks, and the few lucky (?) folks that pick themselves out of the ruins may start a new system of life.

Labor Men Helpless.

I cannot help being struck, though I get happy when I argue on it, of the absolute helplessness of all Socialists and labor men here. Contradictory as they were before the war, they are now more so than ever. For instance, Blatchford and the Clarion advocate compulsory service. Ben Tillet threatens a general strike for Britain's heroes. How are the mighty fallen! The greatest empire that the world has known cannot afford it if there is any danger of a serious demand for it. They will rush through conscription instead, such, I think, will be the result if Socialists insist. Conscripts fighting for liberty and freedom is a sarcastic notion isn't it? But as Heine said, the author of

our country may have more markets in use in selling their surplus goods to the various nations. The surplus goods which they have robbed us of at the point of production.

The rich men of our country do not go to war. No! They sit at home. Their tables are always replete with the good things of life. They lend their money at 5 per cent. interest to the government fund, and whether the country which they lend it to wins or loses, they still are able to draw interest. We know that in times of war huge fortunes are made. We have known of adulterated food and paper soled boots being sent to the soldiers at the front and in some cases wooden bullets. All this is profit for the capitalist; his country is a grand country for him. It affords him opportunities of making money.

But what does our country offer to us? What can recompense us for the fearful loss of life and the appalling misery which is ours? Workers, What is Patriotism to Us? In times of peace we are robbed of what we produce and in times of war we are used as cannon fodder. We have no country to fight for. We own only one thing and that is our labor power. We can sell our labor power in any country, provided we sell it cheap enough.

—W. J. B. M.

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VANCOUVER LOCAL No. 1 MEMBERS, ATTENTION

All members are urged to attend special local meeting, next Tuesday, Jan. 28th, 1915.

Agenda: Amendments suggested to Platform by the D. E. C.

THE HORRORS OF PEACE

Continued from Page 2

to sustain between the United States and all other countries; and while today this peaceful Republic is held up as a model for the belligerent nations of Christendom to follow, yet at the same time, where can we discover in the history of armed conflict a more sordid and loathsome story than the one only lately revealed in Ludlow, Colo., Calumet, Mich., Lawrence, Mass., McKee's Rocks, Penn., the Virginian coalfields and other similar examples? What could there possibly be, in the line of cold blooded butchery, committed in the European slaughter that would overshadow these peaceful atrocities in the "land of the free"? No! No! members of the working class, such a condition as peace, in a social system composed of two opposite and conflicting classes, who are necessarily locked together in a struggle for power, a struggle that can never cease till the one arises triumphant and the other goes down to eternal defeat, can never prevail, no matter how long, or how loudly, the literary lackeys and lickspittles may sing its praises.

J. A. McDONALD.

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