BRITISH COLUMBIA FEDERATIONIST

INDUSTRIAL UNITY: STRENGTH — OFFICIAL ORGAN OF THE FEDERATED LABOR PARTY OF BRITISH COLUMBIA — POLITICAL UNITY: VICTORY

PUBLISHED IN INTERESTS OF ALL WORKERS

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CHINESE SAILORS

Are Permitted to Land at Halifax to Become Crews on Nova Scotia Ships

ATLANTIC COAST PERIL

Evidently an Effort Is Being Made to Defeat Chinese Immigration Act

ADVICES state that Chinese seamen have been landed at Halifax, N. S., to man the ships of the Dominion Coal company. They are acting in the capacity of sailors, quartermasters, oilers, stokers, stewards and cooks. These Chinese have relieved the hardy Nova Scotians, the latter being noted for their efficiency. The Nova Scotia seaman belongs to a district that has written memorable pages and chapters in the history of marine life.

The Chinese landed from the steamer Cedric at pier 2, Halifax, direct from Liverpool, Eng., having arrived there last week from Canton, via the Suez canal.

The immigration authorities say that the Chinese are not being landed, but are being placed in bond aboard Canadian ships trading in Canadian waters; that they are not subject to a head tax, which was formerly $500 each, but merely in bond. "Bond" in this case would appear to mean that they are not to be released, but are to be placed under a sort of customs lock and key: and only released upon paying duty under the tariff in the usual customary way.

From information received at pier 2, Halifax, from the immigration officials, permission to land and place the Chinamen on the various allotted vessels was given in a letter by the deputy minister of immigration at Ottawa.

In 1923 the federal government passed the Chinese Immigration act, which prohibits the landing of Chinese in any port in Canada, excepting Vancouver and Victoria, which are the only ports of entry from China to Canada under the foregoing act. [See chaptetr 38, sections 5, 6 and 7. Section 9 is a "joker," for it gives the minister power to allow Chinese to land for a specified period only, but the time may be extended or cancelled.]

Canadian Labor Party

The Canadian Labor party will hold an organizing convention at Holden Block, on Tuesday evening, March 29, at 8 p.m. An effort is to be made to co-ordinate the activities of the various organizations within the labor and socialist movement. We are hoping that great things may materialize and unity among the workers may result therefrom.

Organizer, Given Position

A despatch says that W. S. Dobbs, organizer of the Amputation association of Canada, has been appointed superintendent of the Toronto office of the Employment Service of Canada.

Labor May Take Heart Again

London Observer: There was a larger poll than usual in Westminster, but for what purpose? Three-fourths of the increased poll went to the benefit of labor. Let there be no mistake about the main facts. If socialism proper, is to be stemmed, unionism must adopt, lock, stock and barrel, the liberal policy in domestic affairs; and liberalism must prove itself as firmly resolved as unionism to maintain the greatness of Britain and the existence of the empire.

FAREWELL LUNCHEON

Tendered Tom Richardson, Ex-M.P., by British Columbia Prohibitionists

Members of the Prohibition association of British Columbia tendered a farewell luncheon to Tom Richardson, ex-M. P., on the eve of his departure for England, where he will reside.

William Savage moved, and Dr. Smith seconded a resolution of appreciation of the services rendered by Mr. Richardson during his stay of five years in British Columbia, and the president and secretary were requested to draft a letter embodying these sentiments.

In reply, Mr. Richardson stated he was returning to England to re-join the ranks of the Labor party, and said that his experiences in British Columbia would be invaluable to him in his future work. He was glad to have made some small contribution to the cause of prohibition, and trusted that he had always set a higher standard of value than mere dollars and cents. Mr. and Mrs. Richardson and their youngest son will leave on Friday, travelling via the C. N. R., leaving at 5.50 p.m.

The Halifax Longshoremen's association is against the daylight saving scheme.

War never settles anything, and it never will settle anything.—Mr. Lansbury.

FARMER PROBLEMS

Co-operation at Present Really Not Understood—Painfully Learning the Theory

NEED FARMER-LABOR BODY

The New System Will Never Be Solved While We Think in Terms of the Old

[By John Ball]

CO-OPERATION is a word which is very much over-worked at present, but which is really not understood. We are slowly and painfully learning the theory, but our technique is still very faulty. In fact, we are not co-operators at all, but individualists, who have been forced to co-operate only through the collapse of an economic system to which most of us expect to return some day.

There is the clue to our problem, and if we were to follow orthodox custom, and take a text, it would be from the Book of Exodus. We have escaped from the old Pharaoh of competitive individualism. The Red sea of capitalism has closed behind us, and now we are wandering in the desert, a bunch of Micawbers, waiting for something to turn up and be led by a lost Moses; we keep one eye toward the Promised Land, and one turned back to the flesh pots of Egypt and then wonder why it is that we travel in circles and get nowhere. We carry the ark of the covenant in our midst, but still find time to worship the golden calf. It looks like forty years in the wilderness for us, and as the supply of manna has not materialized as yet, they will likely be extremely lean years. How many Israelites ever reached the promised land, and how many of us will have sense enough to turn our backs finally and forever on the old Egypt of capitalism and press boldly forward, lead by that pillar of cloud by day, and pillar of fire by night, the vision of the "co-operative commonwealth?"

We will never solve the problems of the new system while we still think in terms of the old, and we will never become real co-operators until we have first quit wanting to be capitalists. Competitive individualism is dead—long live individuality in co-operation.

At present, we are impatient with the independent grower, because he cannot see that our economic salvation consists in the fullest co-operation as producers, the socialist is probably impatient with us, because we see no further than the very beginning of the movement. He realizes that we must also co-operate as consumers, and take over all the instruments of social production before the new system will be on a solid foundation.

That means not only economic organization, but political as well. You cannot put new wine in old bottles, and you cannot contain the expending life of the new order in the outworn parties of a decadent past. New political groupings will rise to meet the demand for the economic expression of the producers, the farmer and wage worker, and the old parties, liberal and conservative, will pass out. In England, it is the liberal party which is being eliminated, and in Britihs Columbia it will not matter much which one goes, as they are both alike.

The provincial party had an opportunity to champion the producers, but was captured by reactionaries, who know as much about working out the problems of the new social order, as they do about the canals in Mars, and their career will be a short and merry one. To imagine that a millionaire, and a group of corporation lawyers will champion the economic and financial changes which the producers will be forced to demand before long, may be an interesting subject for a ouija board, but it is a speculation which does not come within the realm of practical politics.

We understand that some Labor leaders are active in the Provincial party. What they expect to accomplish we do not know; but we do know that their political acumen is on a par with their lack of knowledge of what constitutes the working class movement. There is a need for a Farmer-Labor party, but there is no place for the hybrid outfit which calls itself Provincial, and is not even parochial. Our work should be to perfect the organization of the Labor party, the only one which really knows anything about co-operation.

5000 Facts About Canada

The public will welcome the new issue of "5000 Facts about Canada" for 1924—that remarkable cyclopedia of the dominion compiled by Frank Yeigh, of Toronto the well-known Canadian writer and lecturer. Over fifty chapters deal tersely with every phase of the nation's progress, and is not only a mine of valuable information, but a stirring story of development. This issue includes much new matter, and contains many other improvements. Copies may be had at 30 cents each from the Canadian Facts Publishing company, 588 Huron street, Toronto, or from leading newsdealers.

Walter Rollo, who was Labor minister in the late Drury government of Ontario, now holds the office of school attendance officer for the city of Hamilton.

SOCIALISM AND RELIGION

[A number of business and professional men have recently banded themselves together along the lines of a Fabian society, and are having read at their meetings some very interesting contributions dealing with the social problems that are confronting us. The following paper was read recently by one of their members.—Editor.]

THE paper which I am privileged to submit for your consideration this evening, is entitled "Socialism and Religion," and I feel I may as well at the outset be quite candid and admit that I have found the subject an overwhelmingly large one with which to deal. It embraces humanity from the dawn of its intelligence in the past, to the limitless possibilities to which it may reach in the future, and though I have given the subject considerable thought, I confess that I find it hard to crystallize and pass on to you all that arises from the consideration of two such stupendous abstractions as socialism and religion.

You may not agree with much I am going to endeavor to say, and you may have already many preconceived ideas on the matter, but I want you to realize, as I did, soon after commencing the study of my subject, that socialism is quite distinct from socialists and religion, a thing apart from religious people. When this is realized, you will be able more open-mindedly to pursue the topic in hand, and you will be able to consider religion as such, and not as it appears at the hands of its exponents; so, too, with socialism the idea, as distinct from socialists, who endeavor to make it materialize.

Examining the title of the paper we find in it three possible meanings, according to the construction we place on the word "and." English is a very lax language at times, and so our title may suggest to some people "Socialism as opposed to religion," "Socialism as an alternative to religion," or "Socialism as the fulfilment or complement of religion."

But what is socialism? A really clear-cut definition is hard to find, and so I have endeavored to construct one myself, covering the general outlines of what the word conveys to me—I am prepared to have fault found with it as a definition, but I hope it is not altogether erroneous.

Socialism, it appears to me, is a theory, or an aggregation of theories, based upon the hypothesis that the general welfare of humanity will be achieved both by the development of the existing system of individual effort and individual enterprise, now undertaken solely for individual gain, into a scheme of co-operative effort and co-operative enterprise for community benefit, and simultaneously by the adaptation to the working out of the new scheme of all that is really beneficial and efficient in the old.

I do not see socialism as an element of destruction, but rather one of greater fulfilment. So I believe it to be a normal and what is more an inevitable process, part of the scheme of unfolding which goes on throughout the universe, termed often the law of evolution; and I believe the part of the true socialist in the working out of socialism is to facilitate and accelerate, while at all times to beware of any action which will be retrograde rather than progressive.

Socialism demands altruism and idealism, patience, sympathy and a complete confidence that the goal is certain of ultimate success.

Such is socialism in the abstract, as I see it, and, I believe, the putting of socialism into action along such lines is not merely a pleasing idea to be dallied with, but a duty each of us owes to that humanity among whom we are allowed to spend this mortal section of our existence.

One thing more, socialism has been termed a criticism of society as it exists, and this is undoubtedly true, but let us remember that criticism is not merely fault-finding—it is far more than that—it is a balanced judgment, and a valuation. With regard to valuation, let it be kept in mind that value is of two kinds, intrinsic and real. The former exists always, the latter is relative to conditions of the moment. So in taking a valuation of existing society, let us differentiate between what is intrinsic and what is real in it. From the former let us evolve stable principles and upon these principles let us erect a permanent fabric.

Now, turning to religion, on analysis we find that it is the recognition by humanity of a power outside of itself, a supreme being, a personal God. This recognition appears to arise in man without any volition on his part; it is an intuition, and an instinct. The form of this recognition, whether as reverence, or love, or a desire to serve, is dependent upon the experience and knowledge of the individual. The conception which follows the recognition, varies also according to different mental standards, and finally the attempted expression of the conception is strong or weak, according to the gift for the conveyance of super-abstract ideas which the individual concerned may possess.

The attempts at expression result in dogmas, but these can never be more than sign-posts pointing the way, a way which cannot be more than foreseen, and not known until travelled.

It is interesting to note the trend of thought through superstition and unreasoning credulity in one direction, and through the veneration of the cultured and scientifically trained mined in the other, through the totems, fetich and taboos of the savage, primitive mind, one way, and through the keen realization and recognition of a supreme control in the other, to a reasoning acquiescence to fundamental laws which become apparent to all who study with an open mind the myriad wonders of the universe.

To express and explain the supreme control, is as impossible for a human being, limited to this universe, as it would be for the unhatched caterpillar in its egg to foresee and explain itself in its later role of a butterfly.

Now, mankind commencing with the abstract idea of a supreme control, endeavors to formulate a system, and it is in the variety of these endeavors that we find the resultant diverse beliefs and systems of today. It is safe to say that the aim of all is identical, though it is very clear that the methods of achieving them are very varied.

In building up this system the motives have undoubtedly been for the best and it is the failure of humanity to materialize in a satisfactory manner the abstract ideas which create religion, and not the failure of religion itself which gives the critic of religion material for discussion. With regard to the dogmas of different religions it has already been said that they merely point out the direction. The trouble too often lies in time being spent debating the dogmas rather than following the road along which they point. So too, in the acts of self-discipline, in the general conduct and in the ritual of religions there is the danger of practicing them more in the letter than in spirit.

Again religions may be divided into two classes based respectively on law and redemption, and in every religion there are the laws of "thou shalt" and "thou shalt not" and in addition a general scheme of pains and penalties for "sins of commission and omission." On examination one finds that the positive laws are beneficial and the negative are preventative, while the pains and the penalties are little more than what might be otherwise termed cause and effect. With regard to redemption, the idea behind the word is the buying back, or release from bondage, in one sense release from the bondage of realties to the freedom of ideals, and in the other sense release, to acquire the state of mind whereby the individual may raise his own standard and so cease to be a slave of circumstances, and then by example influence others and assist in raising theirs.

There is also religion of speculative or passive type and religion of constructive, active type, both of which are equally useful in the development of men's higher powers, just so long as they are practised within reasonable bounds.

There is one religion of all which for simplicity cannot be excelled. It combines the speculation of the high ideal with the activity of practical conduct, and it is essentially positive rather than negative. It was foundéd 1924 years ago, but the main ideas for which it stood have been more or less lost sight of under a mass of would-be improvements, chiefly superimposed by zealous men who overlooked the fact that a religion's strength lies in its spiritual and not in its temporal or material force, and that its practice is more essential than its precepts.

This religion makes the concern of one's neighbor equivalent with one's own, and points out very clearly that the service of God and Mammon are incompatible.

I hope without going further it may be clear that there cannot be any justification for thinking that Socialism is opposed to religion. I also hope that it may appear that to consider them as alternatives is to leave each incomplete, and so in conclusion I would ask you to consider that Socialism and Religion are mutually complementary, that what the one may lack the other supplies; that religions cannot sympathize and co-operate with socialism are deficient; and that socialism that thinks it can pursue its way to success without religion is handicapped as a blind man bereft of the light.

I apologize for the sketchy manner in which this paper has finally reached you, but the cheif difficulty has been to decide what not to say and in the pruning I am afraid the tree may have suffered, but I must leave it at that.

TO HONOR MAY DAY

The Workers Throughout Drumheller Valley Holding Joint Celebration

ASSISTED BY BUSINESS MEN

Grand Parade—Field Sports—Several Speeches—Dance in Evening

[From Our Own Correspondent]

DRUMHELLER, Alta., April 24.—Throughout the Drumheller valley, the first of May will be a day of celebration, the miners, railroad men and various other labor organizations, including the Women's Labor league, taking part in the festivities. This being the first attempt of the workers of the valley to stage a celebration of this kind; and, also the further fact, that the miners are engaged in a struggle for a decent standard of living, the various organizations interested and the people at large are showing great enthusiasm in the work by helping to make the affair an outstanding success. A pleasing feature is the earnest co-operation of the business men of the district, who have generously contributed to the list of prizes for the various events. In fact, it is they who have donated most of the prizes, nearly all being good and substantial. The day will commence with all organizations mustering at the Miners' hall early in the morning, and with the band at the head of the parade, they will march through the town, taking in the suburbs, and finally march to the Elgin field. Arriving there, a lengthy programme of sports will be carried out, there being no less than twenty-five different events. After the sports are concluded, the crowd will be addressed by several speakers, who will speak on the industrial and political situation throughout the dominion. At the finish of the sports and addresses, the day will be concluded with a dance in the Miners' hall, which will be decorated suitable to the day. With so much activity and enthusiasm being shown, Drumheller's first May day celebration promises to be a great success, and will be the forerunner of such affairs in this district.

FRANK BROWNE CHOSEN

Labor Candidate Nominated to Contest Burnaby Riding by Federated Labor Party

Burnaby—Frank Browne, Burnaby municipal accountant, was nominated as the Labor candidate to contest the Burnaby riding at the coming provincial elections, at an enthusiastic meeting of the Burnaby Federated Labor party Tuesday night. Mr. Browne was formerly president of the New Westminster Trades and Labor council, and campaign manager for the Labor party in Burnaby.

J. A. Jenkins, J. Holmes and Mrs. England were elected delegates to the Canadian Labor party convention.

Patronize Federationist advertisers.

THE AIMS OF LABOR

"Charter" to Be Submitted to Trades Union Congress at Hull, England

STATEMENT OF FINAL CLAIM

Changes in Social, Economic and Political System of Great Britain

THE following "charter" is to be submitted for adoption at the Trades Union congress at Hull, England, next September:

The Trades Union congress, as representing the organized workers of Great Britain, stands for the following changes in our social, economic and political system:

1. Nationalization of land.
2. Nationalization of railways.
3. Nationalization of mines and minerals.
4. Hours of labor: a legal maximum working week of 44 hours.
5. Legal minimum wage for each industry or occupation.
6. Pensions for all at the age of 60 years.
7. Pensions for mothers with dependent children.
8. Adequate provision for unemployment, with proper maintenance of the unemployed.
9. Establishment of training centres for unemployed girls and boys, with extension of training of facilities for adults during periods of depression.
10. Provision of proper housing accommodation.
11. Improved facilities to be provided by the state from elementary schools to universities.
12. The extension of state and municipal employment for the purpose of promoting social necessities and service.

No single item of the charter is new. All have been included in the great mass of resolutions that the congress passes every year, but they are here brought together for the first time as a statement of ultimate aim. The object, it has been explained, is to "coordinate trade union opinion on definite economic and social changes for which the movement stands."

'I believe in final and complete disarmament, even in the midst of an armed world.—W. H. Ayles.

SYSTEM IS WRONG

Why Do Teachers Hate Their Jobs and Children School?

PRESENT DAY EDUCATION

Hours Spent on Subjects of No Use When School Days Are Over

ARTICLE II.

[By Frances Wills]

LAST WEEK we made bold to disagree entirely with most modern education on the grounds that it is the tool of the capitalist system, or where this is not the case, of some religious sect; that it does not make for self-development because it is repressive; that it is wasteful and often harmful; that in short, it is narrow prejudiced tyranny, mind slavery, the preparation for wage slavery.

Many years must pass before these things are changed, and for obvious reasons, it is impossible that they should be righted to any appreciable extent under capitalist sway. Nevertheless, it is well to bear in mind what might be, what should be; thinking on the part of the public may lead to some definite discontent which may give rise to some constructive agitation, for as has been hinted before, more power lies in the hands of the people than they imagine. It is not possible to go into any great detail in the columns of a newspaper; only broad principles can be indicated.

Those responsible for education must change their viewpoint and regard it from the children's standpoint rather than their own. There should be no wish to mould character; such a wish, to say the least of it, is the height of presumption. The chief aim should be to give full scope for individual development rather than the turning out of all one pattern whose aim is worldly success, wealth and position and the maintenance of the present order.

But if more complete development is desired, if the present system is to be overthrown, children must first be trained to think for themselves and it must be borne in mind that normal average children are being considered). Mental adventure, not mental stagnation, must be the rule, and the hero of future days will be he or she who can contemplate all subjects; who is not afraid of the heights and depths of thought; who can perceive all sides of a question; who does not shirk the mental strife that may possibly lead to a change of opinion. This can only be attained if controversial subjects like history and religion are treated from an international or universal point of view. Debates on all subjects are excellent in school, particularly if the teacher's aim is not to secure the vote for one side, but open-minded discussion and broad-minded tolerance. With regard to the subjects taught; reading is absolutely necessary because it is the key to so much knowledge. Children must be led to desire to read. Luckily, nearly all children love stories, but a teacher or parent cannot satisfy this longing to the full, hence a child must wish to read for himself. Letters and phonics can be mastered by the play-method and there need be no miserable drudgery in any stages. Later on, teachers act merely as a help. Books should be attractive, and for some years, colored pictures are an added and necessary inducement. But the ordinary readers and the typical school reading lesson is an abomination. It often consists of 'reading round' a few lines; hearing explanations and then grinding at spelling. Yet all children who are fond of reading for its own sake acquire unconsciously a good vocabulary and correct spelling and very often, some power in composition. Love of reading is absolutely necessary from the utilitarian point of view, while literature as such is a religion of beauty and truth, a never-failing source of joy.

Other subjects like the sciences and geography can first be introduced as stories such as are found in most children's magazines. Children soon discover some special likes (and dislikes). The former are often a sign of special aptitude which can be fostered by access to a well-stocked library and a specialist teacher's aid.

Nature walks inculcate curiosity and love of beauty far more than cut and dried lessons on nature, the natural orders of plants and animals, which facts can be crammed later if an examination is the only aim of adolescent life.

Love of art can be developed by allowing reat freedom in many forms of expression and by skilled help; by artistically-decorated rooms and good pictures. Music can be made a joy and an inspiration as it is in many schools today by hearing the best music of all types and by pleasurable singing lessons.

But children's inclinations differ just as do adults; so just as the latter have freedom so children should have freedom. The golden rule should be to let children pursue the knowledge they want to pursue. Subjects forced on children against their inclination, or to which they are mildly indifferent, mean time wasted and often

(Continued on page 2)

A NOTABLE RECORD

What Macdonald Administration Has Accomplished in Space of Six Weeks

HOME AFFAIRS IMPROVED

Prestige of Great Britain Has Been Re-established Throughout World

[From New Leader]

1. The prestige of Great Britain has been re-established throughout the world and a new atmosphere has been created in foreign affairs, making for a settlement of Europe. This will restore British trade.

2. The Russian government has been recognized. This is an essential preliminary to developed trade.

3. A housing scheme is being actively prepared, in conjunction with the building industry, by which houses will be made available at reasonable rents.

4. Support has been given to the rent restriction bill, extending the period of restriction to the year 1928 and safeguarding the rights of tenants.

5. The Trade Facilities act has been extended with a view to stimulating trade and employment, as an alternative to an indefinite continuance of "doles."

6. Plans are being developed in connection with the various departments of state to provide work for the unemployed.

7. The "gaps" in the payment of unemployment benefit have been abolished.

8. The regulations restricting the grant of uncovenanted benefit to single persons have been abolished.

9. The inoperative Poplar order has been rescinded and an undertaking given to reform the Poor Law system.

10. A definite undertaking has been given to introduce a measure for a general 48-hour working week.

11. A definite undertaking has been given to abolish the means limit for old age pensioners.

12. Ex-service men in asylums have been removed from poor law control.

13. A definite undertaking has been given to reduce the sizes of classes in schools, to extend opportunities for higher education, and to abolish limitation of expenditure on meals for necessitous children, thus giving the children a fairer chance. Labor is not economizing at the expense of the children.

14. A definite undertaking has been given to pass a measure providing mothers' pensions, as soon as funds are available.

15. Agriculture is being considered as a problem of the first national importance, and, as a first step, a credit scheme has been announced to encourage scientific co-operation.

16. A commission is being set up to inquire into the whole problem of the national debt.

A Wise Old Bird

It is said that John D. Rockefeller, the multi-millionaire, when questioned about a war loan from America to the entente allies, (September, 1915), quoted in reply the following:

A wise old owl lived in an oak;
The more he saw the less he spoke;
The less he spoke the more he heard;
Why can't we all be like that bird?

"Patriotism and progress are the watchwords for the future."—Lloyd George. We would recommend to our readers that they follow a policy of watchful waiting.

F.L.P. MEET AT EDMONDS

Interesting Programme and Addresses—Some 25 New Members Join Party

Edmonds—On Thursday evening of last week, a most pleasant evening was spent by members of the Federated Labor party and their friends at Foresters hall, Edmonds. A most interesting programme was provided by the McKay branch of the Federated Labor party. Comrade Tom Richardson gave a short but interesting talk on the need for organizatoin and education in our efforts to build up the labor movement to the position that it should hold in the life of the community. Comrade M. Sorley spoke of the need for local organization, and urged everyone to join in the formation of a local branch in this district. Dr. Lyle Telford addressed the meeting on the need of care in the selection of our labor candidates, urging that men with unquestioned integrity and honesty were necessary to lead the movement at this time. Approximately twenty-five members joined the party at this meeting.

Point Grey Permits

Ten houses, value $41,300, were issued permits on Tuesday. Since April 1st, Point Grey permits amount to $325,000.

A Winnipeg despatch says that the wage dispute of the maintenance-of-way men employed on the Canadian National railways, has been settled.

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UNION LABEL COUNCIL VANCOUVER 4

FRIDAY.....April 25, 1924

OUR LOCAL REVOLUTIONARIES!

THE following extract appeared in the Vancouver Province in connection with a recent political meeting at Penticton: "Claiming that the only way in which the province could get away from the heavy burden of taxation was to completely wreck both the 'old machines' which had been running the government, H. Bell-Irving said that there had been a decline in the class of representatives sent to Victoria."

We have vague recollections of hearing similar sentiments in the vicinity of Cordova Street, but the urge to "wreck" has hitherto met with severe disapproval. Are the times changing?

Perhaps the speaker did not actually say "wreck," he might have merely remarked, "Can the poor fish."

THE LASH AND PREVENTION OF CRIME

THERE has been some little discussion recently regarding the use of the lash on certain criminals. Crime, it is admitted by all, is all too prevalent. To remove it from the face of the earth is the earnest desire of every normal man and woman. It is of vital moment, however, that a thorough knowledge of the cause of crime should be present in the minds of all those who have the task of treating criminals in their keeping. Today, little or no effort is made, by the so-called guardians of public safety to study these causes. There are two primitive instincts present in every living thing. They are first, the "instinct of selfpreservation, and second, "race-preservation." We would respectfully ask of those who have to deal with so-called criminals if they have ever tried to find out just how much of the crime that is prevalent today, is due to the inability these men or women to fulfil these primitive instincts, owing to our present form of capitalist society? Even among some of our clergymen it would, we feel, not be out of place to give a little thought in this connection.

CAPITAL PUNISHMENT

THE fact that there should be a parliamentary debate on the abolition of capital punishment is regarded by some newspapers as a huge joke and more especially because this subject has been so often discussed durng the last 25 years. As usual, we feel inclined to take the opposite view and not altogether out of sheer cussedness and contrariness, and we even venture to say why even at the risk of being another huge joke, for even amongst high school children the subject is worn threadbare.

We are told that there are grave reasons against abolition capital punishment and these have weighed so heavily and have been so reasonable that the great dominion has decided to carry on as usual.

First, we are told that the prospect of execution deters murder just as the fear of other punishments deters crime. Does it? Do men stop to weigh consequences in moments of heat and passion? Did the cruel penal laws of mediæval England—nay even Vetorian England, act as deterrants? We think not, for the root of the matter was not touched, and crime went on because under existing conditions it was inevitable.

Crime went on even though the punishment was out of all proportion, and a man might be hanged for stealing a trifle.

Secondly, we are told, justice must be carried out. In view of the fact that justice is never delayed, denied or sold—never, never, a life must be forfeited for a life taken. In other words, justice must have her revenge, which is in the case of capital punishment, is judicial murder.

And thirdly, we are told that the terrible punishment is humanly carried out, because the law is so tender and merciful. Again, we beg its pardon, but find ourselves forced to differ. For, though the horrors of execution rarely leak out, they exist nevertheless. Some months ago, there was a journalistis leak; the editor must have been sleepy—and we learnt with horror that death is not always instantaneous. It is incredulous that we can be so barbarous.

Lastly, we are told that Canada must follow Britain's example. Poor sheep. However, we feel confident that the example will be a good one before long, for surely the Labor Party in Britain is not in favor of this ghastly way of dealing with mental or moral defection, whether temporary or otherwise. Just as the days are over when lunatics were regarded as criminal and treated as such, so the days of civilized capital punishment must pass.

Criminals must be treated as for a defect and not punished. They are the victims of society, for crime is largely the result of unfortunate heredity and environment and to which human nature re-acts as a plant to air and sunshine or the lack thereof. Nor must we forget that to a large extent, governments and rulers are responsible for these by faulty education, false ideals and ambitions and not least, by war. A great deal of mental eyewash is required before the majority of people can see that war is murder on a large scale, but because it is wholesale and bears the sanction of a government, it is honored and glorified. But let a rebel people or an insignificant individual be guilty of murder though the provocation be greater than that which caused the last war, no condemnation can be too great. We are told that Christianity is on the wane. We prefer to say that it has not yet reached its zenith; its teachings have not yet been realized, for the Old Testament law still predominates.

All things considered, it is a wonder that there is not more crime than there is. In some countries there has been a marked increase since the war and as a result of the war. Naturally, the business of killing and wounding must leave a mark on the souls of men a terrible and ineradicable impression, and it must change some aspects of the individual nature. There must be innumerable instances where war has brutalized and hardened a man's nature, and implanted a carelessness and callousness in regard to all living things. And after all, the greatest sin is anything which shortens life or renders it unhappy.

It is a pity, if with all our science, we cannot devise some means of treating criminals other than by capital punishment or a living death in prison. The fact is that science does not predominate our lives sufficiently; rather we are ruled by tradition and prejudice. So we treat our crimiuals much as a harsh parent or teacher treats the unruly youngsters; and our methods are brutish and futile. But fortunatetly, civilization can still produce people who are Christ-like enough to believe in the goodness of human nature; people who reclaim and cure unfortunate children and adults by giving them some hope in themselves, chances of true freedom and self-development and of course, self-government.

Until such time as we can 'put ourselves in the other fellow's place,' and descend from our pedestal of respectability and selfcontent; until such time as we can have faith in human nature, our treatment of criminals and particularly our system of capital punishment will remain a blot upon our boasted civilization and a relic of bygone and cruel times masked in the farce of what is present day justice.

THE LABOR STATESMAN

UNDER the above name there is to appear today, we understand, a new labor publication. We wish it well. Labor today cannot have too much publicity of the right kind. There are thousands upon thousands of people today in this province who have but a very faint idea of what labor really stands for. If they knew, they would oftimes be the best friends Labor could possibly have. It is our duty to educate them along our lines of thought and endeavor and to do that work honestly and sincerely.

We would say here, as we would say to the various constituents when they are about to choose a candidate, in selecting those who are to direct the policy for which Labor stands, see to it that those men or women, as the case may be, are imbued with high principles and ideals; that they have in the past stood on the side of the workers as against self-interest, and worked consistently and persistently towards the ideal for which we are all striving. If these principles are adhered to by those who have the destiny of this publication in their keeping, then the Labor Statesman will have its future assured; if not, it is doomed to be a dismal failure.

A VANISHED INDUSTRY

ON the eve of the last provincial election the Hon. J. W. de B. Farris was addressing an enthusiastic audience in the Hotel Vancouver. They listened spellbound as he drew a graphic word picture of Vancouver's evening sky lurid with the glaze of blast furnaces. He said: "In a short time, possibly within six months, several thousand men would be employed, and every citizen would share in the general prosperity." Did it go up in smoke or was it only a pipe dream? What will the liberal hook be baited with next time?

The front bench do not attend the prayers of the house though they need them more than anybody else.—Ben Turner.

Idealism is the root of all genuine and constructive reform, and without it there can be no progress.—Canon Alexander.

Anti-War Day, 1924
THIRD SUNDAY IN SEPTEMBER

Labor and the Poets

HENRY WADSWORTH LONGFELLOW

[By Frances Wills]

LONGFELLOW is a good example of the type of thought which must dominate the world before anything like ideal conditions can be obtained, or before we can realize what exactly constitutes ideal conditions.

Longfellow is also a good example of the literary products this side of the Atlantic and a repudiation of the exaggerated respect paid to those of the mother country.

He was a native of Portland, Maine, and descended from both Puritan and Cavalier stock; hence, perhaps the catholicity of his cultuer. He describes his birthplace and incidents of childhood and youth in "The Prelude," "The Ropewalk," and "My Lost Youth."

Longfellow's education was of a liberal type and at the early age of 19, he was appointed to the chair of modern languages at Bowdoin college, with instructions to spend three years in Europe, fitting himself for the task. He accordingly visited France, Italy, Germany and Spain acquiring a knowledge of the language and literature of each. In a subsequent visit, he studied the Scandinavian and Dutch languages. He also made the acquaintance of various learned folks and literary lights, and during short visits to London, he met Carlyle and Dickens.

Thus he was in a position to understand language and literature in a comparative sense, and perceive the underlying principles common to all.

The poet's career was very successful, both as regards his professorship at Bowdoin and later at Harvard, and as regards his poetry. He enjoyed public esteem such as few poets receive in their lifetime. He was also particularly fortunate in his domestic life, and he is looked upon as the poet of domesticity and childhood.

But throughout his career, we find evidences of a conflict between his poetry and his profession. In the end he was able to devote his whole time and energy to the work he loved, and it is as a poet that he is famous. He had no easy-going conception of the poet's task. In "Prometheus—or the Poet's Forethought," he recalls the old Greek myth of Prometheus the mortal who stole the sacred fire from heaven to benefit mankind, and for which he was doomed to eternal punishment on the Caucasian crags in sight of the ever-hovering vultures. All this, he says, is but a symbol painted, of the poet, prophet seer, in whose words among the nations, the Promethean fire is burning:

Shall it then be unavailing,
All this toil for human culture?
Through the cloud-rack dark and trailing,
Must they see above them sailing,
O'er life's barren crags the vulture?

Yet all bards whose hearts unblighted,
Honor and believe the presage,
Hold aloft their toches lighted
Gleaming through the realms benighted,
As they onward bear the massage.

Such was Longfellow's ideal. In another poem, he recalls the "painful steps and slow" toward its attainment. In the "Ladder of St. Augustine," he says:

We have not wings, we cannot soar;
But we have feet to scale and climb
By slow degrees, by more and more
The cloudy summits of our time.

It was surely some consolation as neared old age to know that he had brightened dark lives, strengthened impulses for good, and helped to beautify the world. As regards the first, if writers like the author of "Uncle Tom's Cabin" did anything to influence public opinion in the direction of abolition of the slave trade, then surely Longfellow did his share. He urged abolition by appealing to human pity in poems such as "The Slave's Dream," and "The Witnesses," and many others.

Like Wordsworth, Longfellow had a keen appreciation of nature for its own sake. We see this in "Hiawatha," "The Golden Legend," and in shorter poems, especially such gems as "Musings," "Hymn to the Night," "The Light of Stars." The sea is his special inspiration; it is full of wonder and mystery to him. In "The Secret of the Seas," he says:

My soul is full of longing
For the secret of the sea,
And the heart of the great ocean
Sends a thrilling pulse through me.

Perhaps the most popular of the poet's shorter pieces are his ballads. Such are "The Wreck of the Hesperus," "The Village Blacksmith" and "The River Charles." There is a most delightful lilt about these which belongs to the ballads of long ago before poems were ever written.

So much for the poems; the man himself is equally worthy of our regard, and one of his finest qualities is his love of all life, the birds and animals no less than mankind. As an illustration of this: One day he visited the arsenal at Springfield, and a chance remark of his wife caused him to voice his anti-war poem, just as elsewhere we see him pleading for the birds, only in the "Arsenal at Springfield," there is something more intense. His wife had compared the stacks of guns to organ pipes and he writes:

Ah, what a sound will rise, how wild and dreary,
When the death-angel touches those swift keys
What loud lament and dismal Miserere
Will mingle with their awful symphonies.

Were half the power that fills the world with terror
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals, or forts.

The last verse is the embodiment of what enlightened labor insists on. He goes on:

The warrior's name would be a name abhorred,
And every nation that should lift
Its hand against a brother, on its forehead
Would wear for evermore the curse of Cain.

And elsewhere he writes:

Let our unceasing, earnest prayer,
Be for light, for strength, to bear
Our portion of the weight of care,
That crushes into dumb despair
One-half the human race.

And finally, no study of Longfellow's works would be complete without mention of "A Psalm of Life." It is his creed and our encouragement; we would all do well to underline certain verses thereof:

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle,
Be a hero in the strife.

Lives of great men all remind us
We can make our lives sublime
And departing, leave behind us,
Footprints in the sands of time.

Footprints that perhaps another
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us then, be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait.

Book Reviews

[By Laura E. Jamieson]

Several books lately read at random have had a distinct continuity of theme—the theme of "Courage." The first was J. M. Barrie's thin little volume by that name. It can be read in half an hour. It probably took Barrie slightly longer to deliver it as his rectorial address at St. Andrew's university last May.

Barrie usually writes as if he lived entirely in the world of the imagination. But this time he faces realities and speaks of real life to these young men of St. Andrews, and to all the world that reads his litle book.

He quotes from a letter written to him by Captain Scott, when that intrepid explorer and his comrades were lying in their tent with feet frozen, no fuel and far from food. "It would do your heart good to be in our tent, and hear our songs and cheery conversation. We are very near the end." Later, in quoting Nansen, Barrie remarks, "I like well to be in the company of explorers."

But what he urges most is that moral bravery which youth must have in demanding a partnership with middle age in the affairs of life and of the nation. "My own theme is Courage, as you should use it in the great fight that seems to me to be coming between youth and their betters; by youth, meaning, of course, you, and by your betters us.

I want you to take up this position; that youth have for too long left exclusively in our hands the decisions in national matters that are more vital to them than to us.

Things about the next war, for instance, and why the last one had a beginning. . . . By the time the next eruption comes, it may be you who are responsible for it, and your sons who are in the lava, all, perhaps, because this year you let things slide. . . . We are a nice and kindly people, but it is already evident that we are stealing back into the old groves, seeking cushions for our old bones, rather than attempting to build up a fairer future. Make haste, or you will become like us. . . . We have no intention of giving you your share. Look around and see how much share Youth has now that the war is over. You got a handsome share while it lasted.

I expect we shall beat you; unless your fortitude be doubly girded by the desire to send a massage of cheer to your brothers who fell, the only message, I believe, for which they crave. They want to know if you have learned wisely from what befell them; if you have they will be braced in the feeling that they did not die in vain. Some of them think they did. Where they are now, hero is, I think, a very little word. They call to you to find out in time the truth about this great game, which your elders play for stakes and Youth plays for its life.

The league of nations is a very fine thing, but it cannot help you, because it will be run by us. You ought to have a league of youth of all countries as your beginning, ready to say to all governments, "we will fight each other but only when we are sure of the necessity." Are you equal to your job, you young men?" Thus Barrie on Courage.

System Is Wrong

(Continued from page 1)

greater dislike. Of course, the conservative element among parents and teachers will scoff at this, and say it is impracticable. And they will be quite right. Freedom for children would absolutely upset our present system. And, of course, freedom is always impracticable under a capitalist system. There are not many free adults; it is impossible that children should taste freedom and enter captivity as adults.

So much for the subjects; now for the methods to be employed. As was remarked last week, coercion of any sort is morally bad, and strict discipline tends to repression with consequent outbursts and extravagances. The question of obedience is reduced to a minimum where there is freedom, and attention is purely spontaneous when it follows interest, the interest aroused by a keen teacher, good books and thought-provoking objects and ideas.

And lastly, children must be treated as kindly, reasonable beings who are not very much unlike adults. We must distinguish between essentials and non-essentials. "Good form," manners, respect, subservience are not essentials. Neither the parent nor the teacher should expect that deference typical of patriarchal times, and of the Victorian era. Rather the spirit of good comradeship should exist between young and old.

Other motives, besides the subservient desire to please, must be eliminated. Fear of punishment and hope of reward are unworthy stimuli; yet it must be admitted that many adults are controlled by these motives. There must be a certain discipline within urged on by the love of work. Love of work is something rare under the present system, except in the case of artists. The result of a worthy education is the fulfilment of the creative spirit dormant in most of us save in the case of the true artist who works for the work's sake, not for the fame or the price.

Finally, if we base our judgment of people on what they are, rather than on what they know, then the intellectual snobbery, the worst kind of snobbery, will be no more. Slowly and painfully, we have learned that wealth and position are no true criterions, so shall we learn that so much cram, so many "scraps of paper," so many showy qualifications are no true test of mankind.

Education bearing in mind these principles, will involve great expense, for barrack-like schools, large classes, dearth of books and equipment must go for ever. Schools must be beautiful, teachers must be specialists, and must only have the amount of work they can conscientiously manage; and their aim must be higher than neat books and well-written examinations; books, pictures, music, scientific apparatus must be unstinted. These things will certainly entail enormous expense. But not half so enormous as the expense involved by war alone. And war is profitless and destructive, but education is profitable and constructive. It is in fact our only hope.

A far-flung hope, admittedly, but not impossible if a few teachers would realize their power as a section of the community; if they would but recognize the fact that the things of today, official favor, good results, etc., are as nothing compared with the vast responsibility, the far-reaching effects into far off time, of their every word and action.

If every teacher were on the side of right, if every teacher were reasonably class-conscious, if every teacher knew the things that are worth knowing, our generation would be the last to suffer under this vile system.

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Communist Party in Canada

A Toronto despatch says that a decision to set up a communist party in affiliation with the Third Internationale was made last Friday by the annual convention of the Workers party of Canada held in that city. The convention was held behind closed doors.

Vancouver Unions

ALLIED PRINTING TRADES COUNCIL—Meets second Monday in the month. President, J. R. White; secretary, R. H. Neelands, P. O. Box 66.

FEDERATED LABOR PARTY, Room 111—319 Pender St. West—Business meetings every Wednesday evening. A. MacInnis, chairman; E. H. Morrison, sec.-treas.; Geo. D. Harrison, 1182 Parker Street, Vancouver, B. C., corresponding secretary.
Any district in British Columbia desiring information re securing speakers or the formation of local branches, kindly communicate with Provincial Secretary J. Lyle Telford, 524 Birks Bldg., Vancouver, B. C. Telephone Seymour 1382, or Fairmont 4933.

BAKERY SALESMEN, LOCAL 371—Meets second Thursday every month in Holden Building. President, J. Brightwell; financial secretary, H. A. Bowron, 929—11th Avenue East.

INTERNATIONAL BROTHERHOOD OF Boilermakers, Iron Shipbuilders and Helpers of America, Local 194—Meetings first and third Mondays in each month in Holden Building. President, P. Willis; secretary, A. Fraser. Office hours, 9 to 11 a.m. and 3 to 5 p.m.

BRICKLAYERS AND MASONS—If you need bricklayers or masons for boiler works, etc., or marble setters, phone Bricklayers' Union, 811 Holden Building.

CIVIC EMPLOYEES UNION—Meets first and third Fridays in each month, at 445 Richards Street. President, David Cuthill, 2852 Albert Street; secretary-treasurer, Geo. Harrison, 1182 Parker Street.

ENGINEERS — INTERNATIONAL UNION of Steam and Operating, Local 882—Meets every Wednesday at 8 p.m., Room 806 Holden Bldg. President, Charles Price; business agent and financial secretary, F. L. Hunt; recording secretary, J. T. Venn.

CITY FIREFIGHTERS UNION NO. 18—President, Neil MacDonald, No. 1 Firehall; secretary, C. A. Watson, No. 3 Firehall.

MUSICIANS MUTUAL PROTECTIVE UNION, Local 145, A. F. of M.—Meets at Moose Hall, Homer Street, second Sunday, at 10 a.m. President, Ernest C. Miller, 991 Nelson Street; secretary, Edward Jamieson, 991 Nelson Street; financial secretary, W. E. Williams, 991 Nelson Street; organizer, F. Fletcher, 991 Nelson Street.

FEDERATED SEAFARERS' UNION OF B. C.—Meeting nights, first Tuesday and 3rd Friday of each month at headquarters, 318 Cordova Street West. President, D. Gillespie; vice-president, John Johnson; secretary-treasurer, Wm. Donaldson, address 318 Cordova Street West. Branch agent's address: George Faulkner, 576 Johnson Street, Victoria, B. C.

STREET AND ELECTRIC RAILWAY EMployees, Pioneer Division, No. 101—Meets K. P. Hall, Eighth and Kingsway, 1st and 3rd Mondays at 10:15 a.m. and 7 p.m. President, F. A. Hoover, 2409 Clarke Drive; recording secretary, F. E. Griffin, 447—8th Ave. East.; treasurer, A. F. Andrew; financial secretary and business agent, W. H. Cottrell, 166—17th Ave. W. Office, corner Prior and Main Streets. Phone Fairmont 4504Y

THE VANCOUVER THEATRICAL FEDERATION—Meets at 991 Nelson Street, at 11 a.m. on the Tuesday preceding the 1st Sunday of the month. President, E. A. Jamieson, 991 Nelson St.; Secretary, C. H. Williams, 991 Nelson St.; Business Agent, F. Fletcher, 991 Nelson St.

TYPOGRAPHICAL UNION, No. 226—President, R. P. Pettipiece; vice-president, J. M. Bryan; secretary-treasurer, R. H. Neelands, P. O. Box 66. Meets last Sunday of each month at 2 p.m. in Holden Building, 16 Hastings Street East.

PRINCE RUPERT TYPOGRAPHICAL UNION, No. 413—President, S. D. Macdonald, secretary-treasurer, J. M. Campbell, P. O. Box 689. Meets last Thursday of each month.

CO-OPERATIVE CONTROL

Socialism Implies Co-operative Control by Workers of Machinery of Production

Socialism implies the co-operative control by the workers of the machinery of production; in the absence of such control we have nothing but state capitalism, as the post office is at present. Socialism is the ownership by the state (the whole community) of all the land and materials for labor combined with the co-operative control by the workers of such lands and materials. So wrote James Connolly the Irish labor leader a quarter of a century ago. His comparison of the political institutions of today may be found in a book "The Irish Labor Movement" in the public library, and follows in part:

The political institutions of today are simply the coercive forms of capitalist society; they have grown up out of and are based upon territorial divisions of power in the hands of the ruling class in past ages, and were carried over into capitalist society to suit the needs of the capitalist class, when that class overthrew the dominion of its predecessors. The delegation of the function of government into the hands of representatives elected from certain districts, states or territories represents no real natural division suited to the requirements of modern society, but is a survival from a time when territorial influences were more potent than industrial influences, and for that reason is totally unsuited to the needs of the new social order which must be based upon industry. The socialist thinker, when he paints the structural form of the new social order does not imagine an industrial system directed or ruled by a body of men or women elected from an indiscriminate mass of residents within given districts, said residents working at a heterogeneous collection of trades and industries. To give the ruling, controlling and directing of industry into the hands of such a body would be too utterly foolish. What the socialist does realize is that under a socialist form of government the administration of affairs would be in the hands of representatives of the various industries of the nation; that the workers in the shops and factories will oragnize themselves into unions each union comprising all the workers in a given industry; the said union will democratically control the workshop life of its own industry, electing all foremen, etc., and regulating the routine of labor in that industry in subordination to the needs of society in general, to the needs of its allied trades and of the department of industry to which it belongs. That representatives elected from those various departments of industry will meet and form the industrial administration or government of the country. In short, social democracy, as its name implies, is the application to industry or to the social life of the nation, of the fundamental principles of democracy. Socialism must proceed from the bottom upward. Capitalist society is organized from above downward. Socialism will be administered by experts elected from the industries and professions of the land; capitalist society is governed by territorial representatives. Administrative bodies of socialism will approach every question armed with full experience. Capitalist governments have to call in expensive experts to instruct them, with the knowledge that the experts impartiality varies with the size of his fee.

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The Fabian Society

(Continued from last week)

ONE of the most important of these activities was the "Lancashire campaign." Lecturers were sent from the Fabian society into many of the industrial centres. The campaign was thoroughly organized. Simultaneous lectures were given at a dozen different centres, and continued for several weeks. The audiences steadily increased, and as the lectures were well reported, they had a far-reaching result. The effect upon working class opinion was very marked. "Hitherto the socialism presented to the industrial districts of England . . . to the men who are meant when we speak of the power and independence of the working classes, was revolutionary and destructive, ill-tempered and ungenerous . . . from this point a new movement began. It first took the form of local Fabian societies. They were succeeded by and merged into branches of the Independent Labor party, which adopted everything Fabian except its peculiar political tactics. A few years later, the Labor party followed, more than Fabian in its toleration in the matter of opinions."

One particularly interesting chapter is entitled, "The Episode of Mr. Wells." It tells of the effort made by H. G. Wells to capture the Fabian society, and run it according to his own ideas. Wells failed in his attempt, mainly because he was not familiar with platform speaking, and could not withstand the skilled debaters of the "old gang." The author gives him credit for stimulating the society in a very beneficial way; and mentions his book "New Worlds for Old," published while he was a member of the Fabian executive, as one of the best recent books on English socialism.

"Make socialists" had been Wells' dictum to the Fabian society, "and you will achieve socialism; there is no other way." But the policy of the society remained much the same despite Mr. Wells. "The work of the Fabian society has not been to make socialists, but to make socialism

I think it may be said that the dominant opinion in the society . . . is that great social changes can only come (successfully) by consent . . . Wage slavery will disappear, as serfdom disappeared, not indeed imperceptibly, for the world is now self-conscious, not even so gradually . . . but by a change of heart of the community, by a general recognition, already half realized, that whatever makes for the more equitable distribution of wealth is good; that whatever benefits the working class benefits the nation."

In his final chapter on "The Lessons of Thirty Years," the author, referring to what has been accomplished by the society, says: "Its first achievement, as already mentioned, was to break the spell of Marxism in England. Public opinion altogether failed to recognize the greatness of Marx during his lifetime, but every year that passes adds strength to the conviction that the broad principles he promulgated will guide the evolution of society during the present century. Marx demonstrated the moral bankruptcy of commercialism and formulated the demand for the communal ownership and organization of industry; and it is hardly possible to exaggerate the value of this service to humanity. But no man is great enough to be made into a god; no man, however wise, can see far into the future. Neither Marx nor his immediate followers recognized the real basis of his future fame; they thought he was a brilliant and original economist, and a profound student of history. His "Theory of Values," his "Economic Interpretation of History," seemed to them the incontestable premises which necessarily led to his political conclusions. This misapprehension would not have much mattered had they allowed themselves freedom of thought. Socialism, as first preached to the English people by the social democrats, was as narrow, as bigoted, as exclusive as the strictest of Scotch religious sects. "Das Kapital," volume 1, was its bible; and the thought and schemes of English socialists were to be approved or condemned according as they could or could not be justified by a quoted text."

The Fabian society freed English socialism from this intellectual bondage. Accepting the great principle that the reconstruction of society to be worked for is the ownership and control of industry by the community, the Fabians refused to regard as articles of faith either the economic and historical analyses which Marx made use of or the political evolution which he predicted.

"It was perhaps fortunate that none of the Fabian leaders came within the influence of the extraordinary personality of Karl Marx. Had he lived a few years longer, he might have dominated them as he dominated his German followers . . . Then years would have been wasted in the struggle to escape. It was fortunate also that the Fabian society has never possessed one single outstanding leader, and has always refrained from electing a president or permanent chairman. There never has been a Fabian orthodoxy, because no one was in a position to assert what the true faith was."

Freedom of thought was without doubt obtained for the English socialists by the Fabians. How far the world-wide revolt against Marxian orthodoxy had its origin in England, is another and more difficult question.

But mere freedom was not enough. Something must be put in place of Marx. His English followers did not notice that he had indicated no method, and devised no political machinery for the transitition (from capitalism to socialism), or, if they noticed it, they passed over the omission as a negligible detail. If German socialism would not suit, English socialism had to be formulated to take its place. "This has been the life work of the Fabian society, the working out of the application of the broad principles of socialism to the industrial and political environment of England."

The growth of Fabian opinion, and the working out of its principles in the economic life of England progressed in a moderate, but not phenomenal way, up to the time of the war. Then a change set in. During the last three years, changes in the direction of the control of industry by the community have been taking place with increasing rapidity, and yet in so well ordered a manner, step by step, as to escape even the appearance of a revolution.

The campaign for the nationalization of transportation and the mines is being organized on a large scale. Sidney Webb and Sir Leo Chiozza Money, heroes of many a Fabian campaign, are to carry the war into Africa, by directing the education of the upper classes in nationalization, while the leaders of labor will concentrate on their own class.

No wonder that Winston Churchill is calling in frenzied tones for a new party to oppose labor. Its surprising knowledge of economics, its astuteness in politics, and its well-laid plans for every step in the control of industry by the community, are the greatest menace to the privileged classes. For each of these qualities labor owes a debt to the fine altruism of the Fabian society, which, with nothing to gain for itself, but the contumely of "respectable society," continued its researches and teachings in the economics of socialism.

The fact that the labor party is now governing in England, justifies the Fabian policy of securing socialism by constitutional means, and is an increasing refutation of revolutionary socialism. If violence and bloodshed are avoided in the present upheaval in the social and economic life of Great Britain, it will be due in no small measure to the influence of the Fabian society during the past thirty years.

The historian does not claim this credit for the Fabian society, but no reader of the book can fail to see these facts in the light of present world events. The book as a study of socialism, is fascinating. It will be intensely interesting to many former Fabians, who now live on this side of the Atlantic. It will be both interesting and illuminating to all who are watching the struggle for social and economic freedom throughout the world today.

Current Notes

The Province of recent date had nine articles of sufficient prominence to put them on the front page. All of them dealing with crimes against property. It is hard to say how many similar items were on the inside pages. A system, if it can be called a system, that makes so much of our news, take on that form is fit for nothing. Why not try a new tack? Examine society as it would be in a co-operative commonwealth, and then if you don't want it that way just put Oliver out and Bowser in, or hand the province over to the timber brokers for a change.

* * *

The Province, per J. Butterfield, wonders why David Kirkwood should want to be a menace, apropos of his remarks that he would be a greater menace in prison than on the floor of the house. J. B. never seems altogether serious, but giving him the benefit of the doubt, will do no harm. David Kirkwood and Ramsay Macdonald and millions of others see in control of world destinies, forces that are plunging society deeper and deeper into the waters of poverty, anxiety, despair and death and anything that will "menace" those forces and bring about condition ensuing plenty, freedom from care and abundant life is sought for by these men. Kirkwood and Macdonald both "menace" capitalism, each after his own ideas as to tactics.

J. B. calls it a period "when all possible help is needed." Let us leave it at that. Help to lift up humanity, not to rivet more chains.

Finest English Plays Coming

Nothing in the way of advance mail order business at the Orpheum theatre has ever approached the great preliminary demand for Sir John Martin-Harvey performance seats. Every mail brings in a new batch of mail orders, and the box office staff is staggering under the heavy load. The sale for the seven plays to be produced during the actor-knight's two-week engagement, April 28 to May 10, inclusive, has reached enormous proportions, and choice seat locations will soon be at a premium. There is bound to be a big rush for tickets when the regular box office sale opens at 10 o'clock next Thursday morning.

That Sir John made no mistake in bringing all his largest productions to Canada, is proven by the capacity business that has been the rule during the entire tour, which opened in New York last October. The Vancouver engagement closes the official tour, Sir John and his company returning direct to London from this city.

Nothing is easier than to fight to the last drop of somebody else's blood.—Mr. Thurtle.

DECLARATION OF RIGHTS

By Irish Trades Union Congress and Labor Party Nowise Ambiguous

The following declaration of rights by the Irish Trades Union congress and Labor party is certainly nowise ambiguous. Their demands are:

To secure for the nation complete possession of all the natural psysical sources of wealth of this country.

To win for the workers of Ireland collectively, the ownership and control of the whole produce of their labor.

To secure the democratic management and control of all industries and services by the whole body of workers, manual and mental, engaged therein, in the interest of the nation, and subject to the supreme authority of the national government.

To obtain for all adults who give allegiance to the commonwealth, irrespective of sex, race or religious belief, equality of political and social rights and opportunities.

To abolish all powers and privileges, social and political, of institutions and persons, based upon property or ancestry, or not granted or confirmed by the freely expressed will of the Irish people, and to insist that in the making and administering of the laws, in the pursuit of industry and commerce, and in the education of the young. Property must always be subordinate to humanity, and private gain must ever give place to the welfare of the people.

With the foregoing objects in view, to promote the organization of the working class industrially, socially and politically, e. g., in trade unions, in co-operative societies (both of producers and consumers), and in a political labor party.

Japan and U. S. A.

[By Francis Wills]

THE latest slogan of the States seems to be "U. S. A. for the Yankees," "God's country for God's people," "the home of freedom and high civilization for good Americans." Truly America is going down hill when she talks like that.

Of course, the war spoilt her. Before America entered the war, she was standing on an eminence surrounded by admiring nations. With folded hands and a pious cast of countenance, she stood and her text was "Bless you my children; let us love one another and live at peace."

When America entered the war, happily on the winning side, we see a startling transformation; peace is changed into a raging fury dealing vengeance at home and abroad, and scattering with malignant hate those who happened to disagree with her, especially her own sons and daughters. What a fall was there. Ideas about peace and goodwill were now regarded as washy sentiment, and neither in her domestic nor in her foreign policy, has she recovered them.

Just now, she is making up her mind to keep out the "yellow peril" at all costs, and even the "gentleman's agreement" with Japan, whereby that country was to discourage emigration is being repudiated.

The inconsistency of these highly civilized nations is amazing. We would like to ask why America does not exclude her negro population, if color is the objection? And why she picks on the Japanese particularly. And why American missionary societies dare teach Christianity which is acknowledged to have universal intentions (unless the Americans have a revised version). Perhaps, though these missionaries consider themselves conferring the benefit of western civilization on these "dark, unlearned minds." In that case, we would endorse those evil-minded wretches who declare that the missionary precedes the trader; that "salvation for all" (what ever that may mean) is not the chief aim, but power and the almighty dollar.

We have not heard of any official declaration which would seek to exclude the English-speaking peoples from, say, India, Africa or the far east nor any official objection to the natives being exploited, as in India, nor to money-making elsewhere. No doubt these races recognize their inferiority and revere the superiority of the white races and welcome their advent. That reminds us, though; talking of the inferiority of the colored races, we have observed specimens of these in English universities, and strange to say, we have been compelled to draw conclusions most favorable to them, both as regards intellect and manner of living. And stranger still, we have even heard these despised foreigners remark with surprise on the ugliness and shortcomings of our boasted civilization.

So, bearing all these facts in mind, and remembering reluctantly that our hands are stained with guilt in regard to the exploitation of these colored races; remembering that few of them have profited by our interference or example, and believing that, free from our coercion (but with our co-operation, perhaps), they would have developed in a highly creditable manner, we are forced to the conclusion that actions such as America's are wrong.

Free internationalism is the only hope of the world. We are all interdependent as races; without each other, we are mentally and morally poor and physically handicapped; without the mighty influences of Greek art, Roman beginnings of law and orderliness, without music, literature and art of Europe; without the scientific research of Germany (who has contributed other things as well); without the gifts of the Jews in all ages, and in all countries; without the sterling qualities of the British and American race; without the subtle and as yet hardly understood influences of the wonderful east, our world would have been very incomplete. Our western snobbishness cannot exist; our narrow, insular spirit must give place to broader, kindlier, more tolerant views. Snobbishness and prejudice only exist when ignorance predominates; knowledge in a world-wide sense will give us the qualities we need. And let us remember that the east we affect to despise, was the source of all our knowledge; the seat of the oldest civilizations, the home of the first peoples, and today, there is much we can learn from them.

And so, let us avoid friction. We know to what it leads. We know that the next war will be incredibly horrible, before which the tales of Flanders fields and Mesopotamia will pale. Should the colored races be involved, as probably they will, there will be many a ghastly score to wipe off, many a misery, many a bitter injustice to revenge. But for heaven's sake, let it be averted. We shall have nothing to gain by it, and everything to lose.

You Can Buy a Hoover Now

The New HOOVER
"IT BEATS... as it Sweeps as it Cleans"

—WITH—
$4.50 Cash

THE BALANCE you can pay in monthly installments of $6.25. This offer is good for this month only. Every housekeeper can use a Hoover to advantage—it saves time and labor—because it beats as it sweeps as it cleans. Three features at one time—something no other vacuum sweeper can do. These are housecleaning days—let us show on one of the rugs in your home the wonderful help a Hoover can be to you. $4.50 cash puts it in the home and $6.25 monthly quickly pays the balance.

Demonstration Booth, Main Floor.

Hudson's Bay Company
INCORPORATED ..... 2ND MAY 1670
VANCOUVER, B. C.

LETTERS TO THE FED.

[The opinions and ideas expressed by correspondents are not necessarily endorsed by The Federationist, and no responsibility for the views expressed is accepted by the management.]

Farmer-Labor Party

Editor B. C. Federationist: In your last issue, Comrade William Law takes exception to the writer in using the term "Farmer-Labor party." If all farmers were as clear as to their economic status as he seems to be, the matter would be extremely simple, and the Labor party would at once include the workers of factory and farm. Having spent the past twenty years working for socialism, under various organizations I am not wedded to any particular name or form of organization. The main thing is to get the work done, and capitalism will not be overthrown until there is a complete acknowledgment of identity of interest between all classes of workers. Acknowledgement that this does not as yet exist in this country although there are signs that it is approaching. If it can be hastened by the adoption of a term which will clearly indicate a common aim I for one, do not see why there should be any objection to it. The Farmer-Labor party in the United States is making great strides, and I am quite convinced that a similar line-up will take place in Canada before long. Just how it may be brought about will be determined by circumstances, but I would like to see a discussion of the question in The Federationist. Yours fraternally,

JOHN BALL.

West Summerland B. C., April 22, 1924.

To Contributors

When you've got a thought that's happy,
Boil it down!
Make it short; and crisp, and snappy;
Boil it down!
When you think 'twould be a sin to
Cut another sentence in two,
Send it on, and we'll begin to
Boil it down!

—Town Crier.

GET A NEW SUBSCRIBER

The greatest assistance that the readers of The Federationist can render us at this time, is by securing a new subscriber. By doing so you spread the news of the working class movement and assist us.

PARENTS! Warn Your Children!

IT HAS BEEN reported to me that a man introducing himself as the School Doctor has called at several Vancouver homes in the absence of the parents, ostensibly to examine the children's chests.

Please note that Dr. Harold White, M.D., is the only doctor employed by the Vancouver School Board, and that he does not visit homes to make physical examinations.

In case of a recurrence, please notify the police.

B. G. WOLFE-MERTON,
Secretary, Vancouver School Board.

NOTICE

NOTICE is hereby given that under the Provisions of Section (490) of the Criminal Code of Canada it is unlawful for any Manufacturer, Dealer Trader, Bottler, Junk Dealer or Junk Pedlar to buy, sell, deal or traffic in any bottles bearing the Trade Mark or name of the following Companies, viz.:

Vancouver Breweries Limited.
Victoria Phoenix Brewing Co. Limited.
Silver Spring Brewing Co. Limited.
Rainier Brewing Company Limited.
Westminster Brewery Limited.

without the written consent of the said companies, and that any person or Company who commits a breach of this Section of the Criminal Code will be prosecuted.

Dated at Vancouver, B. C., this 4th day of April, 1924.

W. F. BROUGHAM,
Solicitor for the above named Companies.

CITY OF VANCOUVER

TENDERS FOR ELECTRICAL SUPPLIES

THE undersigned will receive tenders up to 12 o'clock, Wednesday, April 30th next, for all electrical supplies required by the city for the current year. Tender forms and further information can be obtained at my office.

JAMES STUART,
City Purchasing Agent.

A REFRESHING BEVERAGE

NOTHING BUT THE FINEST INGREDIENTS
—BREWED TO PERFECTION—

This Label Is a Guarantee of Purity
Insist on BRITANNIA

On Sale at All Government Stores

CHANGE LAND VALUATION

Government-Farmer Co-operation Along Lines As in New Zealand

"The farmers are looking to a complete change of land valuation for tax purposes, and a system of government agents to market farm products. That is, government commission agents working under a set percentage commission on the market of farm products. This, of course, would amount to government-farmer co-operation along the lines in practice in New Zealand. We believe that by changing the system of farm taxation, the whole of the agricultural land of the province would be brought under cultivation. At present the owner who neglects his land pays little taxes while he who improves his holdings has his taxes raised acre by acre. Some farmers in Comox riding, whose fathers and grandfathers before them wrought their lives away on the land, are paying as high as $500 per year, while others whose land is neglected pay but a few dollars."

These are the words of a farmer correspondent, who has lived for 26 years among his fellow-farmers in a certain district on Vancouver island. He and many others look to labor to make an honest effort to evolve some means to improve their condition. They are unanimous in their desire for the change outlined above, and we expect to hear more from them on the matter. Their problems are not quite the same as those of the city worker, though springing from the same cause.

Capitalist governments are constantly seeking for immigration to fill our (?) fertile valleys (and rocky mountain sides, too), and then proceed to tax them all the traffic will bear so that in the end they have about the same as the urban worker, enough to bring them back the next day to do another day's work. Small wonder that he soon feels the lure of the bright lights and the paved streets and joins the throng of job-seekers in the city.

Get your workmate to subscribe for The Federationist.

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Musicians' Mutual Protective Union LOCAL 145 A.F. of M. CANADA and U. S. A. Union Musicians Employed Exclusively

LEND YOUR PATRONAGE TO THE MUSICIANS' LABEL.

TUBBY — That Isn't A Bit Nice, Tubby — By WINNER

CALIPH OF ALL ISLAM

British Pay Him Annual Fee of £400,000 and Support Him in His Civil Wars

[From New Leader]

On the invitation of his two sons, who have been planted out by the hand of the British imperial gardener as emirs in Mesopotamia and Transjordania, the enterprising old gentleman who calls himself the king of Mecca, has assumed the dignity of caliph of all Islam. Whether anyone outside what Moslems call "the garden of Arabia" will acknowledge him is doubtful; but that is his affair. The caliph must be an independent prince, for is he not the sword of Allah on earth? Now, King Hussein is, unfortunately, a highly dependent prince, the very type of a subsidized satellite. We pay him an annual retaining fee of some £400,000, and moreover, we are pledged by the treaty of 1915, which has been published in France, if not in England, to support him in his internal difficulties, revolts, civil wars and the like. Mr. Macdonald, very correctly, in answer to a parliamentary question, disclaimed any official interest in this purely Moslem question. But can a gentleman whom we subsidize and support make himself caliph, even at the wish of his dutiful sons, without our consent, formal or informal? That is the question which is being asked very pointedly, not only in Egypt, but even in France. This new phase of religious imperialism strikes us as a risky departure which will bring us no credit. One cannot hire caliphs. If one tries to do it their sanctity will evaporate and their spiritual splendor fade.

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The greatest assistance that the readers of The Federationist can render us at this time, is by securing a new subscriber. By doing so you spread the news of the working class movement and assist us.

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Letting the Senate Say It

LABOR has been in such a position in the past, that all she could do was to criticize the actions of the government. Ofttimes she has been very severe in her criticisms. It is refreshing to hear what members of the senate at Ottawa have to say along these lines. It will be found instructive, if not amusing. In the official reports of the "debates of the senate," of date April 3rd, the following is part of the reported discussion on Appropriation bill, No. 1:

Hon. MR. BENNETT: . . . Why should the government, with indecent haste, rush over to London and purchase there a building costing a million or a million and a half, when another million will have to be expended on it? Surely there are things to be done in this country, where money could be much better spent than over there. The business of Canada has been conducted in England in the offices we had. What is the government doing over there except increasing the staff that they keep up, while certain politicians over there are holding high offices as rewards? We have the case of one gentleman taken from the house of commons and rewarded over there with a salary of $7000 a year. The government had a secretary and a staff there that were able to carry on all the business.

This is a specimen of the reckless expenditure that is going on in this country, and the honorable gentleman says, "We preached virtue, but now we fear we cannot carry it out." That is the trouble with this government; they made so many promises that the people took them at their word, and expected there would be something done along the line of their promises. That is what they are now confronted with, in the country.

There has never been more reckless expenditure than has gone on in the past year on the most absurd items. I have repeated time and again, and no one can challenge my statement, that on Wellington street in this city there is a whole string of buildings, and a very little expenditure would put many of them in order for government business; yet what is this government paying today? It is paying in this city of Ottawa $1,450,000 in rents.

Hon. Mr. BENNETT: Let us take another item. Mr. Motherwell, the minister of agriculture—and, being an agriculturist, of course he had none of these city tricks, these city ideas, about him—came down here. In vol. 1, page 12, will be found the following: "Uniform for chauffeur, $108."

Hon. Mr. DANDURAND: Nothing is too good for agriculture.

Hon. Mr. BENNETT: That is the trouble with the honorable gentleman's friends in this country today. While the people are starving, you gentlemen with your big salaries are laughing at them. You know what you experienced in Halifax and Kent, and what you will experience in any riding that you open up from the old government. But even if they were legacies from the old government, are not these the very things they denounced? But they are not legacies from the old government. Let me give you an example of one of them: "Department of interior, Cadillac touring car, at a cost of $5250." What does the honorable gentleman say to that? That is to be found in volume 2, page 241. Then we find "uniforms and overcoats for chauffeurs, $332," and "gloves, $21." And the people of this country are going around praying for bread. These Englishmen who came down from Toronto the other night asked for some place to put them up, and according to the press, the minister of labor generously breakfasted some thirty odd of these men, and the prime minister offered to look after three of them. It is a wonderful government when they are not dealing with their own money.

Hon. Sir JAMES LOUGHEED: If the honorable gentleman will permit me, I will be constructive. If my honorable friend will go through the estimates for the present fiscal year, he will find that the pork-barrel estimates are quite as numerous and quite as generous as they have ever been in the past. Large sums are being expended in every part of this dominion unnecessarily, needlessly, recklessly. There has been no attempt on the part of the government to cut down those most objectionable items which are plunging this dominion into a condition of indebtedness from which it is almost impossible for us to extricate ourselves. If my honorable friend will look at the harbor and river appropriations which have been made for the purpose of keeping the party solid, he will see where very substantial reductions could have been made.

The migration of Canadians by the hundreds of thousands during the past couple of years has been due to the excessive taxation the people of Canada are bearing. Until the government will sit down and give serious thought to working out an intelligent policy of reducing our taxation, national disaster and calamity will be our fate.

The government has taken considerable unction to itself for saving a paltry sum like $369,750 on account of the civil service. This is a paltry thing, honorable gentlemen; yet this government has taken remarkable credit for the reduction which it has made along this line. At the same time, while with the one hand it has dismissed public servants, and thus saved the salaries of those dismissed, with the other hand it has ordered an upward revision of salaries which will of course, absolutely absorb the saving of which it has already boasted.

Hon. W. B. ROSS: I find in the accounts for the administration of justice that the salaries of judges of all classes amount to about $2,000,000, in round numbers. Now, if you make a reduction of 25 per cent. in the indemnity of members here, say from $4000 to $3000, I would propose a reduction of one-fifth on the salary of all the judges—every one of them from top to bottom. That would give you $400,000. There is no doubt that no class in the community could stand the cut better than the judges. When I came to this house the salary of a judge of the supreme court of Nova Scotia was $4000; now it is $9000. The county court judges' salaries were about $2000 up to $2500; now they are all paid $5000. If you are going to ask typists and clerks on salaries of $600 and $1200, and men that work in the fields and in the drains, to economize and to make a self-sacrifice, I do not know any class in the community on which you could more fairly make a claim than you could on all the judges in Canada. Furthermore, I have enough faith in the character and patriotism of the judges to believe that there would be no great complaint from them if we did that, provided always that we dealt here on proper lines with the indemnities of members of both houses.

MENTAL EVOLUTION IN THE THREE STAGES

IN the first stage or period of bondage, the eyes of the subject class were always turned to the past; the folk in rebellion tried to destroy the social system and machinery in order to march backward and re-establish the social order of other times—"the good old days" of their fathers.

In the second period the subject class tended more and more to lose sight and thought of any pre-existant state of society, to believe that the social order in which it found itself had always existed, and to bend its energies to obtain such amelioration of its lot within existant society as would make taht lot more bearable. (Pure and simple trades unions, for instance).

In the third stage, the subject class grew revolutionary, recked little of the past for inspiration, but, building on the achievements of the present, set itself to the conquest of the future. The development of the framework of society had shown it its own relative importance, and the fact that within itself there had grown all unconsciously a power which, intelligently applied, would overcome and mould society to its will.

Hand your neighbor this copy of The Federationist, and then call around next day for a subscription.

CANADIAN LABOR PARTY

What Its Third Annual Convention at Calgary, Alta., Accomplished

The third annual convention of the Canadian Labor party convened at Calgary on April 16. There were 63 organizations affiliated with the Canadian Labor party in Alberta, and the majority of these have managed to send delegates to the convention. The following are a few of the resolutions submitted to the conference:

1. To demand revision of the elections act governing town, village, school and hospital boards and councils; elimination of the property qualifications for all voters, and adoption of the principle of proportional representation.

2. To agitate for the naturalization of all residents in Canada, including orientals.

3. To demand the release of class-war prisoners in Canada, and the cessation of the use of the injunction and other forms of repression in industrial disputes and the repeal of the antiquated sedition laws . . . and the setting up of a National Labor Defence council.

4. To demand action respecting unemployment, and work or full maintenance, provided by means of a tax on industry.

5. To protest against the government's immigration policy . . . and to educate the workers of Canada in regard to the pernicious propaganda that is being carried on by the government in its efforts to carry out the orders of the manufacturers and large employers of labor.

6. To declare a general strike of all workers as the answer to the next declaration of capitalist war.

7. To establish a Provincial Labor Educational bureau from which would be disseminated, periodically, the latest and best-informed working class social and economic literature.

8. To support the farmers . . . to better their conditions and shake off the chains of mortgage slavery, and bring together the forces of the farm slave and the wage slave for common action against a common foe.

9. To favor the establishment of schools for the purpose of education along working class lines (special and economic) and to counteract the pernicious influences of capitalist education in the C. G. I. T., Boy Scouts, cadets, etc.

10. To protest against the reduction in the Minimum Wage act from $14 to $12.50 per week for women workers, and to urge all workers to insist on the carrying out of the act.

11. To pledge itself to the most energetic action in support of the workers and peasants of Germany in their struggles against the destitution and misery of capitalism.

12. Similarly, to assist the workers and farmers of soviet Russia in their struggles against world capitalism.

13. To demand institution of national insurance.

These are only a few of the resolutions briefly stated that are being dealt with.

In his address, the president mentioned some of the aims of the Canadian Labor party, the function of which is to unite the worker politically, which is the one great thing that matters. The organization is moulded on much the same principle as the British Labor party, and is empowered to direct and finance political campaigns, control all nominations, and direct political policies. In view of the fact that imperialists regard Canada as being part of the British empire, the question of appointing a delegate at the British Commonwealth Labor conference, might be earnestly considered.

The president recommended the following platform, having as ultimate economic aims the public ownership of the means of wealth production and distribution; and the organization of the educational institutions to prepare for a complete living of those educated: Employment for all must be recognized by the state as a necessity. Electoral reform shall include proportional representation, removal of all restrictions, recognition of election day as a public half-holiday, direct legislation and finally, the abolition of non-elective legislative bodies. With regard to finance, it is recommended that income tax be revised as well as taxes on unimproved land values, inheritance and profits of corporations; that a capital levy shall be raised for reduction of the war-debt, while the control of the the banks, trust and insurance business of the country shall be in the hands of the people. tI is also recommended that public hospitals and the means of medical attention shall be financed and managed on lines similar to those of public schools, and that the highest standard of life shall be insisted on by proper enforcement of adequate health, factory, store, mines, railway and compensation acts. And lastly, international disarmament and the repeal of the amendment to the Immigration act, providing for deportation of British subjects shall be insisted on.

In concluding, the president remarked that the success of the Labor party depends entirely on what we are prepared to put into it, no less than upon the spirit in which we hold our faith, present our proposals and meet our opponents in debate.

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That the principle of the Collective Bargain is operative and no strikes or lockouts are permitted.

That the manufacturers and employees are settling their disputes through mutual adjustment or arbitration without losses from cessation of work.

That industry and workmanship are benefited by uninterrupted production leading to highest quality.

That goods will be delivered on time so that dealers and wearers may be assured of seasonable footwear in season.

A system of handling labor problems that has been in operation more than twenty-five years and has created growing respect between employers and employees.

Manufacturers and workmen producing shoes bearing the above Stamp deserve the support of all wage earners and their friends of industrial peace.

Shoe retailers are requested to carry full lines of shoes bearing the Stamp, and all friends of fair and equitable labor relations are requested to purchase same.

List of makers of shoes bearing the Stamp furnished on request.

Boot & Shoe Workers Union

246 Summer Street, Boston, Mass.

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