"WORKERS OF THE WORLD UNITE"

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TORONTO BOURGEOIS IN THREATENING HUMOR

If White Worker Is Not Duly Submissive His Pig-Tailed Relative Will Get His Job.

Goldwin Smith is again to the front with some of his characteristic utterances on the labor question. He hands out a threat to white workingmen that unless they quit striking and raising industrial disturbances they will be replaced by *Chinese and Japs* who, he says, are "steady and reliable," and never strike.

Labor, he says, is a commodity, the value of which depends on its steadiness as well as on its skill." Socialist speakers and writers have been none too successfully endeavoring to drill into the workers just what is embodied in the foregoing quotation.

If an employer has a Chinaman and a white worker in his employ his preference for one or the other will depend on the amount of profit he can get out of the labor of each. Let us suppose that each of these workers receive certain raw material from the employer at the beginning of a day's work. At its close they have by their labor added ten dollars to the value of it. That is to say, the raw material sells in the market for ten dollars more after the Chinaman and white worker worked on it one day. We will suppose the employer pays them two dollars each and that he also appropriates one for depreciation of plant, and one for his wages of superintendance, there is left a profit of six dollars from the labor of each. So far the yellow skin and the white skin look equally good to him. But the white man gets ruminating over the matter and doesn't quite like this method of "dividing up." He goes on strike. Immediately his value to the employer sinks in comparison with the Chinaman because he temporarily arrests the profit-making process, besides threatening to reduce the amount of profit, and thence the threat Goldwin Smith hands out to dispense with him altogether. There is another consideration. We know that the average wage of the Chinese is less than the average wage of the white worker while the productivity of the former is on the average greater because of his non-resisting habits. These allow him to work more hours than the white man. Now, why is his wage less? Goldwin Smith himself admits the worker is a commodity and he has sufficient knowledge of economics to know that commodities sell in the market at what it costs to produce them. If it costs a dollar a day to produce a Chinese worker his wage on the average, wont rise above that. If it takes two dollars to produce a white worker, one can readily see that with unrestricted competition the displacement of the white worker is a foregone conclusion. Now the foregoing may seem an argument for the exclusion by legislative enactment of Chinese labor. Goldwin Smith does not appear to take this seriously. Neither do we. The employing class have the means—i.e., the control of public power—to prevent this. Moreover, if we can have a sufficiency of white workers the cost of producing the white worker will decline. Instead of demanding roast beef at his lunch counter he will get along on a cheese sandwich. After he strikes once or twice and goes up against the inexorable laws that govern the labor market, he will acquire similar docility. The displacement of labor by labor saving devices goes on apace. Even if we were able to blot out the Chinese and Japanese empires this development of our industrial system would eventually bring about a similar result, the cheapening of the cost of production of the commodity, labor power, to the irreducible minimum amount of food, clothing and shelter the laborer will consent to live on and keep working. There is still another consideration. Before and since her war with Russia, Japan has been donning the garb of Western civilization. She is installing up-to-date machinery of wealth-production, as up-to-date as the battleships which cracked the Russian fleet. Having a plentiful supply of cheap labor-power she will soon be having a surplus to export like our own enterprising employers. What then? Our bourgeois sage, Goldwin Smith, may reply that the same legislative power that might shut out coolie labor can shut out the products of coolie labor. Grant that, but the same arguments that prevailed with Russia might also have weight with dear old England. Those white workers whose displacement is threatened unless they get down and eat dog salmon and rice with fitting docility, may get the idea into their heads that the patriotic capitalist who gave the Jap his job may get him also to do his fighting or allow the aforesaid patriotic capitalist to do it himself.

Rob a man of all property right in the country he lives in; make him an appendage to a machine; make his right to life, his enjoyment of a home, wife and children, depend upon the ability of a capitalist to coin profit out of his labor, and he might discover that his enemies are inside and not outside of his country, and his desire to fight Japs might change to a wish to fight capitalists. This is a consummation which from the standpoint of the propertyless worker is devoutly to be wished, however much Goldwin Smith and his class might deplore it. Moreover, it might be well for our capitalist philosopher not to depend too much on the passivity of the Jap and Chinese. Already monster strikes have occurred in Japan provoked by capitalist development while signs are not wanting that like conditions will produce them in China. Besides what is more cheering is the growth of an aggressive proletarian movement. This, like our own, is bent on the conquest of the public power for the purpose of the abolition of the wage-market and the transformation of the worker from the degrading status of a commodity to that of a free man, master of the tools he uses and the owner of the wealth he creates. The feeble squawks of capitalist apologists such as Smith about the tendency of the workers to strike will soon swell into a chorus of genuine fear and apprehension at the advance of the revolutionary proletariat. That this day may soon dawn is the hope that lightens the gloom which otherwise envelopes the lives of the workers of all lands.

JOHN T. MORTIMER.

FROM PARKER WILLIAMS

We made a fairly complete job of it in Newcastle and Nanaimo. The hunting-out process had its effects in Ladysmith but as a respectable number did not go any further than Nanaimo, they put in an appearance at Northfield on Feb. 2nd. Knowing results throughout the province, I feel like favoring the Cartwright theory that a devil of a lot of our tribe will have to get it via the stomach route.

McKinley once carried the United States on the promise of "a full dinner pail," for the working plug—which was too blasted much for him who belongs to the grasshopper-brained fraternity that can be bought at such a price.

Copper at the present time is 25c per lb., lumber just double the price of two years ago. The consequence of this is that every little six-inch ledge in the country is being worked and every acre of punky timber is eagerly sought after. One of these days some parasite in New York or elsewhere will buy, or refuse to buy, copper and in three days it will drop to 14c or lower. This will put about 4,000 men (or things) on the bum in B. C. alone. Present industrial activity is not a normal activity. Large public works under construction are not essential to present requirements. They are merely capitalist efforts to discount the future. This business must come to an end before very long and when it does the fellow whose world problems are all found in his dinner pail will have a deuce of a good chance to learn what the bottom of that useful article looks like. When this happens election returns will look different to those of Feb. 2. To hold our own, however, under present conditions, is all we had any right to hope.

P. W.

WORK TO DO.

In awakening the workers to an understanding of their position under capitalism and impressing upon them the necessity of energetic and correct action in their own behalf, a vast amount of work along the line of education and organization must be done. During the earlier stages, of the movement for emancipation this work of necessity devolved upon a few As time went on and more persons became interested, the work quite naturally became more widespread and vigorous. "Many hands make light work," as the adage goes. This is not always true however. It has not proven true in the case of the Socialist Movement. The greater the number of hands the larger the amount of work accomplished, but there is nothing to warrant the assumption that any lessening of the amount of labor imposed upon the individual can be reasonably expected for many years to come.

While a vast amount of propaganda work has been done during years past, much of it has been of doubtful character and would perhaps, have been better left undone. As the revolutionary position of the proletariat is such an absolute and radical departure from those ideas that have been instilled into the minds of men by generations of training under the rule of capital, it is unreasonable to suppose that men could arise to the occasion of at once grasping it in all its significance, upon the first occasion offered. A thousand and one efforts to solve the problem of economic bondage while at the same time avoiding an acceptance of the revolutionary position and program, would, of course, be made. Thousands of alleged Socialists are still making them. The fact stands forth with ever greater emphasis that all such efforts go for naught and the energy expended is energy wasted.

The result of each succeeding electoral campaign more completely emphasizes the necessity of action by the workers along strictly class lines independent of and uncompromisingly opposed to all other class interests in human society. It is upon the working class that is heaped all of the exploitation and misery that afflicts society today. It is this class alone that must be awakened to a realization of the indignities heaped upon its members and aroused to the necessity of action as vigorous and drastic as may be necessary to bring the rule of capital to an end.

The work to be done by the Socialist Party in British Columbia during the coming month is to carry the message of deliverance to those parts of the province where it has not already reached, and to crystalize into vigorous and active organization the workers just as rapidly as they see the light, and become imbued with the revolutionary spirit.

This calls for an able and energetic propagandist and organizer constantly in the field. The ground must be thoroughly gone over and careful preparations made for a most vigorous assault upon the entrenchments of capitalism at each succeeding election, until the powers of government have completely fallen into the hands of the working class where they can be no longer used to rivet the chains of economic bondage upon the limbs of labor.

Let the demand come up from every quarter of the province that the Socialist Party, through its executive, take immediate steps to place a competent man in the field as soon as the winter season ends. Let every comrade resolve himself into a committee of one to do all that lies in his power to make it possible to maintain such an organizer, and more than one if necessary, constantly in the field until the battle is won and the working class has triumphed.

Comrades of British Columbia this can be done. It must be done. Will you do it?

NOTED ENGLISHMAN'S POINTED CRITICISM

Levelled at the Action of British Labor Party in the House of Commons.

Sir,—You ask me my opinion as to the life and miracles of the Labor Party in Parliament up to the present day.

As you do not say which section of it I am to discourse on, I take it for granted that it is that led by Mr. Keir Hardie.

As regards Mr. Keir Hardie himself, it appears to me that he has dore all he could, and has remained always an earnest advocate of Socialistic principles. Why he chooses to try and hide his Socialistic head under the sands of Labor is unknown to me. He is not a temporiser, and he is too astute to think for a moment that his Socialism is any more concealed by his manoeuvre than was that of the proverbial ostrich of our school-days. In regard to the party, I confess I am a little (just a little) disappointed. I see that the whole capitalist press is loud in praise of the "moderation," the "good manners," the "aptitude for Parliamentary business," and the "general adherence to sound principles of statesmanship" of the Labor party. Then I rub my eyes, and ask myself, Are these the men whose speeches I read at their elections?

Not for a moment do I think that the notorious want of ventilation in the House of Commons has affected their principles; but I wonder sometimes, what in reality were their principles as understanded of themselves? Then I remember that in the various lists of books by which they professed themselves to have been influenced in the making of their characters that (in regard to economics at least) not a man of them seems to have studied any book on the subject of a later date than, say, 1875. The Bible and Shakespeare seem to have been the intellectual pabulum of the most of them (Mr. Kier Hardie adds Burns.) Now, though these two works are incomparably great and beautiful in themselves, I confess that a mere Bible Christian or a Shakespearean student is not exactly my idea of a fighting Socialist.

Nearly all the members of the Liberal Party, with the exception of Mr Morley, are extremely well grounded in the Bible, and Mr. Birrell no doubt has read Shakespeare. Thus, as far as literary equipment is concerned, it is difficult to discern whether the Liberal or the Labor Party has the best of it.

But in regard to economics, it is exceedingly probable that some of the younger and more advanced Liberals, such as Mr. Masterman, Mr. Belloc, or Mr. Mason, are considerably better read in recent economics than is any member of the Labor Party.

In regard to achievement I see that all the little fag-ends and tags of legislation passed by the Government in favor of the working classes is put down by some to the presence in Parliament of the Party led by Mr. Keir Hardie.

Of course that may be so, and Sir Henry Campbell-Bannerman may tremble in his shoes, but it does not look as if he did, for not a single item of the somewhat scrappy legislation I have referred to could possibly cause a single qualm to the most orthodox of the Nonconformist supporters of the Government.

What I fail to see is, any distinctive policy on the part of the Labor Party; secondly, any distinctive dividing-line between them and the ordinary Liberals; and, thirdly, any decided protest they have made on any great social or racial question since they have entered Parliament.

Therefore, as I say, I am a little (just a little) disappointed.

Take, for example, the hangings and floggings at Denshawi. As far as I know, the Labor Party, as a party, did nothing in particular, though of course they did it extremely well, after the fashion of the House of Lords in the musical comedy. Then came the Zulu affair, and with the exception of their leader the same policy of the "still strong man," was again pursued.

No policy, no dividing line, no protest against any of the Government's arbitrary proceedings in Egypt and Zululand.

Their policy is (up to the present time) entirely negative.

Well . . . I confess, I am a little (just a very, very little) disappointed.—I am, Sir, yours faithfully, R. B. Cunninghame-Graham. — Justice.

SOME HORRORS OF RUSSIAN PRISONS

Letter From a Victim of Twentieth Century Ruling Class Ferocity and Vengeance.

On the night of Saturday, November 25, 1906, I was, along with 99 persons who were arrested in a restaurant in Riga, taken to the office of the Secret Police Department. With the exception of four persons, all were liberated the same night, but the four detained, a detective named Davus pretended to recognize as important political offenders, three of whom were subjected to a strict examination on lines similar to the Bertillon method adopted by prison authorities.

Our examination concluded, without charge or trial of any kind, we were thrown into a cell and for two days received no food. On the third day we were put into another cell, small and narrow, which already contained 17 persons. Here we received daily a small portion of black bread, but no water.

The relief of our tormenting thirst depended entirely upon the caprice of the watchman, and when he was in an ill-humor he would brutally kick us back into our cell and lock the door. In this miserable cell were now huddled 21 persons; during the day it was possible to accommodate us standing, but in the night-time it was horrible, as there was not sufficient floor space for us to lie down, and we were forced to lie one upon the other. The foul atmosphere of the cell would also become, at times, unbearable, and none dare venture to open the window, as the sentinel opposite would shoot at sight anyone who approached it. All officials, from the common policeman warder, watchman, or spy, lose no opportunity of scoffing or jeering at the prisoners, and enjoy the right to abuse them with kicks and blows at their brutal pleasure. It was under these conditions we were introduced to the torture chamber.

The torturing of prisoners is generally carried out during the night. It commences at ten or twelve, and continues until six o'clocp in the morning. One after the other the prisoners are taken to the second storey of the building, where there is a special torture chamber, with all the different instruments to hand. In the middle of the room is a long wooden bench with straps attached for fixing the prisoners down. On the walls are hanging lengths of rubber tube of various thickness filled with lead, to each of which the torturers have affixed a pet soubriquet "The Lord's Blessing," "God's Mercy," "God's Love," and so on. Besides these tubes there are also iron tongs, pincers, straight-jackets, long pins, cobbler's threads, and all manner of inhuman devices. The torturers are fifteen miscreants in all including the spy Davus, Gregus, the overseer of the secret police department, his assistant Michijeff, and Otton, an ex-convict, sentenced several times to penal servitude. These named have made themselves infamous through their inventive genius in methods of torture, the names of the others are not known to me. Very often the local landowners and barons, the leaders of the military expeditions, take an active part in these torturings. In one instance, i.e., November 29, the torturing was especially severe, as the district magistrate, Baren Raden, a well known hang-man and bloodhound, took an active part in it. To fulfil the same ghastly duty, Baron Recve, a notorious pogrom hero, the destroyer of Tukkum, a provincial town, and a few of the smaller barons and princes, all favourers of the notorious "black hundred" organization, often visit Riga.

The torture is usually carried out in the following manner. After the prisoner has been dragged into the inquisition room his fetters are taken off, and one of the spies informs him that he is now wholly in their power, and that they are at liberty to torture him or kill him, without being accountable for their actions to any one. He is then advised to confess everything, to name his comrades and accomplices, and declare all information he can; by doing so he will regain his freedom, and a good situation will be found for him in the protection department. If there is no confession then the torture is resorted to. The prisoner is stripped naked and thrown down upon the bench and bound first with the straps. He is gagged with a wet cloth in order to stifle his screams then with the aforementioned rubber tubes, "God's Love," or "God's Mercy," he receives from 200 to 400 strokes, and in order to increase the pain, salt is rubbed into the lacerated and bleeding wounds, and he is flogged again until he loses consciousness. When he is once more restored to consciousness the cross-examination begins. If the victim refuses to speak the pincers are requisitioned to pull the nails off his fingers; the long pins are thrust through the tendons of his hands and feet; the hair is pulled singly or by locks out of his head. If the prisoner still remains obstinate the fiendish cruelty is carried still further. Davus, the secret police spy, is especially expert in pulling out the hair and beard, and if this fails he will beat the prisoners on the temples and other tender parts of the body. If the desired confession is not forthcoming the iron tongs are made glowing hot, and pieces of flesh are pinched out of the most tender parts. The knocking out of teeth is also resorted to and finally, the most effective of all, the compressing of the testes with a pair of tongs.

Regularly every day these inhuman tortures are resorted to until the wretched victim, unable to bear it any longer, acknowledges the charges brought against him. It is not to be wondered at, that sometimes the least stable confess to crimes they have never committed, and also denounce persons equally innocent. Those, however, who refuse to speak at all are by these methods of torture maimed and crippled for life. Such was the case with Gruning, arrested at the end of October. For three weeks he was subjected to the most cruel and inhuman torture, but all to no purpose, and finally he was despatched to the prison infirmary and delivered to the court-martial for trial. When the arrests were made in November, however, some of the prisoners confessed and denounced Gruning, and he was returned to the secret police department to be tortured a second time. His beard was extracted and what was left of his hair has turned quite gray, although he is not yet twenty-four. His face is terribly mutilated, and from many parts the skin is cut or seared off, his spine is bent, and his ribs broken. Gruning, himself, stated that Davus and Michijeff, failing to get any information out of him, put a plank across his shoulders and danced upon it until his back and ribs were broken and crushed, yet Gruning did not say one word to implicate himself or his comrades. The names of the victims of the "constitutional inquisition" are as follows:—Ferdinand Gruning, Valerian Schurowsky, Peter Beljajeff Karl Legsting, Ian Ruman, Paul Landman, Ian Kruming, Ian Luhs, Ian Luchs, Peter Paeglis, Wilhelm Muzeneck, Peter Brunkus, Eduard Reining, Ian Muller, Atis Sniker, Adolf Jordon.

The above were tried under clause 274 of the martial law, and clause 20 of the field courts-martial.

December 4, 1906.

P.S.—Ten of the 16 persons named were sentenced to death by field court-martial on December 8. They died with the words, "Long Live the Revolution," "Long Live Freedom," on their lips, and the other six were sentenced to terms of penal servitude in Siberia, ranging from six to 20 years; amongst them are Gruning, Schurowsky, Beljajeff.—Justice.

CHINESE WAGES—WHITE MAN'S PROFITS.

The awful "scarcity of labor" in British Columbia could be supplied inside of one month if the price offered for labor-power was sufficient to keep a wage-slave decently alive for at least 24 hours.

The workers of B. C. though, must like the commodity nature of themselves, subject to the laws of the market—for only last week did they endorse its perpetuation for another four years.

Let them now fry in their own fat.

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THE EXPLOITATION OF LABOR.

Many a working man is conscious of somehow or other getting the worst of it in the struggle for existence. Though he may not know how it comes about he feels himself wronged in some way, and in casting about for the source of his trouble he almost invariably locates it in the wrong place.

To the ordinary person it seems quite clear that if he could purchase the things he requires at a reduced figure he would be better off.

If, instead of being compelled to pay $5 for a pair of shoes he could obtain them for, say, $4, it is manifestly clear that he would be one dollar to the good. This is such a self-evident proposition that it becomes easily fixed in his mind that the hardships he experiences and which expresses itself in the emptiness of his pocket, is caused by the high prices he is compelled to pay for the things he is forced by necessity to purchase. If this were true his fight would undoubtedly be against those from whom his purchases were made. While he is railing at the sellers of provisions, clothing, etc., and condemming them for the high prices charged, he is quite apt to forget that he is himself the seller of an article of merchandise, wrapped up in the sale and disposition of which may perchance lie the trouble against which he so loudly complains.

Before the workingman can purchase the things necessary to maintain his existence he must sell his power to labor, or labor-power. This passes into possession of the purchaser just the same as does any other commodity that may be sold. It possesses one virtue, however, that does not attach to any other commodity. When utilized in production it will bring forth a value greater than that contained within itself. It will produce additional or new values. This arises from the fact that owing to the improved tools and methods of production now in vogue the average labor of one man for one day will produce an amount of subsistence in excess of that requisite for the sustenance of one man for that period. If the labor market be amply supplied with laborers the competition among them for jobs will prevent the price of the days' labor-power going above the price of a day's sustenance for the worker. Under such circumstances an average day's wage will be equivalent to an average day's sustenance, and what ever new or surplus value may result from the expenditure of the day's labor-power will represent that for which the laborer received nothing for creating. If the worker could live cheaper because of a reduced price of the things necessary to his existence it is manifestly clear that he could work for less wages and the competition for jobs would inevitably force him to do so.

The exploitation of labor is effected under this wage process. It expresses itself on the one hand in the poverty and misery of the working class, and upon the other in the affluence and comfort of the capitalist class and the ever increasing amount of wealth in its possession. So long as the means of production remain as capital, the value creating factor, labor, must remain its vassal producing surplus value to add to its bulk.

The exploitation of labor at the hands of capital is the one infamy from which the entire brood of infamies that afflict the human race are bred. That exploitation is affected at the point of production, where labor is forced to accept a mere subsistence wage while capital appropriates the entire product of industry.

The workers but waste time over anything that has not the purpose in view of converting capitalist property into collective or working class property thus ending at once and for all time their exploitation.

THE PAPER MANIA.

The number of Socialist papers that have been launched upon the vicissitudinous sea of public favor during recent years is legion. Many of them have speedily experienced a second launching and this time into oblivion. Others continue to hang on to existence by the skin of their teeth, spasmodically gasping for breath and eternally squawking for assistance.

To carry on a paper, even a weekly of moderate size, involves no inconsiderable expense. He who has a bunch of money which he is anxious to get rid of can be assured of being able to unload by engaging in such a venture. Whatever lack of vigor in other respects may be in evidence the ability of a paper to eat up money in its publication is unqhestioned.

The starting of papers by individuals or organizations seems to have developed into a well-defined mania. Filled with a sense of self-assertive importance they must needs find means of proclaiming it to the world in order that the multitude may be privileged to bask in the radiance of their effulgent wisdom.

This may be all very well in its way, provided there be a message to deliver that is strictly in accord with the general trend of thought along the lines of social development. But the message must be delivered, and in such a manner as to be understandable, or the hopes of the promoters will be shattered and the venture fail. When these newspaper ventures are continually upon the rocks and frantically crying out for succor, there is at least grounds for the suspicion that they have no message to deliver that is of value to humankind, or, if they have such message they have not the faculty of conveying it in terms that can be readily interpreted.

Just how many boosting, begging and thimble-rigging schemes are now on for the purpose of prolonging the existence of Socialist journalistic ventures, or conjuring forth the wherewith to launch others, is unknown. The good Lord knows they are at least numerous enough. Publications that can only be kept alive by continual boosting are of doubtful value to the movement. They absorb too much of the resources that might bring better returns if used in some other manner. Whatever method of propaganda proves to be merely a drain upon resources w thout bringing returns in the way of added strength and efficiency to the movement should be dropped forthwith. It rather looks as though this paper mania was becoming altogether too pronounced. As a matter of economy a little drastic treatment served out to some of those afflicted with it might result in benefit to the movement.

CLINCHING THE POINT.

The Socialist is frequently criticised for referring to the wage system as a system of slavery. This pugnacious agitator and apostle of freedom is, however, not in the habit of making statements that are incapable of proof. It does not always fall upon him to furnish the proof . It is often the case that the very system itself affords evidence in abundance to prove his assertions. It would perhaps be more correct to say it is always the case.

It now transpires that the Employers' Association of the United States is industriously engaged in listing its slaves. Each one of them is to be compelled to cough up detailed information as to age, size, weight, habits, peculiarities, pedigree, previous behavior in servitude and such other stuff as would enable a prospective purchaser to avoid being deceived as to the contents of the package he was buying and the probable consequences resulting from its possession.

A duplicate of these lists is to be kept in every office of the association throughout the country. If a package proves to be of inferior quality, or goes bad by yawping for more stuffing (wages) the word is to go forth that such package is to be henceforth shunned by every member of the association. Needless to mention, this will be somewhat tough on the package.

In other words, this move is merely a huge blacklisting scheme upon the part of the employers. Any recalcitrant slave is to be put completely out of business by shutting off his fodder. He is to be allowed no further employment within the jurisdiction of the Employers' Association. If he gets balky (strikes) or asks for more stuffing (wages) his pipe is to be put out for fair. No discrimination is to be made between a he and a she. All are to be treated alike. With this sort of evidence piling up on every hand it would seem that the worker should in time lose faith in his freedom. If he needs any further proof of his slavery it should be given him in the shape of a ring in his nose or a branding iron upon some suitable part of his thick hide.

THE IRREPRESSIBLE CONFLICT.

Every person with eyes to see and ears to hear knows full well that there is a conflict of interest between employers and employees, that, like Bauquo's ghost, will not down. Just why this is so perhaps the vast majority do not know, but the conflict is there ready to break out into violent conflagration, perhaps without a moment's warning. In the struggles that arise between employers and employees, no intelligent action can be taken by either side without an understanding of the reason of the conflict and the stake at issue. That the employing class possess this understanding and act accordingly is clearly demonstrated by the fact that victory has so far perched upon their banners in all of their struggles with the opposing class. The workers have inevitably met with defeat. As they outnumber the employers many to one they could not fail of victory did they but understand the reason for the conflict. With such understanding their line of action would of necessity be along such lines as would bring them victorious from the struggle by sheer force of numbers.

The conflict of interest between the employers of labor and their employees springs from one simple fact, so simple that the thickest headed working man on the footstool can readily understand it if he has the mental gumption of a clam.

Labor produces all wealth that is measured in terms of exchange. All the food, clothing, shelter and the multitude of other things that are bought, sold and used by human kind. Even the exchange value of as yet untouched resources of the earth is brought into being by labor alone. Without available labor to transform these resources into usable things they would remain absolutely devoid of exchange value.

Although labor produces all wealth measured in terms of exchange, it absolutely controls none of it. The employing class controls it all. By virtue of its being an employing class it becomes the actual owner of the entire product of labor. He who must go to another for employment must surrender to him the product of his labor.

The employers of labor, the capitalists, are in a position where the workers are compelled to come to them for employment. This places them (the capitalists) in full possession of all the wealth produced by the workers.

The interest of the capitalists is to perpetuate this, to them, happy arrangement. Under no circumstances can it be to the interest of the workers to perpetuate it. Their interest lies in the opposite direction. No wonder there is an "irrepressible conflict" between capitalists and workers.

Stripped of all sham and pretense the wage system is a slave system. The relation between employer and employee, capitalist and worker, is the relation between master and slave. The wage worker is forced to do only that which was done by the chattel slave and feudal serf. He is compelled to surrender to a master class his power to produce wealth. That is all.

The wage slave gets his keep. The chattel slave and feudal serf got that. Some wage slaves get a few crumbs extra. Some chattel slaves and feudal serfs were likewise favored.

Occasionally the wage slave attains his freedom. This is commonly termed losing his job. His freedom is, however, so much less filling to his stomach and therefore less comforting to his soul, that he speedily seeks out another master who will philanthropically allow him to once more assume the yoke of slavery and be happy.

Slavery is robbery. The master robs the enslaved of the fruits of his labor. The interests of robbers and robbed are always in conflict. That is why employers and employees, capitalists and workers, are always at war.

It is to the interest of masters to hold their slaves in subjection and get the largest possible amount of juice out of their bones. In this respect the capitalist class in no way differs from its illustrious predecessors—the feudal nobility and the chattel slave owners.

It is to the interest of the slave to escape from his bondage. A large number of chattel slaves and feudal serfs knew this. Upon rare occasions a wage slave may be found possessed of a similar degree of knowledge.

Masters maintain their hold upon their slaves so long as they have the power to do so. They never let go voluntarily. Like previous master clases the capitalists maintain their dominion over slaves by the exercise of those powers that are embodied in what is termed the State. With these powers of government in their hands they hold the workers securely in leash and wring the juice from their bones under the wage process. Without these powers at their command they could not enforce their decrees and reap their harvest. They must continue in control of the powers of government or the jig is up with their thieving game.

The slaves are numerous enough to deprive the capitalist class of control of these powers once they get sense enough in their heads to do so. Out of the conflict of interest between themselves and the master class sooner or later will come a clash of arms alongside of which previous events will sink into insignificance.

The plunder of the working class at the hands of capital is becoming intolerable. It is becoming intensified each day. Under the terrible economic pressure of capitalist exploitation the fitful flames of rebellion that have for a century flashed along the social horizon are being fanned into the fierce fires of revolution destined to incinerate both master and slave. From their ashes will arise Labor triumphant; free.

The "irrepressible conflict" will not down. It must be fought out. It is the slaves against the masters for the control of industry and the products of labor. The control of the State is the key to the situation. By intelligent action the slaves can possess themselves of the key and unlock to Labor the gateway to Freedom.

Until that is done the conflict is indeed irrepressible.

READ AND STUDY.

In another column will be found an article entitled "The State and Socialism." It is part of a lecture delivered in Paris in 1905 by Gabriel Deville, a French comrade. Translated into English by Robert Rives La Mont and published in pamphlet form by the International Publishing Company of New York, it affords a most valuable addition to the Socialist literature of the times, and should be carefully read by every student and investigator.

It is unfortunate for the working class that so many of its members are sorely afflicted with mental laziness. The labor problem cannot be solved without much thought and study in preparation for the task. Short-arm jolts at the effects of the present system may be very well in their way, but they will not place it hors du combat.

By thorough study and persistent application only can a clear understanding of this problem be acquired. Without this it cannot be solved.

The more complete the knowledge of capitalist production and all of the institutions that spring from it, the more intelligent and effective the efforts to remove it from the pathway of progress and clear the way for a civilization more in consonance with the comfort and well being of human kind.

It is to be hoped that every workingman into whose hands this paper may fall will read the article in question and assimilate its purport and logic. If they do it will bring to them new ideas and new conceptions of that institution, the State, upon which, above all others, the present ruling class depends for the maintenance of its economic dominion over the working class.

This article will be followed by other selections from the same source. They will afford solid mental food for those who read, think and digest.

Friday's World contains a news item to the effect that Earl Grey, Canada's Governor General, has invested in a thousand acres of fruit land in the Okanagan district. Recently this more or less illustrious gentleman made the declaration that Canada's great need was cheap labor. In the light of the World's announcement one can readily perceive the reason for the royal patriot's utterance. Identifying his sordid individual material interest with that of the country at large he no doubt had visions of large chunks of juicy profit which the operation of his ranch by cheap labor of any color or country might bring him. What is Canada in the eyes of this regal representative? Presumably a number of well-fed never-work parasites, owners of the means of production to which the bulk of the nation have to get access to in order to live and who must live cheap or else no access. The effect on the lives of the Canadian working class of imported cheap labor apparently has no place in his thoughts. However, on reflection, why should he or his class care? The majority of the workers themselves apparently do not mind it, so up with the Union Jack, Earl Grey and his fruit ranch operated by cheap labor.

FABLE OF AN HONEST MAN.

(By Henry T. Jones)

Once there was an honest man, who was elected by the people to represent them in the state legislature. The time was in the present "civilization." He went down to the state capital on a railroad ticket purchased by the mileage funds of the common wealth, having returned the railroad pass to the corporation which looked upon him as one more of its agents. But this man really was honest. The people had for once made a mistake and elected a Republican candidate, who determined to, and who did try, to represent the great majority class. Bills robbing the people of their rights and graft contracts were opposed and denounced, and big bribes were turned away. The honest man needed the money, for he had a mortgage on his home, and he had been up against the secret railroad rebate game in the competitive war of business. But he determined to guard the interests of the people who had rewarded him with their votes, and the opportunity to get rich quick didn't appeal to him. He had faith in the adage that honesty was bound to be rewarded. His constituents, he was sure, would remember him if he were faithful. So faithful he was.

Then primary day came along, and the gang that went out put the hooks into him and he didn't get the renomination. But the honest man decided that he had been handed a lemon by the Republican gang, so he had his name placed on the ballot by petition. He had so much faith in the people that he was confident of re-election and he spent $300 in distributing literature and hiring halls for his independent reform campaign. He cetrainly did let the voters know that his opponent was a grafter who had voted for all the infamous measures when he was an alderman. But when the votes were counted it was found that the grafter candidate had been elected by about 13,000 plurality. The honest man, after his defeat at the polls, found that his credit was gone and he was forced into bankruptcy. The grafter fatted on more graft and was re-elected and re-elected. The people were certainly good to him, for when he died his estate was found to be worth millions. He rewarded them by leaving $1,000 to the Salvation Army; $1,000 to foreign missions and $1,000 to a Home for the Worthy Poor. The balance he left to his only son, who had been educated along the correct lines of modern industry.

Moral—The people don't seem to be interested in honest men or reform movements. Perhaps they will trust none but themselves after they have been handed a few more lemons. Socialists are not reformers. They are revolutionists.—Appeal to Reason.

The unsophisticated youth who finds himself launched on a lone cruise on the sea of life and for the first time obtains a near view of the trickery, deceit, selfishness and sordidness of the revolting industrial conditions in which he must perforce take a part, oftimes is sore distressed to discover that the moral precepts with which he has been loaded down in the sheltering seclusion of home are of no service whatever as guide and compass in steering a course through the troubled waters in which he now finds himself battling for life. Gradually those much vaunted precepts fade in his memory as he learns to use the arts of cunning and deception, and it is only when he inadvertently meets some pious rogue who has grown rich by piracy that he learns from him the value of sanctimonious precept quoting as a robe of respectability to cover a character which otherwise would be hideous and repulsive if left naked.

As an acknowledgement of the inherent dishonesty of commercial dealings, trafficing and trading which make up the sum total of the activities of the business world we quote the following naive confession which is an excerpt from a letter written by a young business man in the east to a friend in Winnipeg:

"My prospects here are very good and I don't want to jeopardise them by devoting my time to other interests. I have it pretty easy here; no hurry to work in the morning. I like the business and I feel that I can make a success of it. There is, of course, a great deal to learn, and in a measure success depends on a person's ability to make others believe what you know to be a damn lie."

PROLETARY.

TO CLARION READERS.

The publishers of the Western Clarion have orders upon the National Sewing Machine Company (see advertisement in another column) for three $65.00 sewing machines which are taken on advertising account. These orders will be disposed of at an extremely reasonable figure. The machines will be shipped direct to purchasers from the company's factory. To any one living in the United States an opportunity is thus afforded to obtain an up to date $65.00 sewing machine at reasonable cost. To a Canadian purchaser, owing to that wise paternal blessing known as the tariff, the duty would be added to the cost.

Any one wishing to obtain a machine will be furnished full particulars by addressing the publishers,

KINGSLEY & STOW,
Box 836,
Vancouver, B. C.

Don't be a Chump. Get on the Voters List at once. Use your Franchise while you have it

PLATFORM

Socialist Party of Canada

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

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

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

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

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

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

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

1. The transformation, as rapidly as possible, of capitalist property in the means of wealth production (natural resources, factories, mills, railroads, etc.) into the collective property of the working-class.

2. Thorough and democratic organization and management of industry by the workers.

3. The establishment, as speedily as possible, of production for use instead of production for profit

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

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

PARTY MATTERS AND ANNOUNCEMENTS

These columns have been placed at the disposal of the Party. Secretaries of Locals are requested to take advantage of them in, at intervals, reporting conditions in their respective localities. Communications under this head should be addressed to the Dominion or Provincial Secretaries. Local secretaries are further requested to look to these columns for announcements from the Executive Committees. By this means the business of the Party will be facilitated and the Dominion and Provincial secretaries relieved of a little of the increasing burden of correspondence.

TO SECRETARIES OF LOCALS LIST OF SUPPLIES.

Membership cards, each	.01
Application blanks (with platform) per 100	.25

The committee being a stockholder in the co-operative publishing house of Chas. Kerr & Co., can procure literature for the locals at cost.

J. G. MORGAN, Secy.

PROVINCIAL EXECUTIVE COMMITTEE.

Owing to the election the semi-annual audit of the provincial executive committee's books has been unavoidably delayed. The audit having been now made shows the following receipts: Expenditures and balances, the items having been published in the Western Clarion after each meeting.

General Fund, June 15th to December 31st, 1906.

Receipts	$410.35
Expenditures	255.95
Balance	$ 54.40

ORGANIZING FUND.

Receipts	$244.30
Expenditures	141.55
	$102.75

CAMPAIGN FUND.

Receipts	$ 53.50
Expenses	
Total balance on hand	$210.65

VANCOUVER LOCAL, NO. 1

Business meeting of Monday, Feb. 11, Pettipiece in the chair. Minutes of previous meeting read and approved. The following were admitted to membership:

Robert Nesbitt Hogg
Andie McFee
D. M. O'Dwyer
Geo. Peterson
Steve McIntosh
Jas. McIntosh
Augustus Hewitt
Geo. Nickels
Robert Pratt

Comrades Leheney and Mortimer transferred from Locals Boundary Falls and Winnipeg.

The following accounts were ordered paid:

Due stamps	$5.00
Signs	1.50
Rent Sullivan Hall	3.50
Total	$10.00

Comrades Stebbings and Leheney elected on propaganda committee.

Raffle committee reported that sewing machine had been won by No. 169.

RECEIPTS FOR THE WEEK.

Collection Sunday, Feb. 12	$8.80
Dues	13.00
Total	$21.80

Adjournment.

FREDERIC PERVY, Secretary.

TO STUDENTS OF SOCIALISM.

In order to afford comrades an easy access to standard works on Socialism, the committee has decided to lay in a stock of literature. The following are on hand and will be sent post-paid to any address at prices quoted. Two-cent stamps will be accepted for sums not exceeding 25 cents:

The Origin of the Family, (F. Engels)	.50
The Social Revolution (Karl Kautsky)	.50
The World's Revolutions (Ernest Untermann)	.50
The Socialists, who they are and what they stand for, (John Spargo)	$ .50
The Evolution of Man (Bolsche)	.50
Modern Socialism (Chas. H. Vail)	.25
Class Struggles in America (A. M. Simons)	.10
The Communist Manifesto, Karl Marx	10 cents
Socialism, Utopian and Scientific, Marx & Engels	10 cents
Wage, Labor and Capital, Karl Marx	5 cents
The Mission of the Working Class. Chas. Vail	.05
Socialism and Farmers, A. M. Simons	5 cents

Other works procured to order.

Owing to remote prospects of a clash between the British House of Lords and House of Commons, some of the daily reptiles announce in big head lines that "Revolution is Pending." A scrap between these two aggregations of bourgeois baggage and humbug would be about as much like a revolution as would two old washerwomen making faces at each other over a backyard fence. If the British workmen had "innards" enough to throw both lots into the sewer of oblivion it would at least be a spectacle worth looking at.

THE STATE AND SOCIALISM.

From a Lecture Delivered by Gabriel Deville, in Paris, April 26, 1895, Translated by Robert Rives La Mont.

What do the Socialists think about the State? How do they regard it theoretically in the present and for the future? What are the practical consequences which result from their views? Such are the questions which I purpose to answer here and now, and this answer will be the one which appears to me to be in the most perfect harmony with the facts, for conformity to the facts is, and ever must be, the guiding principle of modern scientific socialism, of our socialism.

What is the State?

Here I could easily make a show of learning by quoting a number of definitions drawn from philosophers and writers more or less famous; but such an enumeration would occupy space and time without being of any real advantage to us; for, in most cases, the word "State" is identified with other words such as "society," "nation," or "government," and so these confused definitions would not be helpful to my hearers or readers as the authors of the definitions did not themselves comprehend the essential distinctions. Do not fancy that this criticism is made by the Socialists alone. You will find this same confusion set forth in the work of one of our adverseries, in La Politique of M. Charles Benoist, who is the last, so far as I know, who has treated these questions among us.

And so, partly because he is the most recent writer, and has thus been able to profit by the labors of all the others, but more particularly because he has succeeded in avoiding confusion of a nature to obscure the question at issue, from among all the definitions that bourgeois writers have given of the State, I select for the purpose of my discussion that of Charles Benoist.

"The State," he maintains, "is the word personification of the nation endowed with perpetuity and incarnated in institution, clothed with the power and right of constraint. It may be recognized by these two signs: it makes laws and it levies taxes."

The State, I will maintain in my turn, is the public power of coercion, created and maintained in human societies by their division into classes, and which, having power at its disposal, makes laws and levies taxes.

The only real difference between these two definitions—but it is a difference of the first importance—consists in the fact that in the latter—i.e., for Socialists—the existence of the State in a society is bound up with the existence of classes in that society. Hence, this conclusion: Before classes came into being there was no State; when classes shall cease to exist there will be no State. While in the former—i.e., for bourgeois theorists—the State exists independently of every other social institution and, in particular, of classes. According to M. Charles Benoist. "It is congenital in human societies, and they could not live without it." Contrary to our opinion, the same author thinks that "primitive communities, the embryos of society, contain an embryonic State," and that the State is a "moral personality endowed with perpetuity."

Parenthetically, we remark here again that passion for perpetuity so marked in the ruling, property-holding-class and in the economists, their official defenders According to them, indeed, the situation from which the capitalist profits is simply the realization, the embodiment of external verities, and eternal capital must go on eternally breeding more capital. The caulitalists in their insatiable thirst for gain, cry to their God with all zeal and sincerity: "As it was in the beginning, is now, and ever shall be: world without end, Amen." But this prayer, even though it be granted, is not enough. They reqdire, besides this, the protection of the State. And so they and their theorists have eagerly and emphatically pronounced themselves in favor of its perpetuity blaming its intervention only when its powers are not exerted in their behalf.

Which of the two—the Socialist theory of the State or the bourgeois theory—corresponds the more closely to the reality? I believe that I can prove—at all events I am going to try to prove—that it is ours. From the definition that I have given of the State, it follows in the first place that the State has not always existed, that there have been societies without a State, but the absence of a State did not prevent these societies from having an organization. My thesis is that a social organization is possible without a State, and that the State appears and subsists only in societies divided into classes.

Some societies without States have continued to exist down to our own times, among the Indians of North America. And it was by studying the social regime of these Indians, and of the Iroquois especially, that Morgan was able, by his remarkable work, "Ancient Society," to enable us at last to clearly understand the primitive societies of Greece and Italy, societies which were based, like the Indian societies, upon the gens. (Gens: "In primitive society, a body of blood-kindred descended from a common ancestor, having a common gentile name, and distinguished by a totem or crest." Standard Dictionary).

Morgan's work has not been translated into French, but it has been epitomized and perfected by Eugels, and the historical details that follow are drawn from this study of Eugels.

What was the organization established among the Indians of America, and notably among the Iroquois i.e., among those of the Indians who developed their social forms the most highly? Its foundation was the gens just as it was among all the barbarians whose mode of life we have been able to ascertain. At this point it suffices to know that the gens was a particular grouping of individuals, having a real or assumed common origin, dwelling in the same region, and never marrying members of the same gens.

All the members of the Indian gem were full and equal, and acted as brothers towards one another. In time of peace they elected a sachem, whose election they could always annul at their pleasure, and whose authority, destitute of any means of coercion, was simply moral. As to the chief's chosen in case of war, they were charged only with the conduct of expeditions and their appointments, like those of the sachems, were revocable. Sovereignty belonged to the assembly of adults, men and women.

In the tribe, a coalition of a certain number of gentes, and in the federation of tribes which was the most highly developed social form of the Indians, the sovereign power was exercised by a coalition of sachems forming either the tribal council, or the federal council, and their deliberations took place in the presence of the members of the tribe or of the federation, who had a right to participate in the discussion. But the sachems composing these councils could at any moment be recalled by their respective gentes. Moreover, in the tribal councils all the sachems, and in the federal council, where the vote was by tribes, all the tribes had to agree to render a decision valid.

Therefore, if we find here a social organization, we find nothing corresponding to the State, not only as I have defined it, but even as our adversaries define it. For we do not find here the slightest trace of that which constitutes the State according to M. Charles Benoist—no authority "clothed with force and the right of constraint," and the law, the guiding rule of a certain collectivity, is merely the effective expression of the will of that collectivity, and there are no taxes.

To prove the truth of my thesis—the existence of societies without States—I have referred you to specific facts. To support his—the existence of the State from the origin of societies—M. Charles Benoist contents himself with affirming that "the first military chief was the first State." Now, if it is true that the executive power has most frequently sprung from the institution of a supreme military command, it is false that the military chief has always had any special power whatsoever apart from the direction of the operations of war. In particular, it is false that he was "the guardian of order" in collectivities based on the gens.

Order in these communities—as has been proved in the case of the American Indian—was admirably maintained spontaneously without any system or apparatus of coercion, notwithstanding the number of common affairs to be adjusted, because their institutions did not give rise to any antagonism between categories of individuals, for all were free and equal. And we know what fine men these Indians were, how noble their moral qualities—save where their enemies were concerned—their energy and their digaity.

I must here forestall an interpretation, which the adversaries of Socialism often gives to our arguments, and point out that the eulogy in certain respects of primitive societies does not at all imply a purpose to revert to the ancient social forms. Let these gentlemen, so hostile to Socialism and so proud of their civilization, calm themselves. We do not dream of leading them back to that which they call the state of Nature. It would, indeed, be too great a change for most of them to have to substitute the uprightness and horror of falsehood of the Indian for their dishonest polemical methods.

If I have spoken at such length it is because it has been possible in our day to study among them social forms which have disappeared centuries since, and in that way to demonstrate the existence of organized societies without a State. Now just as the phases of evolution—infancy, youth, mature age, old age—with their special characteristics, follow each other in much the same way in all men whose development is not arrested by special circumstances, in the same way the various human societies—from the point of view of the family, property, religion and politics—pass through analogous phases, and, like individuals make more or less progress along the path of evolution common to them all. And, while, as Marx said, "The country that is more developed industrially only shows, to the less developed, the magic of its own future," in their turn the more backward countries present to the others the image of their own past. As a matter of fact, in all peoples whose early institutions it has been possible to study the gens has been at a certain stage of development, the social unit.

Notably the gens existed in Greece and at Rome, and, back of the Greek gens and the Roman gens, such as they are known to us, glimpses may be caught, though they disappeared long before, of the characteristic features of the Indian gens. Thus, in the Homeric era, where, however, the gen was already modified and where the elements of a new organization were making their appearance, we find still subsisting the sovereignty of the popular assembly and the non-existence of a public power distinct from the assemblage of the adult males and capable of being turned against them. If, on the other hand, we see there the dawn of the establishment of noble families and the appearance in the germ of the principle of heredity in the selection of the military chief, it is obvious, nevertheless, that the chief, the basileus, has only military, religious and judicial attributes. A political or governmental power, analogous to that which essentially constitutes the State, does not yet exist.

How did the transformation take place? How was the State born? The distinctive work of the social organization based on the gens is the solidarity of the interests of all its members. Between them there are no antagonistic situations, and therefore no desire for the repression of some and no power of coercion for the benefit of others. The offspring of social simplicity, this organization could not adapt itself to more complex conditions of life. At the best era of the gens, production was very limited, and the means of existence depended chiefly on the clemency or rigor of the climate. But what we call the New World (America,) was, before the European conquest, very nearly without any animals suited for domestication, the Old World was abundantly supplied with them, and it seems that this is what enabled it to surpass so prodigiously and so comparatively quickly the inferior degree of culture at which the Indians of America stopped short.

The domestication of animals, their breeding, the formation of large herds, and later on new discoveries like those of iron and its utilization in tilling the ground, together with the development of various handicrafts, systematized and increased production, compared to its former condition to such an extent that men were able to produce in excess of their needs. Slavery became possible as soon as a greater number of laborers were required by the social conditions realized, and thereafter they made slaves of the prisoners of war whom the Indians either killed or adopted into the gens.

While there was thus created the division between free men and slaves, the free men themselves were divided into rich and poor.

Instead of remaining the common property of the tribe or of the gens the herds soon became the individual property of the heads of families. This property in flocks and herds had the peculiarity of increasing in the hands of its holders. The importance of private property and of the principal proprietors increased, and the principle or mode of private appropriation was at last extended so as to include land. The inequality of wealth, which was the consequence of these facts, created the germ of an aristocracy.

Wealth being from that time the object to strive for, war upon neighboring peoples solely with a view to pillage and booty, became a permanent fact. The authority of the military chiefs, and especially of the supreme chief, increased. The choice of their successors from among their next of kin—made freely at first by preference—became a regular custom and finally the accepted rule. There was thus formed a category of families, already powerful through their wealth, to whom belonged the more important functions. Then, there were on the one side a minority enjoying hereditary privileges, and on the other side the non-privileged and the slaves. There you have a society divided into antagonistic classes—a servitude, a subordination existing which make a power of domination within the society indispensible, while subjection and domination were unknown and unnecessary in the social organization of the gens.

For the security of a social order involving the division of the population into classes, a public power calculated to compel the respect of the non-privileged is necessary. "Arm a man," Stendahl said ironically, "and then continue to oppress him, and you will see that he will be perverse enough, if he can, to turn his arms against you." The privileged at once suspect his latent perversity. And so as soon as a population is split up into classes, the armed force no longer corresponds to the whole of the male population able to wield arms, and the constituted force can be opposed to the rest of the population. Besides the armed force, the public power, necessary for every society, based on the separation of men into classes, includes various means of coercion, such as prisons, etc., that were not to be found in societies built upon the gens.

To provide for the support of the public power resources are needed, and this accounts for the appearance of taxes.

We now see how there grew up, along with the influence—at the least predominant—of the aristocracy in the general administration and passing of laws, the repressive and fiscal institutions which, as we have seen, characterize the State.

Thus the State whose non-existence in a society may be demonstrated so long as there are no classes in that society, makes its appearance in a more or less developed form with the existence of classes and the antagonism they involve. The product of a definite social order, it will last as long as the circumstances that have rendered it inevitable.

The Socialists of Los Angeles, California, at a meeting on February 3rd passed a ringing set of resolutions against any war between the United States and Japan, and also extending fraternal greetings and expressions of international working class solidarity to the Japanese workingmen. There was an audience of over 700 at the meeting.

Japanese Socialists at Berkeley, California, recently caused quite a commotion among bourgeois bats and owls because they declared their purpose to eventually dispense with Presidents, Mikados and Kings, and were not at all particular as to the means used. In view of the fact that bourgeois rulers are not over scrupulous as to the means used to mantain their power it seems strange they should throw a fit because their victims should manifest a similar indifference as to the means used to throw them overboard.

For the Campaign Fund.

Having been authorized by the publishers of the Western Clarion to receive subs at the regular rate—$1.00 per year and apply one half of all money received to the Central Campaign Fund, you are earnestly requested to assist in swelling this fund by sending your subs direct to me. Either renewals or new subs. to be taken for a period of not less than one year.

Yours for a generous Campaign Fund which means a vigorous campaign.

D. G. McKENZIE,
Prov. Secy
Box 836, Vancouver, B. C.

NOTICE.

Notice is hereby given that sixty days after date we intend to apply to the Chief Commissioner of Lands and Works for special license to cut and carry away timber on the following described lands in Rupert District:

2. Commencing at the N. E. corner of section 29 marked Imperial Timber and Trading Company's Northwest corner, thence 80 chains South, thence 80 chains East, thence 80 chains North, thence 80 chains West to point of commencement.

3. Commencing at a point one-half mile East of the Northeast corner of section 29, marked Southwest corner post, thence North 160 chains, thence East 40 chains, thence South 160 chains, thence West 40 chains to point of commencement.

4. Commencing at the same point as No. 3 marked the Southeast corner post, thence North 160 chains, thence West 40 chains, thence South 160 chains, thence East 40 chains to point of commencement.

5. Commencing at a point about one-half mile West from the Northeast corner of section 29, marked Southwest corner post, thence North 160 chains, thence East 40 chains, thence South 160 chains, thence West 40 chains, to point of commencement.

6. Commencing at the same point as No. 5, marked Southeast corner post, thence North 160 chains, thence West 40 chains, thence South 160 chains, thence East 40 chains to point of commencement.

7. Commencing at a post near the N. E. corner of Section 28, marked the N. W. corner post, thence South 80 chains, thence East 80 chains, thence North 80 chains, thence West 80 chains, to point of commencement.

9. Commencing at a point one-half mile West of the N. W. corner of section 15, marked Southwest corner post, thence North 160 chains, thence East 40 chains, thence South 160 chains, thence west 40 chains to point of commencement.

10. Commencing at the same point as No. 9, marked the S. E. corner post, thence North 160 chains, thence West 40 chains, thence South 160 chains, thence East 40 chains to point of commencement.

11. Commencing at the same point as No. 10, marked the N. W. corner post, thence South 160 chains, thence East 40 chains, thence North 160 chains, thence West 40 chains to point of commencement.

12. Commencing at the same point as No. 11, marked the N. E. corner post, thence South 160 chains, thence West 40 chains, thence North 160 chains, thence East 40 chains to point of commencement.

13. Commencing at the Southeast corner of Sectoin 20, marked the N. E. corner post, thence South 160 chains, thence West 40 chains, thence North 160 chains, thence East 40 chains to point of commencement.

14. Commencing at the same point as No. 13, and marked the S. E. corner, thence North 160 chains, thence West 40 chains, thence South 160 chains, thence East 40 chains to point of commencement.

15. Commencing a half a mile West of the S. E. corner of Section 20, marked the N. E. corner post, thence South 160 chains, thence West 40 chains, thence North 160 chains, thence East 40 chains to point of commencement.

16. Commencing at the same point as No. 15, marked the S. E. corner post, thence North 160 chains, thence West 40 chains, thence South 160 chains, thence East 40 chains to point of commencement.

19. Commencing at the same point as No. 18, marked the N. W. corner post, thence South 80 chains, thence East 80 chains, thence North 80 chains, thence West 80 chains to point of commencement.

20. Commencing at a point one-half mile West of the S. W. corner of Section 20, marked the N. W. corner post, thence South 160 chains, thence East 40 chains, thence North 160 chains, thence West 40 chains to point of commencement.

21. Commencing at the same point as in No. 20, marked the N. E. corner post, thence South 160 chains, thence West 40 chains, thence North 160 chains, thence East 40 chains to point of commencement.

22. Commencing at the same point as in No. 21, marked the S. W. corner post, thence North 160 chains, thence East 40 chains, thence South 160 chains, thence West 40 chains to point of commencement.

23. Commencing at the same point as No. 22, marked the S. E. corner post, thence North 160 chains, thence West 40 chains, thence South 160 chains, thence East 40 chains to point of commencement.

24. Commencing at a point near the N. E. corner of Section 31, marked the N. E. corner post, thence South 80 chains, thence West 80 chains, thence North 80 chains, thence East 80 chains to point of commencement.

25. Commencing at the N. E. corner of Section 28, marked the S. E. corner post, thence West 160 chains, thence North 40 chains, thence East 160 chains, thence South 40 chains to point of commencement.

26. Commencing at a point half a mile East of the S. W. corner of Section 27, T'p. 15, marked the S. E. corner post, thence North 160 chains, thence West 40 chains, thence South 160 chains, thence East 40 chains to point of commencement.

27. Commencing at a post about one mile S. of the S. W. corner of Section 15, T'p. 14, marked the N. W. corner post, thence S. 80 chains, thence E. 80 chains, thence N. 80 chains, thence W. 80 chains, to point of commencement.

28. Commencing at the same point as No. 27, marked the N. E. corner post, thence S. 80 chains, thence W. 80 chains, thence N. 80 chains, thence E. 80 chains, to point of commencement.

29. Commencing at a point about two miles S. of the S. W. corner of Section 20, marked the N. W. corner post, thence S. 160 chains, thence E. 40 chains, thence N. 160 chains, thence W. 40 chains, to point of commencement.

30. Commencing at the same point as No. 29, marked the N. W. corner post, thence S. 160 chains, thence W. 40 chains, thence N. 160 chains, thence E. 40 chains, to point of commencement.

31. Commencing at a post near the N. W. corner of Section 13, marked the N. W. corner post, thence South 160 chains, thence East 40 chains, thence North 160 chains, thence West 40 chains, to point of commencement.

32. Commencing at the same point as No. 31, marked the N. E. corner post, thence South 160 chains, thence West 40 chains, thence North 160 chains, thence East 40 chains, to point of commencement.

33. Commencing at the same point as No. 32, marked the S. W. corner post, thence North 160 chains, thence East 40 chains, thence South 160 chains, thence West 40 chains, to point of commencement.

34. Commencing at the same point as No. 33, marked the S. E. corner post, thence North 160 chains, thence West 40 chains, thence South 160 chains, thence East 40 chains, to point of commencement.

35. Commencing near the S. W. corner of Section 22, marked the S. W. corner post, thence N. 80 chains, thence E. 80 chains, thence S. 80 chains, thence W. 80 chains, to point of commencement.

36. Commencing at the same point as No. 35, marked the S. E. corner post, thence N. 160 chains, thence W. 40 chains, thence S. 160 chains, thence E. 40 chains to point of commencement.

37. Commencing at a point about one mile S. of the S. W. corner of Section 22, marked the S. E. corner post, thence W. 80 chains, thence N. 80 chains, thence E. 80 chains, thence S. 80 chains to point of commencement.

38. Commencing at the same point as No. 37, marked the N. W. corner post, thence S. 160 chains, thence E. 40 chains, thence N. 160 chains, thence W. 40 chains, to point of commencement.

39. Commencing at the same point as No. 38, marked the N. E. corner post, thence S. 160 chains, thence W. 40 chains, thence N. 160 chains, thence E. 40 chains to point of commencement.

40. Commencing at a point near the S. W. corner of Section 21, marked the S. E. corner post, thence N. 80 chains, thence W. 80 chains, thence S. 80 chains, thence E. 80 chains, to point of commencement.

41. Commencing about one mile N. from the N. W. corner of Section 17, marked the S. E. corner post, thence N. 80 chains, thence W. 80 chains, thence S. 80 chains, thence E. 80 chains, to point of commencement.

42. Commencing at a point about one mile S. of the S. E. corner of Section 20, marked the S. E. corner post, thence W. 160 chains, thence N. 40 chains, thence E. 160 chains, thence S. 40 chains, to point of commencement.

43. Commencing at a point about 2 miles South of the S. E. corner of Section 19, marked the S. W. corner post, thence North 80 chains, thence East 80 chains, thence South 80 chains, thence West 80 chains, to point of commencement.

44. Commencing at the same point as No. 43, marked the N. W. corner post, thence S. 160 chains, thence E. 40 chains, thence N. 160 chains, thence W. 40 chains, to point of commencement.

45. Commencing at a point about two and a half miles S. of the S. E. corner of Section 24, marked the N. E. corner post, thence W. 160 chains, thence S. 40 chains, thence E. 160 chains, thence N. 40 chains, to point of commencement.

46. Commencing at a point near the S. W. corner of Section 22, marked the N. W. corner post, thence S. 80 chains, thence E. 80 chains, thence N. 80 chains, thence W. 80 chains, to point of commencement.

47. Commencing at a point near the S. W. corner of Section 18, T'p. 13, marked the N. W. corner post, thence South 160 chains, thence East 40 chains, thence North 160 chains, thence West 40 chains, to point of commencement.

48. Commencing at a point near the N. W. corner of Section 18, marked the S. E. corner post, thence North 80 chains, thence West 80 chains, thence South 80 chains, thence East 80 chains, to point of commencement.

Dated at Vancouver, B. C., February 13th, 1907.

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Socialist Directory

Every Local of the Socialist Party of Canada should run a card under this head. $1.00 per month. Secretaries please note.

British Columbia Provincial Executive Committee, Socialist Party of Canada. Meets every alternate Tuesday. D. G. McKenzie, Secretary, Box 836, Vancouver, B. C.

Dominion Executive Committee, Socialist Party of Canada. Meets every alternate Tuesday. J. G. Morgan, Secretary, 551 Barnard Street, Vancouver, B. C.

Local Vancouver, No. 1, S. P. of Canada. Business meetings every Monday evening at headquarters, Ingleside Block, 313 Cambie Street, (room 1, second floor). Educational meetings every Sunday at 8 p. m., in Sullivan Hall, Cordova Street. Frederic Perry, Secretary, Box 836, Vancouver, B. C.

Local Toronto, S. P. of C.—Meets every Sunday 3 p. m. at Davis Hall, corner Queen and Spadina Avenues. F. Dale, Secretary, 41 Henry Street. Finnish Branch meets Sunday nights, same hall. Jewish Branch, Sunday nights, at 185 1-2 Queen St. West.

Local Winnipeg, S. P. of C., meets every Sunday, in Trades Hall, at 2:30 p. m. J. Coxon, Secretary, 226 Princess St., Winnipeg, Man.

Local Nelson, S. P. of C.—Meets every Friday evening at 8 p.m., in Miners' Union Hall, Nelson B. C. A. W. Harrod, Organizer.

NEWS AND VIEWS

AS GIVEN OR EXPRESSED BY SOCIALISTS THROUGHOUT THE DOMINION

Edited by R. P. PETTIPIECE, to whom all correspondence for this department should be addressed.

THE PROBLEM CONFRONTING LABOR IN BRITISH COLUMBIA

The industrial bosses of this Province are arranging for the importation of "cheap" labor—20,000 Salvationists "saved" from the slums of England—a fair share of the 10,000 Russian peasant Dominion importation, hired to work on railway construction at $1 per day—if possible 50,000 Japanese—and as many Chinese as will fill the requirements of those who thrive by robbing labor.

Right now in Vancouver scores of job-hunters are scouring the town from end to end in search of a master, fairly begging for someone to accept them as a slave, so that they may at least satisfy the cravings of an empty stomach.

Why, this town is alive with "Employment Agency" sharks who escape job-hunting themselves by relieving unfortunate devils of their last "one dollar" for a job at railway construction camps here, there and elsewhere throughout the province.

Soon after the victims repeat the old, old story: "Misrepresentation; no dry spot to lay blankets in; Chinese coolie cook—grub unfit for a West End dog kennel; over-bearing slave-driver; loss of time at slaves' expense; etc., etc."

Result at end of three days or thirty-three days—in debt to the "company van."

"Company vans," by the way are strictly prohibited by The Kelly Truck Act in this province.

But of course the Socialist worker understands how these shams work out, so long as "company van" representatives write and enforce the law.

On top of this it may be gently whispered that some hundreds of Chinese and Indians are now clearing the new northern townsite of Prince Rupert; every last sawmill, cannery (when in operation) coal mine (when owned by a worthy lieutenant-governor) and railway construction camp (when possible) is simply teeming with Chinese labor already—at wages a Canadian cannot live upon and accept the responsibilities of citizenship.

In the face of such conditions the future "prosperity" of British Columbia workingmen seems assured.

If the imported hordes had votes there might be some show of securing an economic change—for it's a cinch the head of the lowest-grade coolie is no thicker than a fair percentage of the home-made article, and is probably just as susceptible to the spirit of revolt.

The workers of this province will have to decide one of these days whether they shall move out and leave the natural resources, a few capitalists, and a half-million disfranchised European slaves in possession; or whether they shall seize the reins of government and, by legal enactment, change the form of ownership in the means of production to meet the needs and requirements of those who do the work.

If the powers of the State were under the hand of the working class there would be plenty and to spare in British Columbia for a population equal to that of the whole Dominion of Canada. This for the reason that every worker would receive the full social value of his labor. Production would be carried on for use rather than profit.

Meantime the Socialist must merely point out the trend of events and interpret the relative significance of capitalist development to the proletarian.

Time and experience, guided by men conscious of their true position in present-day society, will surely solve the problem confronting labor, not only in British Columbia but throughout the uncivilized commercial world.

A ROTTEN UPPER CRUST.

The working class is not alone the only useful class in human society, but the only decent class as well—if we are to judge of the morality of the bourgeoisie by "Thaw" exposures of the whole pack of useless parasites.

HOW ABOUT YOU, MR. ELECTOR OF B. C.?

"I prefer Chinese and Japanese to Hindu labor so far as our experience goes."

So said Executive Assistant Marpole of the Canadian Pacific Railway Co. on Monday last to the Vancouver daily press.

It will be remembered by many workers in British Columbia that Geo. Mc. L. Brown, of the same gang of legalized highwaymen is an adept at drafting railway bills for the government.

The C.P.R. and all other labor-robbing corporations—want and demand cheap labor in this province.

The wage-slaves of British Columbia have just been blind enough to elect a majority of men who will write the law as dictated to them by the ruling class.

We may, therefore, confidently look forward to seeing the demand for cheap labor amply supplied.

And the wage-earner supporter of the two capitalist parties will get what he voted for.

THE RULE OF BRUTAL "FOREIGN CAPITAL."

The gold mine owners of South Africa wanted more profit.

The Boer government didn't object to the process of labor skinning adopted by "foreign capital," but insisted upon a careful division of the spoils.

The "foreign" pirates refused to potlach.

Those being robbed in South Africa proceeded to make what the Britisher terms a "military display,"—showed fight.

Thousands of those being robbed in England by the same band of thieves were called to arms and shipped forthwith to South Africa to do battle for "country and king."

The workers of both countries—as well as a bunch or two of unworthies from the colonies—ultimately got what was coming to them.

"Foreign capital" triumphed.

Chinese slave-labor now brings greater profit to the mine owners.

And to show the surviving British patriots some real appreciation for services rendered a first consignment of Chinamen are now digging coal under the very shadow of "our glorious flag."

As a result British coal miners are now arriving in Vancouver on their way to Nanaimo and other points, seeking a job.

The reward for at least a dozen of the returned Canadian contingent was suicide.

So practical; so Christian-like; so humane; so home-protecting; so conducive to human happiness—is this great and glorious rule of "foreign capital."

Its counterpart, in British Columbia was further endorsed and condoned by the workers only last week.

CORRESPONDENCE.

Kelowna, B.C., Feb. 5, 1907.

Editor Western Clarion:—

Dear Sires,—The vote in Okanagan is light, yet we have made splendid gains considering the amount of work that has been done. The valley will be thoroughly organized this winter and the fight continued. Our slogan is "The Okanagan in 1910."

Our meetings throughout the valley were all well attended and the audiences were deeply interested, and seemed much impressed with the arguments presented, many of them expressing a desire after the meetings for reading matter on the subject. Our speakers here at Kelowna were congratulated by several who were not Socialists, which to my mind, recalls the old adage that "straws show which way the wind blows."

The vote of the election just past does not show the true Socialist vote as there were many Socialists whose names were not on the voters list. For example, Peachland cast only eight votes for Logie, whereas there should have been about fifteen or thereabouts. Kelowna cast ten and should have cast between fifteen and twenty. Of course I am speaking only of the Okanagan but I presume the same conditions exist more or less over the province. This should not be allowed to occur in the future and all Locals should make it a point and a special point to see that all members are properly qualified. Don't wait until just before election, but have your name put on the list at once.

There is a great deal of talk about the Socialists being disloyal &c., and I certainly believe that any man who neglects to look after his franchise and neglects to cast an intelligent ballot for his country, his fellows, and himself, is disloyal to all three and the King to boot.

Very truly yours for the Revolution,

WALTER E. MORSCH,
Secretary Okanagan No. 26.

Toronto, Feb. 4, 1907.

No doubt the comrades in British Columbia will have seen by the capitalist press that the "merchant prince," Timothy Eaton, is no longer able to make use of the surplus value extracted from his underpaid, over-worked wage-slaves.

They will also have read of his "sorrowing employees," and the "mourning crowds" that attended his funeral.

They will have been impressed by the recital of his "large charities," his beneficiences to churches and hospitals, etc. No doubt their hearts have glowed at the accounts of his being wheeled through his store bestowing a kindly word and a kindly smile there "to his delighted underlings."

Above all, their souls were stirred to their depths by the eulogies of the reverent humbugs at his obsequies, or, more probably their stomachs were stirred to the point of nausea.

Is anyone but the most ignorant deceived by all this fulsome rot poured forth by the capitalist press?

Is it necessary to point out why the press is so lavish in its praises of this so-called "great man?" Surely a worker of average intelligence must know that the advertisement of the T. E. Eaton Co., in these same papers aggregate many thousands of dollars in a year, and the high salaried ministers, what are they but ecclesiastical prostitutes bought body and soul by a share of the spoils wrought out of the sweat and blood and tears of the working class, who have not yet (there's hope in that "yet") learned that their only salvation lies in throwing the whole class of bloodsuckers off their backs. Yes, it is true, these same ministers do denounce the rite in measured terms occasionally and in very rare cases, it may be, honestly, but how does that affect the situation? The rich do not enjoy the denunciations but they recognize the fact that so far from rendering their position insecure, every seeman in condemnation of their greed only seats them more firmly on the backs of the workers as it tends to tickle their ears and to blind their eyes to the real issue.

But once let a minister calmly point out to the workers the real position they hold in society, that their social salvation can only be worked out by themselves and conclude by saying "You have the power, use it," and how long would he hold his church if a high-salaried one? The conundrum is easy. Instead of getting ministers drawing thousands of dollars a year to pronounce the funeral orations, if the dead man was so beloved by his work-people why did they not get one of the sales girls drawing four and a half dollars a week (and docked if she lost a day) to say a few words?

To conclude the subject, Timothy Eaton in life was buying human labor power, and buying it as cheap as he could, whether wrapped up in man, woman or child. Small blame to him as it was according to "business principles" and it was nothing to him if the man was driven to steal to add to his miserable wage or the girl to sell her body for a couple of dollars. Only the workers have the power to alter their conditions for the better or woe unto them if they don't use it.

The comrades here are looking forward to the next issue of the "Clarion" to get some really authentic report of the election in British Columbia. We know enough to see our hopes have not been fully realized, but as far as the writer can see a very distinct advance has been made, and I congratulate the British Columbia comrades on the grand fight they are putting up not only at present but all the time and to assure them they need have no fear of the comrades here; we are as revolutionary as yourselves though less numerous. The active members in Toronto are so few that it is difficult to fill the offices, but it will not always be so. We will get our less energetic comrades to yet see the really desperate need of organization to prepare for the stirring times to come and then there will be "something doing."

Comrades of British Columbia, though you have not done as well as you expected in this election you have done well, you have done your best, and if you have had somewhat of a throw-down—well,

"The harder you're thrown the higher you'll bounce,
Be proud of your blackened eye,
For it isn't the fact that you're licked that counts,
But how did you fight, and why?"

WILFRID GRIBBLE.
311 King Street, Toronto.

Editor Western Clarion:—

Dear Sir,—In your paper of January 12th, there appears a statement that the settlers of Vancouver Island Railway belt had received their titles from the E. & N. Railway Co., which is not a fact, as many of the settlers had received their Crown title from the Government of the Dominion of Canada at Ottawa.

With a short statement of my case which is similar to many others on the E. & N. Railway lands, I made an application to the government agent in Nanaimo where the land is situated in 1878 and also got a road gazetted to my place and other settlers in 1881. Also received a pre-emption record and a certificate of improvements in the land office in Nanaimo. As you state the settlers are claiming the coal and other minerals and timber.

I will now state what the Dominion Government gave me in my Crown title from Ottawa in the name of Crown lands.

Canada: John McGee, Deputy Governor. Victoria, by the grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, etc., etc.

To all to whom these presents shall come—Greeting:

To have and to hold the said parcel or tract, of land, unto the said James Paterson, his heirs and assigns, forever; saving and reserving, nevertheless, unto Us, Our Successors and assigns, the free uses, passage and enjoyment of, in, over and upon, all navigable waters that now are or may be hereafter found on or under, or flowing through or upon any part of the said parcel, or tract of land, and saving and reserving also the right of the Esquimalt and Nanaimo Railway Company to cut timber for Railway purposes on said lands, and the rights of way for their railway through said lands and the right to take such parts of the said lands for the station and workshops of the said Company as may be required by them for these purposes without paying compensation therefor, and saving and reserving, nevertheless, unto us, and our successors, and assigns, all coal, coal oil, ores, mines and minerals, whatsoever, in, on or under said lands.

Given under the Great Seal of Canada:—

Witness, John Joseph McGee, Esq.

Date of Crown Grant from Ottawa this Ninth day of July, 1886.

W. W. BURGESS,
Deputy of the Minister of the Interior.

P.S.—This shows beyond any doubt that the Dominion Government held the reservations for themselves and successors and the railway had no claim to them whatever.

JAMES PATERSON,
Cranberry District, B.C.

THERE IS WORK TO BE DONE.

The result of the recent election in British Columbia shows a healthy increase of strength on the part of the revolutionary movement over that of three and a half years ago. Against the most stubborn and unscrupulous opposition a distinct gain of one seat in the house by a duly elected member of the Socialist Party has been made. In numerous districts a sufficiently strong showing has been made to point conclusively to the fact that with anything like energetic work upon the part of the comrades a number of seats can be carried in the near future.

This work must be done. It must be thoroughly and well done. This involves the necessity of maintaining an organizer in the field continuously. The services of some one must be secured who is equipped with a sufficient understanding of the historic and economic groundwork of the revolutionary movement to be able to demonstrate to the workers the nature of the task in hand to effect their emancipation and the line of action to be followed in carrying it out.

Let us bestir ourselves and see that a permanent organizer is put in the field as soon as spring opens and a thorough and systematic tilling of the revolutionary soil be kept up until the capitalist enemy is driven from the field of industrial activity and the proletariat has come into its own. Let all hands be up and doing. The time is ripe.

QUESTION BOX.

Comrade, Rossland—Can't give official vote of Province just now. Will write Com. Hawthornthwaite asking him to endeavor to secure it for us. If secretaries of Locals had done their duty a fairly accurate estimate could be made. However, our vote has made big increase.

Enquirer, Van Anda—Two direct representatives of the Socialist Party sat in 1903-06 House at Victoria. This time we have three, but practically the same as before. (Bill Davidson of Slocan, always stood up and was counted in the old House with the Socialist members, and was defeated because the miners who elected him before had been scattered to the four corners of the earth in search of employment, through the American Lead Trust's manipulation of the lead market.) Both Fernie and Greenwood ridings were closely contested, and Fernie may yet fall to the Socialists, if evidence of corruption will unseat a government member.

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W. B. McISAAC,
Secretary Ymir General Hospital
P. O. Drawer 506, Ymir, B. C.

NOTICE

Vancouver, B.C., Jan. 21, 1907.

Notice is hereby given that, 60 days after date I intend to apply to the Hon. Commissioner of Lands and Works for permission to purchase Section 5, Township 6, Range 5, Coast District, Buckley Valley.

JAMES ARTHUR GARDNER.

Vancouver, B.C., Jan. 21, 1907.

Notice is hereby given that, 60 days after date I intend to apply to the Hon. Commissioner of Lands and Works for permission to purchase Section 25, Township 8, Range 5, Coast District, Buckley Valley.

JOHN CORNYN.

WANTED—At the Ymir General Hospital, a duly qualified Practitioner and one with a number of years experience. For particulars write to

W. B. McISAAC,
Secretary Ymir General Hospital.
P.O. Drawer 506, Ymir, B.C.

ATTENTION, COMRADES.

Please do not address communications relating to party affairs to this paper or its editor. The addresses of the Dominion and Provincial Secretaries will be found in column 6, page 2. By addressing all communications to them much confusion and unnecessary work will be avoided.

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Union Directory

When They Meet; Where They Meet.

Every Labor Union in the province is invited to place a card under this head. $1.00 per month. Secretaries please note.

International Association of Bridge and Structural Ironworkers, Local No. 97, meets in Labor Hall, first and third Friday of the month at 8 p. m. B. Jardine, Recording-Secretary, Box 1196, Vancouver, B. C.

Phoenix Miners' Union, No. 8 W. F. M. Meets every Saturday evening at 7.30 o'clock in Miners' hall. John McInnis, President, Walter Morrison, Secretary.

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