

MR HAWTHORNTHWAITES SCORES

Succeeds in Having His Election Deposit Bill Put Back on the Order Paper—Eight-Hour Smelter Bill and Master and Servant Act up for Consideration.

On Monday afternoon, Mr. Hawthornthwaite moved, seconded by Mr. Davidson, that Bill (No. 8) intituled "An Act to amend the 'Provincial Elections Act,'" be placed upon the Order of the Day for consideration of Committee of the Whole House on Thursday next.

Mr. Hawthornthwaite said he made this motion as a protest against the way in which the Bill had been destroyed in committee. It seemed to have been a custom of late years to strangle labor bills in this manner, and the people of the country as a whole strongly objected to proceedings of that kind. If the Bill was to be killed, it should be done in a fair and open manner, so that people could see where members stood in regard to the measure. It was an easy way of shirking this publicly by moving that a Bill be killed in committee, but it was not an honest and open way. His attention had also been drawn to the fact that the recorded vote had not been given correctly by the chairman. It was no fault of his, since no doubt he sincerely thought that he was announcing the figures correctly. It was merely a mistake in recording that he was correct, and at the same time to give members a chance to place themselves on record in regard to this Bill, he moved the resolution.

Hon. Mr. Taitow objected to the resolution that he had made the motion to kill the Bill in committee in order that he might evade the publication of his vote. He had opposed the Bill every time it had been brought forward and everyone knew how he stood on it.

Mr. Bowser said he opposed the \$50 deposit in committee himself because he thought it too small. The member for Nanaimo had informed him since that he was willing to compromise on his amendment to reduce it to \$100 and for that reason he would strongly support the motion.

Hon. Mr. Wilson said he intended himself to bring in a Bill to amend the Provincial Elections Act, and he had only deferred bringing it down in the hope of making it a little more perfect in detail. He would bring it in in a few days, and if the member for Nanaimo wished to delay his motion for a short time, he could bring it in in committee as an amendment to his Bill, and they could test the House upon it then as well as now.

Mr. Shatford said as chairman of the committee which had decided the fate of the Bill of the member for Nanaimo, he must protest against the statement that the vote had been wrongly taken. It was taken correctly and he could show it.

Mr. Davidson said the House had gone into committee on the whole on that Bill after passing it through second reading, and had then straggled it. He considered the treatment received by the Bill was not such as should be accorded to any Bill that came into the House. It was easy to make a mistake in counting the votes in committee as they knew, and he hoped that to test the true feeling of the House they would allow it to go on the order paper again.

Mr. Macdonald contended that his position and that of his followers who had opposed the Bill had been consistent throughout. They opposed the reduction because the deposit would keep irresponsible cranks from running, and not as an attack on the Socialists or Labor Candidates, who were usually able to put up their deposits.

Mr. Oliver moved the adjournment of the debate, but Mr. Hawthornthwaite objected and asked for a division. Mr. Oliver then withdrew his motion, and a vote was taken on Mr. Hawthornthwaite's motion with the following result:

Carried on the following division—
Yeas.—Messrs. Tanner, Davidson, Taitow, Hawthornthwaite, Williams, McBride, Wilson, Hamilton, Bowser, Fraser, Ross, A. McDonald, Green, Garden, Taylor, Wright, Young, Clifford, Macgowan, Shatford, Grant, Munro—22.
Nays.—Messrs. Drury, King, Murphy, Brown, Jones, Evans, Oliver, J. A. Macdonald, Henderson, Munro, Paterson, Wells, Cameron, Taitow, Ellison, Clifford—16.

TELEPHONE BILL.

A Bill for Public Control of Telephones, introduced by a Conservative Member.

One of the most radical measures of the present session was introduced on Thursday last, not by Williams, Hawthornthwaite or Davidson, but by the very Conservative member for Okanagan, Mr. Price Ellison. The Bill provides that the Government shall have control of the rates to be charged by telephone companies, and shall compel any one company to give connection to other companies where it may be required; and it practically paves the way for a system of Government owned telephones throughout the province.

Mr. Ellison introduced his Bill in an able speech setting forth that the telephone business of the province at present was a monopoly being practically all in the hands of one company, which charged what it

pleased. The telephone was a public convenience and he wished to see it at the disposal of every man. Personally he was in favor of Government ownership of telephones and in favor of all public utilities with the exception of railways, and he would be in favor of that if the province owned all its own revenue.

Mr. Hawthornthwaite said he was very much surprised to hear the member for Okanagan say he was in favor of Government ownership of public utilities. That was certainly rank Socialism coming from a Conservative. Why, they would have the Liberal Leader of the Opposition getting up next, and declaring himself in favor of a policy of reform.

Mr. Ellison repeated that he was in favor of public ownership of public utilities with the exception of railways, and he would favor the ownership of railways if the province owned all its own revenue.

Mr. Hawthornthwaite said he was rather surprised at that statement, because he had before him the Midway and Vernon Railway Bill, in which the honorable gentleman was endeavoring to have this province pay out \$1,500,000 to this company.

The Speaker reminded Mr. Hawthornthwaite that he must not allude to a matter that had passed the second reading, and was still before the House.

Mr. Hawthornthwaite said it was very sorry that he could not allude to what was known as the jawbone-thrower of this province. Apart from that he thought the Bill introduced by the honorable gentleman was a step in the right direction and he should support it. There was one thing he would point out, however, and that was that when you get control of the rates and prices you took the very heart out of private ownership, and yet the member for Okanagan had been elected on a platform of private ownership. Private ownership existed for profit, and when you struck at that, you struck at its life. It was certainly an encouraging sign to him and his colleague from Nanaimo to see Conservatives rising and advocating such measures. If they kept on in a few years they would see even the most advanced Liberals getting up and supporting them too.

Hon. Mr. Wilson was not in favor of Provincial Government ownership of railways because they had not the means to run them, and their control would stop at the boundary of the province. He would favor Federal ownership, however, if it were feasible.

After these interruptions, Mr. Ellison concluded his speech with a earnest appeal to the House to stand by him.

Mr. Bowser tried to have the Bill ruled out of order by the Speaker on a technical motion, but the Speaker promptly overruled him, saying that he could see nothing in the Bill that a private member was not competent to introduce.

Mr. Bowser then moved the adjournment of the debate, and the Bill has not come up for discussion again since.

FIRST AID TO THE INJURED

Bill to Amend Coal Mines Regulation Act Passes Committee.

After long delay, Mr. Hawthornthwaite's Bill providing that overseers and officials in coal mines shall be compelled to take out certificates of efficiency in ambulance work passed to committee stage on Thursday last, but it did not get that far without considerable criticism from the representatives of capital in the House.

Premier McBride said he had moved the adjournment of the debate on second reading that he might have a chance to look into the Bill, and having done so, he was quite satisfied that the measure was a good one, and hoped it would pass second reading without further opposition.

The Bill then passed second reading without division, and was at once committed with Dr. King in the chair.

The first objection was raised by Mr. W. C. Wells, the lumberman of Golden. He wanted a further explanation of Clause 2. How would the requirement that an overseer should be compelled to take out a medical certificate work?

Mr. Hawthornthwaite said that it already worked out in Great Britain where it was a universal rule. All that was aimed at, was that the overseer should just have sufficient knowledge to enable him to give help to an injured man in an emergency.

Mr. Paterson said some men who were good overseers would be quite incapable of attending to an injured man. He thought it would be better to appoint some one man especially for this purpose.

Mr. Hawthornthwaite said the rule was intended to apply chiefly to accidents where there was only one, or two, or three men injured. A man might die while they were bringing a qualified man from some distant part of the mine. The help might be a long distance off and a man might bleed to death in the meantime. If an overseer only had a little elem-

entary knowledge, sufficient to enable him to tie up an artery, or set a broken limb in the best position, it might often be the means of saving lives in the mines. The gentleman opposite apparently did not understand the conditions in coal mines where gangs of men often worked far apart, but himself and the member for Newcastle knew the danger of delay in such matters.

Premier McBride said this Bill was only following out a general policy already adopted in mines, where medicine and liniments were kept on hand in case of emergency, and it would serve to make the application more effective.

Mr. Wells still contended that he did not think that an overseer should be hampered in his duties by having to look after one injured man. He was there to look after the general safety of the mine.

Mr. Paterson pointed out that in case of an explosion, an overseer might require to concentrate his attention to see that there was no second explosion by which the lives of all the other men in the mine might be sacrificed.

Hon. Carter-Cotton said an overseer was supposed to have some intelligence and could use his own discretion in a case like that. There was nothing compulsory in the Bill in that way. It only asked that an overseer should have knowledge that might be available in emergency.

Mr. Hawthornthwaite agreed with the President of the Council. He was sure that the owners of mines would be heartily in favor of this measure, because there was on the statute books a law known as the Workmen's Compensation Act, which rendered employers liable to pay enormous sums of money if a number of their men were killed by accident. It was a matter of dollars and cents to

them that this Bill should be passed and from the standpoint of humanity it ought to meet the approval of every man in the House.

The Bill passed through committee and was reported complete, the only amendment being made by the Attorney-General, who substituted the word "practitioner" for doctor in the following section, which contains the gist of the Bill:

2. "(d.) A candidate for certificate of competency as manager, overseer, shiftboss, or shotlighter, shall produce a certificate from a duly qualified practitioner showing that he has taken a course in ambulance work fitting him, the said candidate, to give first aid to men injured in coal mining operations."

On Friday the Bill passed third reading without further opposition.

EIGHT-HOUR SMELTER LAW.

Parker Williams Gives Paterson a Few Pointers.

The debate on Mr. Davidson's Bill to regulate the hours of labor in certain industries, was resumed by Premier McBride on Thursday afternoon. The Premier said he had moved the adjournment of the debate on the previous week in order to give himself more time to look into the Bill. He had done so, and found that it was practically the same measure as was introduced by the member for Nanaimo last year to regulate the hours of labor in smelters. The same arguments that had been used against it then would apply now. The smelters were just struggling on their feet, and to do anything that would hamper them, might result in their closing down, the business would go over to the other side, and hundreds of working-men in this province would be

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WAGE-SLAVES NOT RELIGIOUS

Paul Lafargue, the Keen French Observer, Attributes the Lack of Religion Among the Proletariat to the Effect of the Giant Implements of Industry on the Mind.

Factory hands and day laborers in the great cities of Europe and America are essentially a godless and irreligious class of men, we are informed by Mr. Paul Lafargue, who writes in the Socialist Weekly *Neue Zeit* (Stuttgart) but who omits to say where he obtained his information. In the "Parish Year Book" of Grace Church, New York, however, we find recorded an incident which gives support to Mr. Lafargue's statement. A Grace Church city missionary, after addressing a group of Italian factory hands at the noon hour, was asked why he confined himself to civic and social matters. He explained that he had refrained from the appearance of proselytizing from another religion from motives of delicacy. "Oh, you need not keep silence for any such reason as that," was the reply, "we are all atheists here."

Workingmen, Mr. Lafargue avers, now no Providence excepting their power to work, and their daily wage. While the capitalist can see Providence in the favoring circumstances which have furthered his prosperity, there is none to be discerned, says this writer, in the lot of one who is born to work for a wage, who lives and dies a wage-earner. Even the bourgeois, farmers and small shopkeepers—have more sense of possession, with regard to what they deal in, than the toiler in factory and foundry has in what he helps to produce; and consequently more contentment and more inclination to feel gratitude towards an unseen power. The influences of external nature are also missed by the city operative, who sees the outside world only through the window of his workshop. He is constantly confronted, too, with the vast and dangerous machinery of his trade, and the mysticism and superstition which prevail in quiet country places never touch him. To quote:

"All the numerous attempts made in Europe and America to Christianize the proletariat have been barren of result. Nothing has ever succeeded in overcoming the indifference toward religion manifested by those city masses which are being constantly increased by the accession of new recruits, as country handicraftsmen and villagers stream in by thousands to join the machine operatives. While machine labor has a tendency to promote religion among the bourgeois it has just the opposite effect upon the proletariat.

"It is of course, perfectly logical for the capitalist to believe in Providence, which attends to his needs, and in a God who has elected him from among thousands to a life of ease and idleness. It is equally logical for a man of the proletariat class to ignore the idea of a divine Providence. He does not see any heavenly father giving him his daily bread, though he should pray for it from morning till night. What he knows very well is that the wages which yield the bare necessities of life are won by the toil of his own hand, and that, unless he works, in spite of all the gods in heaven and all the friends on earth, he must die of hunger. The wage-winner feels that he is his own providence. There are no turns of luck or good fortune possible in his life as in that of the bourgeois, which, as if by magic, rescue him from his environment,

that God could at will stop the machine or put out the electric light. He would confidently retort that such an anarchistic deity could amount to nothing more than a broken rod or a severed belt in the machine. Practical labor in the modern workshop teaches the wage-earner scientific determinism, excepting that he has not arrived at it through the theoretic study of philosophy."

The writer concludes by saying that the atheism and indifference to religion manifested by the laboring masses has in the present age appeared in history for the first time. —Translation made for The Literary Digest.

born to be a wage-earner, he lives as a wage-earner and as a wage-earner dies. He can never expect anything more from society than an increase in his pay, and an unbroken year, and for every year of his continuance of it for every day of life. In the life of the bourgeois strokes of good fortune occur, generally unexpected, which foster mysticism; and the idea of a God always originates in the human mind through the fancies of mysticism. But this is not the case with the proletariat."

The banishment from the country which is the lot of those who toil in the greater industries, continues Mr. Lafargue, deprives them of those influences of external nature which rouse in the rustic ideas of the mysterious and supernatural. In his own words:

"The life of the industrial operative secludes him from that contact with nature which the bourgeois class may enjoy. It is from the phenomena of nature that the countryman derives his belief in specters, witches, magic and other superstitious fancies. The city operative never sees the sun except through the window of his factory; he only knows nature as it appears in the immediate neighborhood of the town where he works, and only this on rare occasions. He cannot distinguish a field of wheat from a field of oats, not a potato patch from a patch of hemp. He knows the products of the ground only in the form in which he consumes them. He is in complete ignorance with regard to agriculture and the vicissitudes of the harvest, through rain, hail or storm. Such things never enter into his calculations. His city life keeps him free from the perturbation, the anxiety, and the cares which harass the mind of the farmer. Nature, consequently, has no part in shaping the character of his mind."

Instead of being subject to the control of those active powers of nature manifested in the change of weather and seasons, the toiler in the factory or foundry is brought in contact through machinery with the most formidable forces of nature, such as the farmer knows nothing about, says the writer, and he continues:

"Instead, however, of being subject to these formidable forces, he has them under his control. The gigantic apparatuses of steel and iron which appear in the factory, and which he sets in motion, as if he wound up an automaton, rattle and roar tempestuously, but rouse in him no feeling of such superstitious awe as thunder might cause to a farmer, but leave him unshaken and unmolested. He knows that every limb of these metal monsters was forged and put in place by his comrades, and that by turning a crank he himself can set them in motion or stop them in spite of their power and wonderful productive activity, these machines for him have nothing mysterious in them. The operative in an electrical workshop who needs only to touch a button in order to set the street railways in motion or light up the city can say, 'Let there be light,' and there will be light. Never was a magic that so far transcended the wildest dreams; but to him this magic is simple and natural. Nothing would astonish him more than to hear any one declare

OBSERVATIONS BY SPARTACUS

Law Courts, Domestic Help, The White Man's Burden, Britain's Policy in South Africa, and the Winnipeg City Council Touched Upon from a Socialist Standpoint.

It is a venerated dogma of capitalism that in the law courts the rich and poor are on equal footing and that justice is impartially administered by the judiciary that, in some unexplained way, is entirely free from bias or chance of error. To call into question the unerring wisdom of the party hacks that act as judges is to bring down upon one's head the righteous indignation of the pharisaical capitalist press of both political stripes. The utter falseness of the claim of even justice for rich and poor has been often proved by the working class. Judges can never be impartial when hearing a case between a member of the ruling class and a member of the working class, for judges are drawn from the ruling class and it is natural for them to be biased in favor of their own class. Judges can never be impartial when hearing election and other cases arising out of the quarrels of the two governmental factions of the capitalist class, the ins and outs. They owe their positions to one of these factions and look for promotion and increase of salary and fat commission jobs from the faction in power. Even where the case being heard is between individuals of the same class, justice cannot be relied on. The law is so cumbered with precedents that no lawyer nor any judge can possibly know it all, and the party with the cleverest lawyer in almost any case wins his suit. The more clever the lawyer the greater the fee; therefore, the man with the longest purse wins. He can buy more law than his opponent. Money talks in the law courts as elsewhere. Justice as dealt out in these courts is a fraud, a delusion and a snare. A thistle cannot produce figs, neither can the capitalist system, founded and nurtured on injustice, bring forth justice.

Nearly all law concerns property, nearly all lawsuits concerns property and nearly all crime is committed for the sake of gaining property. Under a system where all, by a few hours' work per day, will have sufficient to supply all reasonable needs it is inconceivable to suppose that men will quarrel about what anyone may so easily obtain, it is inconceivable to suppose that men will lie, steal or commit murder to obtain immunity from three or four hours work per day, work rendered as pleasant as human knowledge can make it. This is why the Socialists claim that almost all crime will disappear under a Socialist regime. A few skilled men will be sufficient to hear and decide all legal grievances, and lawyers will be unknown, and with them will have disappeared the courts as we have them now.

J. J. Golden, of the Manitoba Immigration and Employment Bureau, in his report to the legislature the other day stated that "there is an evident shortage of domestic help in this province, the demand far exceeding the supply, in fact there has been very few to come forward offering to engage in domestic service." All this is very reprehensible on the part of working class women. We must at once see to it that our sisters stop the inconvenience and the disgrace of the "ladies" of Winnipeg having to empty their own slops and attend to the wants of their own babies. Mr. Golden went on to say: "Sometimes none are to be had." Truly a terrible state of things.

ADOPTS EIGHT-HOUR LAW.

The Legislative Assembly of British Columbia has passed a law which provides that miners shall not be retained underground for a longer period than eight hours. Deducting the time lost in entering and leaving the mines, the actual work-day will be less than seven hours. This is the best short work-day law yet enacted on the American continent.

It will be remembered that in 1903 and again last year the Socialist Party made great gains in the legislative and parliamentary elections. To the effect of this vote, and also to the aggressive activity of the Western Federation of Miners, is to be attributed the passage of this new law.—The Worker.

The eight-hour law referred to applies exclusively to coal mines, and was the work of Comrades Hawthornthwaite and Williams, the two Socialist members of the Provincial House. No other "aggressive activity" had anything to do with it.

"This would appear to be one of the greatest problems of housekeeping." Of course Mr. Golden speaks from the standpoint of the capitalist class, from whom he obtains his salary. "The greatest problem of housekeeping" among the working class is to obtain sufficient food, etc. to keep the wage-slaves alive, and bring on another batch, and will go on until the workers know enough to keep what they produce and let the capitalists go hang.

The natives of Britain have been carrying on for a long time past a mission, which a certain linguist has called "The White Man's Burden." This mission or burden is, in the opinion of those that profit by it, the work of civilizing the natives of those parts of the globe that the white man has not already stolen. The heretical Socialist declares that the mission is to obtain new markets for the products of industry that the producers are too poor to buy back, and which would, unless marketed, not only be a loss to the owners, but by accumulating and causing production to be stopped, would dislocate the whole social system—a perilous state of affairs for the ruling class.

One portion of the globe stolen by Great Britain is South Africa. In tropical and sub-tropical countries the wants of the natives are satisfied with but small exertion, and the natives show a reprehensible unwillingness to set to work for the white man or to buy his goods. This is true of the Kafirs, the dispossessed owners of South Africa, and in order to increase their "wants" beyond what they can produce, a hut tax, a poll tax or poll tax is levied on them and to pay this they must work for the white man. "Civilization" means to the Kafir robbery by the white man, and he resents it. Just now he is refusing to pay the poll tax, and British force is being used to persuade him to become civilized. The burden is on the native, not on the white man. "Civilization" robs the Kafir every day and always, it robs the working class child of its fun and merriment of childhood, it robs the grown man of his enjoyment in life, it robs the old of the peace that should be theirs. When will this diabolical system be ended? The answer rests with the working class.

The Winnipeg City Council is composed of what are generally termed "prominent citizens" and "gentlemen." We should, therefore, expect them to show us, by their conduct, the high moral tone peculiar to "prominent citizens," nor are we disappointed. These gentlemen have just voted some of their number \$1,000 for a jaunt to Milwaukee for the ostensible purpose of inspecting a gas producing plant, a wholly unnecessary proceeding, but one which enables them to sample "The Beer That Made Milwaukee Famous" and incidentally have a good time at the expense of the ratepayers, whose interests they are supposed to guard. There is no pity coming to the ratepayers, but the incident shows the lack of honesty among the flower of capitalism, the "prominent citizens." A system founded on robbery will naturally produce robbers—like beggets like.

SPARTACUS.

The New York Journal of Feb. 9, contained a picture of poor women in that city sorting over the contents of an ash-barrel in order to obtain the few bits of half-burnt coals it might contain. Along with this went an editorial dealing with the iniquity of a civilization that made such a scene possible. One would think from the Journal's noise about it that the sorting of the contents of ash-barrels and garbage boxes was a new thing in New York, and other large cities. And yet this has been practiced through necessity by large numbers of the inhabitants of these places for, lo! these many years. It is about time some of these great "moral engines" took note of what is going on about them. Of course, the Journal sees this picture of poverty as the result of the selfishness and greed of the heartless owners of the coal mines, instead of what it really is, the logical result of capitalist production for profit.

We learn of a movement in New Jersey to provide prisoners with the opportunity to read "good books." The proposal is to start regular classes in grammar, arithmetic and "business principles." That is only fair to the prisoners. If they thoroughly master the latter study they will learn just how much they can steal and still keep out of jail. It would be wiser, however, to teach them Socialism, so that they could inaugurate a system under which they could get an honest living.—Common Sense.

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