

DEC 27 1906

Published in the Interests of the Working Class Alone.

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VICTORIA, B. C.

Vancouver, British Columbia, Saturday, December 22, 1906

Subscription Price Per Year \$1.00

## STOLID PATIENCE OF THE ASS

Correspondent of the London Chronicle, in an Open Letter to a Typical Workingman, Makes a Few Comparisons Not Altogether Unfavorable to the Four-Legged Variety.

My dear sir, you ask me what, in opinion, is the most marked characteristic of the English working man, and by working classes you mean the men and women who work for weekly wages which on or never rise above two pounds a week. For the life of me I cannot imagine why you want to know my opinion or what interest my answer can have for you; still, I take it, your request is a compliment to me personally, and being somewhat of a vain man I find I cannot refrain from acceding to it.

Here goes then. A close and serious study of the social history of our country for the last hundred years or so, and an interested and, I hope, an intelligent observation of contemporary facts, have convinced me that the most marked characteristic of the English working classes is Patience.

Now Patience, like most other human qualities, may be good or it may be evil; it may be a high virtue or a low vice. It may indicate fine intelligence or extreme stupidity.

Let me illustrate my meaning. A man who is smitten by an incurable disease, a disease for which science has so far discovered no remedy or even alleviation, and who doesn't whimper or whine about it, or make himself a nuisance to his family and friends, who bears it "like a man," as we say, who keeps a cheerful countenance, and continues to do what little work his affliction permits him to perform, is a fine and a wise fellow, and, in his way, a hero. But one who suffers from some ailment known to be curable and who refuses to consult a doctor, or to buy a bottle of physic from a druggist, or, if he can afford neither doctor nor medicine, declines to attend the nearest hospital as an out-patient, is no other than a muton-head deserving neither of sympathy nor help. He is more than a fool; he is something uncommonly like a rogue. He is inflicting a grievous wrong not only upon himself — that perhaps is his own business and does not greatly matter — but upon his wife, his children, and practically everybody with whom he comes into contact. He may claim to be patient, and so he is, but his Patience is the patience not of the hero but of the ass.

### PATIENCE OF THE ASS.

Well, that ass-like Patience under removable burthens, is the most marked characteristic of the English working-classes. But why English? you may ask. Is it not also a quality of the workers all over the world? To some extent it is; but to nothing like the same extent. The foreign ass is occasionally restive; he rears, he kicks, he bites, and now and then makes things dangerous for his drivers. The English animal plods along serenely and never so much as lays back his ears or shows his teeth.

I have a lively recollection of once hearing an English workman taunt a German with the freedom of speech which is granted to Britons and denied to Teutons. "We," boasted the Briton, "would never consent to be muzzled. No one dares to muzzle us." "Muzzle you," replied the other. "No, I should think not. Who takes their trouble to muzzle sheep?"

The counter lacked politeness, perhaps, but at least it was not without point.

When one compares the condition of the English working classes at the beginning of the Nineteenth Century with their condition at the beginning of the Twentieth, one is compelled to admit that there has been a marked improvement. But when one studies the history of the century which has intervened one is no less compelled to recognize that uncommonly little of that improvement has been due to the activity or the enterprise of the working classes themselves. They enjoy more of the good things of life now than they did a hundred years ago, no doubt, but that is mainly because there are a good many more of the good things to go round.

Thanks to the invention of the steam engine, and to the marvellous improvement in machinery, there has been an enormous, an almost incalculable increase in wealth and productivity, and of this increase a small part has found its way into the homes of the working classes. Some of the crumbs from the rich man's table have fallen to them. But it is very questionable indeed whether they get now a larger proportion of the total product than they got then.

To-day, after a whole century of incessant invention and ever-increasing productivity, there are still some 12 millions of them as low down as they can be without actually ceasing to exist at all; and many millions more who have no good reason to suppose that this time next year they will not be even as those 12 millions are today.

### FEAR OF THE PENCE.

The recent crushing defeat of the political party which sought to impose a tax on foodstuffs was owing chiefly to the rally of the working classes to the defence of free imports. And the motive of that rally was Fear. The working classes were frightened lest a few pence might be added to the weekly bread bill. They knew that those few pence would make all the difference between comparative comfort and positive misery. What must

be the condition of a people to whom four-pence a week can make such a difference as that?

A hundred, and considerably less than a hundred years ago, the working classes might have pleaded with some justice that they were in the position of the man with an incurable disease. That there was nothing for them but to grin and bear it. They had no political power whatever, and even the right of combination was withheld from them. For the last 30 or 40 years at any rate no such plea has been available. Both political power and the right of combination have been given to them.

Yes, mark, I say, given to them, not taken by them. They have never so far taken anything. The middle classes forced the political weapon from the hands of the landowning aristocracy by threat of revolution. Their menace had something real behind it. They meant what they said. The landowning aristocracy knew that and gave way. But the utmost the working classes have ever done was to pull down a few railings of Hyde Park.

Had the middle classes stiffened their lips and refused to yield an inch, there can be no doubt that the patient working classes would have simmered down and accepted their vote-mixed lot. But for half-a-hundred mixed reasons the middle classes weakened and the workman was made, by a free gift, master of the situation — a master who either did not realise his mastery or who, realising it, was too patient to put it to any practical use.

But even so, up to 1870 he might have argued that although he had the power he had not education sufficient to enable him to exert it. To-day even that excuse is taken away from him. He still has not much education, I know, but he has enough and more than enough to bring home to him his own disease and to point out to him the remedy thereof. No, it is neither lack of power nor of knowledge how to use it that matters with the English working classes. It is Patience, the Patience, as I have said, of the ass.

Observe, it is with the Patience only of the ass that I charge him, not with the other intellectual and moral qualities of that useful beast. I have had some slight experience of donkeys, and I have noticed that they can show no little obstinacy upon occasion, and that they are by no means easily humbugged. If you want to discover the full potentiality of being humbugged which resides in the working classes all you have to do is to glance back over the various political programmes of the two political parties since the enfranchisement of the working classes, and compare the promise with the performance. Those programmes were framed and those promises made with the special design of catching the working class vote. They caught it every time. The snare was laid right in view of the bird and the bird hopped into it unfallingly.

Not to tax your memory too shrewdly, I will invite you to look no further back than the famous programme which was called the "Newcastle," somewhere about 1892, I think — wasn't it? That programme contained several proposals which, if adopted, would have made for the material advantage of the working classes. Understand though that that programme was a programme drawn up by middle-class men and not by working class leaders. Still there it was, and the working classes jumped at it and returned the Liberal party to power on the strength of it. Well, my dear sir, what became of it? Where is it now?

### NOT EVEN A REAL CARROT.

A donkey, we are told, will run after a carrot dangled before its nose. But then it must be a real carrot, after all. A thing of pasteboard and paper is good enough to set the working classes on the trot.

But, you may tell me that though all I have been saying is true enough of the past, it is not true of the present; that the Patience of the workman, though incredible, is not exhausted, and that the general election of the present year proved it. You are exhausted at last. I think I see you pointing with pride to those thirty or so members of Parliament who follow the lead of Mr. Kier Hardie as a proof of the fact.

Now, really, if those thirty members and the hurrying their return evoked prove anything, they prove what history has already proved many a time before; how easily the working classes are pleased, and with what small potatoes they are contentedly. If they ask for a whole loaf it is never in the least necessary to give them half a one. Just a dry crust will always stop their mouths.

How do you think the middle classes would have taken it if after the Reform Bill of '32 they had been able to send only 30 members to the House of Commons? As a matter of fact, the Act which enfranchised the middle classes set them straightaway in the political saddle. There they will remain ever since. There they will remain until the working classes pull them out of it; which means that there on as they are going now and ever, they will remain for ever and ever.

Just think, I pray you, of the difference. The working classes were enfranchised, and pretty fully enfranchised, more than 25 years ago, and to-day they are able to send only 30

members out of 670 to represent them in the House of Commons! Permitted me to remind you that the universities alone send nine!

But you will tell me, — no, stay, I don't think you will do that — but somebody else will tell you, and you being a workman will believe him if he only puts it neatly enough, that the working classes can be as well, nay, even better, represented by a highly-educated gentleman of wealth and position as by a man of their own order. Yes, and so they might. There is no absolutely imperative reason why they should not be. But the question is, not what might be, but what is and what has been. Have the working classes been adequately represented by the highly-educated gentlemen of wealth and position, who have solicited and obtained their suffrages so far? If you were inclined to think so just run your eyes through the Statute Book for half an hour or so. Or, no, there is no need to take that trouble; just look around you, and compare the state of the districts where the working classes dwell with those inhabited by the highly-educated gentlemen of wealth and position.

### VOTING FOR ENEMIES.

Further, ask one of these highly-educated gentlemen whether he would feel that he and his were adequately represented by members of the working classes. You would know exactly how he felt about it by the way in which he would smile at your ingenuous question.

What happens, I put it to you, when there comes a big strike or a great labor dispute in the coal trade, say, or the shipping trade, or the cotton trade? You know well enough. Then the working classes find themselves fighting for daily bread against the very men, and the friends and relations of the very men, for whom they voted so gaily at the last election! Verily the situation is not without its humor, is it?

They say that celebs like being skinned alive. I have always felt it unfair to the celebs, that saying, because the celebs, you know, can't help themselves. They never get a chance of expressing their opinions on the operation. If they had a voice and a vote in the matter, and invariably spoke up and voted for the fishermen and the cooks, then one could feel more certain of their preferences.

But it is almost clear to me that the working classes, or at any rate the congregate mass of them, do like the conditions in which they find themselves and in which their children's children will find themselves so long as their ass-like Patience of theirs is their most marked characteristic. They like the long hours, the mean rewards, the ever-present uncertainty, the comfortable assurance that if they live long enough they will end their days in the workhouse or the infirmary. They like these conditions; we may feel sure of that in their case, because

they have a voice and a vote in the matter, and they use both to shout and vote for the men whose interest it is to maintain the conditions. Better still, oh, much better, do they like, do they positively love, the flapping which these same men so liberally serve out to them.

Flapping is cheap, you know; it costs practically nothing, and that is why there is always so much of it to be had for the asking. — London Chronicle.

It is claimed that in the coming election in New South Wales there will be a straight fight between Socialists and Anti-Socialists in 22 out of 27 constituencies. The Liberal and Tory sham is played out. Political alignment according to strictly class lines is on the docket for every land under the baneful rule of Capital, in the near future. Once that stage has been reached the end of Capitalist rule and robbery is within measurable distance. New South Wales is to be congratulated.

A Japanese ambassador is reported to have said lately with reference to his countrymen: "When we were known only as producers of beautiful works of art, we were reckoned barbarians; now that we show we know the arts of barbarism we are reckoned 'civilised.'"

News dispatches tell us that Cashier Ryhart of the busted Drovers' National bank of Waynesburg, Penna. got away with \$350,000 of the bank's money. Although the dispatches afford no information as to whether the enterprising gent is a republican, a democrat or a Socialist, his well-developed propensity for "dividing up" is at least strikingly suggestive.

The splendid victory won at the recent civic election by the Winnipeg contingent of the Canadian Labor Party should prove encouraging to the balance of the monkey-show throughout the Dominion. Its candidates to a man were overwhelmingly elected — stay at home. It requires something more than a mere name to knock off political permissions at this stage of the game.

"Should pianos be taxed?" inquires an exchange. Certainly not. Tax the owners.

## VISIONS

You men of the Chamber of Commerce, who sit at the Lion's Gate, Who take the toll of the People's goods, that enter early and late, You're dreaming to-day of a Future, a Future of golden hue, When a larger spoil of the earth and sea, will flow through the gate to you.

You men of the Chamber of Commerce, who sit at the Lion's Gate, Let us well to think of the harvest time, while we sow the seed and wait. 'Tis well to talk of our city's future; let us fathom our hopes and fears, And number the stars for her good and ill, in her horoscope of tears.

You men of the Chamber of Commerce, who sit at the Lion's Gate, Did ever you see the iron side of the Double Shield of Fate? You're dreaming the dream of Empire, you reckon your golden gains; You see the spectre of Empire now; did you ever weigh its chains?

'Tis a vision of striking contrasts, a picture of white and black, Of Wealth and Want, of Virtue and Vice, and Charity doling back; A Replica of Old England with her starved and servile throng. A structure as fair as a Gothic fane, on a cornerstone of wrong.

A replica true of Babylon too, another Apocalypse, A city foretold by seers of old, of towers, and marts and ships; Of Beauty and costly raiment, and traders who trade and gain, In wheat and cattle, and wine and oil, and slaves, and the souls of men.

You men of the Chamber of Commerce, who sit at the Lion's Gate, Did ever you think you dealt in slaves when you paid the market rate? You take the fruit of their labor, and then for their bitter need, You give them back what the slave must have, enough to live and breed.

You men of the Chamber of Commerce, who sit at the Lion's Gate, Did ever you think what profit means, with its harvest home of hate? You conquer the world with your commerce, your shipping rules the waves, But the chariot wheels of your triumph grind on the hearts and souls of slaves.

You men of the Chamber of Commerce, who sit at the Lion's Gate, Why come these dusky faces here, and why in this wretched state? Have you thought of the sure connection; have you traced the streams that flow.

From the hut of the plundered Funjaube, to the palace of Rotten Row? For this is the story of empires; their commerce is spread abroad. The Masses make and the Classes take, for their senseless Profit-God; Till Power and Caste and Privilege will the lonely ones disown, And Freedom is laughed from Court and last, and Caesar mounts the throne.

You men of the Chamber of Commerce, who sit at the Lion's Gate, Of course you're honest ones and all, in matters both small and great; Yet I wonder if old Diogenes of the Lantern and the Tub, Could find his man if he searched the ranks of the Hundred Thousand Club.

You men of the Chamber of Commerce, who sit at the Lion's Gate, I too have a vision I would tell before it is too late; A dream that your Slaves are dreaming, as larger the great storm grows, That will shatter your image of Gold and Brass with the clay and iron toes.

Then Earth will be teeming with Commerce, on mountain and field and main, But each shall reap where his toll has sown, nor ever shall toll in vain; And uttered with song and laughter, the tale will be truly told, That the sway of the Golden Rule at last has vanquished the Rule of Gold.

You men of the Chamber of Commerce, who sit at the Lion's Gate, You're sitting to-night in the Banquet Hall, with faces and hearts aghast; While under the flaring arc light, and out in the snow and rain, Are tramping the men who have chains to lose, the men with a world to gain.

You men of the Chamber of Commerce, who sit at the Lion's Gate, Remember the hand upon the wall where the Lords of Babylon sat; Your slaves are at last awakened, a fever is in their blood, The spirit of Fym and Cromwell, and Tyler and Robin Hood.

You men of the Chamber of Commerce, who sit at the Lion's Gate, The Socialist stands before you now, and his case he dares to state; But you fling back the old old question, 'twas the answer of guilty Cain; For of course we are tools and meddlers, so fill the glasses again.

WEBSTER ROGERS.

## TO SWAMP THE LABOR MARKET

How the Ottawa Government Comes to the Rescue of Suffering Canadian Employers by Bonusing the Importation of Human Wares — The Sacred Camel's Rump Behind.

Toronto, Dec. 11, 1906.

Well the unexpected has happened and Hamilton has elected a "labor" member of the Legislature by a large majority over his Tory opponent. It was the street railway strike that did it. The working people of Hamilton were clubbed and dragooned and bullied by the imported thugs and the brutal police and soldiery into at least a temporary sentiment of dawning class-consciousness very crude and unintelligent in the form of its manifestation it is true, but still an encouraging sign of the waning influence of the old party cries "Blessed are they who expect nothing for verily they shall not be disappointed," and no Socialist will feel particularly disposed to whoop and throw up his hat over the return of Allan Studholme on a labor and municipal ownership platform.

Studholme is not a Socialist; but of course makes the usual professions of independence as between parties. We have heard this sort of thing before and know by experience how little it amounts to. Ontario has had two Labor members in the Legislature, D. J. O'Donohue and William Garson, and they very soon proved themselves as servile partisan as Ralph Smith. It need not be considered a particular calamity if Allan Studholme takes a similar course. The so-called Labor politician who at this day is too ignorant, timorous or tricky to put himself squarely on the Socialist platform is necessarily either a

### A FOOL OR A FAKIR

and the quicker he shows himself in his true colors and lines up with one or other of the gangs of grafters and capitalist henchmen, the sooner will the honest and well-meaning element among their supporters be disillusioned. The farce of Labor representation will have to play itself out. It is probably a necessary phase of evolution that must be gone through before the masses are ready to receive the teachings of Socialism. Perhaps it is a trifle unfair to judge a new untried man by the record of his predecessors, but nothing I have read of Mr. Studholme's utterances, indicates any more thorough understanding of the class-struggle or the Socialist philosophy than is possessed by the average trade unionist and unless a man in his position is rooted and grounded in class-consciousness, he is practically certain to succumb to the pressure of partyism.

### ATTENDING STRICTLY TO BUSINESS.

Earl Grey is trying to earn his salary. He is here as the mouthpiece and official representative of the Imperial government. That is to say the government of the predatory class of Great Britain, which is quite naturally and necessarily in sympathy with the same class here. He is paid by the "people" of Canada, that is by the capitalist government, \$50,000 and expenses for promoting the interests of the ruling classes. We have had governors who thought they were doing all that was required of them in this connection by reading a couple of speeches a year written by other people, and figuring at social functions. Earl Grey is a trifle more strenuous and takes a larger view of his duties. What is specially needed at present; to put more unearned money in the pockets of his employers is abundance of cheap labor, more slaves to exploit in the mine, the railway and the sweat-shop. But many of them don't care to say so out loud lest it should hurt the party and give them away to the fool workman on whose votes they depend for the maintenance of the system of exploitation. So they put up their hired man Grey to say it for them, and he did so very emphatically at a dinner given here in his honor by a pretentious bunch of swell-headed Jingoes and sycophants known as the "Canadian Club." He proclaimed to the world that Canada's great need was plenty of cheap labor and being an earl of course any tommyrot that he chooses to get off is given the widest circulation. Who says the Governor General is a useless figurehead or that he doesn't earn his salary?

### GOT WHAT THEY VOTED FOR.

All this was perfectly regular and natural, and in accord with the high traditions of Imperialism, but the Toronto District Labor Council must needs go and make no end of a rumpus over it. The blamed idiots really seem to think that the Governor General ought to have had some consideration for the interests of labor — why, I for one, can't imagine. He is doing just what he is paid to do by the class to whom he owes his position. If the labor men don't like it, the way to stop it is not to indulge in empty protest and milkop resolutions but to send men to parliament who will vote for the overthrow of the wage system and in the meantime will have the nerve to stand up — single-handed if necessary — and oppose paying any more money for Governor-General's salaries or any other of the Trappings of Imperialism. As it is, why they simply get what they vote for and good enough for them. They have been all their lives hurrahing for British connection and Imperialism, and even yet apparently haven't sense enough to realize that Imperialism is based upon caste su-

premacy and the servitude of the workers.

### THE LOWEST DEPTH OF ABASEMENT.

Nobody will be surprised that Earl Grey's speech finds a staunch and outspoken defender in Ralph Smith. When a Labor man once turns renegade there is no depth of baseness to which he will not descend in his eagerness to truckle to the dispensers of the spoils. He rushes in promptly to do the dirty work at which the ordinary partisan hesitates. Smith's super-servicable seal on this occasion recalls Whittier's scathing lines on the Northern apologists for slavery.

"So some poor wretch whose lips no longer bear The sacred burden of his mother's prayer, By fear impelled or lust of gold enticed Turns to the Crescent from the cross of Christ.

And over-acting in superfluous zeal, Crawls prostrate where the faithful only kneel.

And when beneath the city gateway's span, Files, slow and long, the Meccan caravan And through its midst, pursued by Islam's prayers The prophet's word some favored camel bears.

The marked apostate has his place assigned, The Koran-bearers sacred rump behind, With brush and pitcher following grave and mute In meek attendance on the holy brute!"

Well, hungry dogs will eat dirty puddings and no doubt the apostate will in due season reap the reward of his scavenger work in a fat office — possibly as a purveyor of cheap labor for the factory and railroad magnates.

TO SWAMP THE LABOR MARKET. While on the question of importing labor it may be advisable to put on record the following official statement, showing the trickery and double-dealing of the Ottawa politicians regarding assisted immigration:

Ottawa, Nov. 22. — The government, through Wm. D. Scott, commissioner of immigration, made effective, at noon to-day, for all booking agents, a bonus of £1 sterling for every male immigrant from the British Isles over the age of 18, who comes to Canada intending to engage in farm labor, or in labor upon railroad construction, and for every female immigrant intending to become a domestic servant.

The men must have had at least one year's actual experience as farmers, farm laborers, gardeners, stablemen, caretakers, navvies or miners. For children under 18 the bonus paid is 10 shillings.

When the question of assisted immigration is raised we have been told again and again that the government was only assisting farm laborers. Read over the above and see what a self-convicted lot of liars and hypocrites this Laurier outfit is. Of course as everybody knows the government pimps and man-catchers abroad will simply go through the form of taking the intending immigrants' word and entering him or her under one of these headings, whatever trade they may have followed. But even taking this statement at its face value it is evidently the intention to swamp the labor market in the interest of the capitalists. The "farm laborer" or "navvy" is in most cases quite able and very willing to take the place of the factory worker or follow many mechanical trades. Yet of course if any kick is made we shall have Ministers of the Crown and their henchmen of the press and platform mouthing the old familiar lie "Oh, we only assist farm labor," and to think that there isn't one man on the floor of Parliament with the pluck or the principle to stand up and expose the fraud. But then what can labor expect — that's just what every working-man votes for who doesn't vote for Socialism. Don't all equal as soon as you feel the pinch. It serves you right — damned well right.

PHILLIPS THOMPSON.

Owing to a scarcity of linotype operators the wages now paid in Vancouver are about 12 1/2 per cent. above the regular scale. As a consequence the price charged for machine composition has increased 12 1/2 per cent., thus affording a striking illustration of how an advance in wages cuts down the profits of the boss. Figure it out for yourself.

An evangelist by the name of McCoomb has been holding revival meetings in this city of late. His power to jerk ribald sinners to Christ was amply illustrated last week. He landed one of the most vociferous abasing-lights of the local I. W. W. street-corner aggregation of acrobats.

Labor creates all exchange value, capital seizes it. Business is the euphonious term applied to the cat and dog scrimmage over the divisions of the spoils.

A fool in revolt is infinitely wiser than a philosopher engaged in forging learned apologies for his chains. — Kosuth.

# The Western Clarion

Published every Saturday in the interests of the working class alone at the Office of the Western Clarion, Flack Block basement, 165 Hastings Street, Vancouver B. C.

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**THE WESTERN CLARION**  
Box 856,  
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Saturday, December 22, 1906

### OH, LEARNED JUDGES!

In deciding the habeas corpus case of Moyer, Haywood and Pettibone, the United States Supreme Court has openly established a principle of law that the Socialist has long maintained lay at the bottom of all jurisprudence and was only hidden from the vulgar gaze of the unwashed mob by the verbiage, pomp, ceremony and pretense that hedges about all so-called judicial procedure. In other words, the law is merely a sham and pretense used by the ruling class to hide the fangs and claws of brutality and force upon which it depends for its right to rule, torture and rob. So long as the victims of class rule can be awed into meekness and docility by the pomp and ceremony of the law it is unnecessary to display the naked fang and claw of unbridled license and power. But when the wig and gown and the ridiculous verbiage, wise looks, and fanfarronade no longer suffice to over-awe the victims, the mask is thrown aside and fang and claw are used without further pretense, and without mercy.

In the case in question the court completely discarded the mask it disclosed the fact that he who dares to question the right of the capitalists to rule is an outlaw and may be legitimately deprived of his liberty, or even murdered at the instigation of any particular capitalist interest against which he may have offended. Such constitutional rights or guarantees as he was supposed to possess are shown to be mere pretenses set up to deceive him. In the light of the decision referred to the American workingman who will henceforth lay his hope of protection upon the altar of capitalist law is a fool indeed. The working class may now come to the conclusion that it possesses no rights whatsoever, unless it is not only disposed to assert them against all opposition, but also has the power with which to do so. A right cannot exist except it be backed up by the power to make it good. Power to assert is the court of last resort in the settlement of rights.

It is the underlying principle of all law whether of divine or human origin. In mentioning the kidnapping of Moyer, Haywood and Pettibone, the United States Supreme Court, has most emphatically affirmed it, at least so far as it applies to man-made law. The learned judges of that court should be smothered with congratulatory telegrams for having so completely stripped the mask of hypocritical pretense from that hoary old humbug, the law.

That Justice McKenna handed down a dissenting opinion should not be allowed to kindle anew the dying fires of faith in the integrity and impartiality of the law. This owl-like old humbug is merely a trifle more cautious about unmasking than the rest of the bunch. Besides the work looks much less raw and coarse than would be the case were the court unanimous in its opinion. These little McKenna stage-struts afford a flavor and relish to the play that would otherwise be lacking.

The workers of the United States need no longer be led away by the delusion that they are to be rescued from their misery by the workings of capitalist law. They are to be held in subjection to continued and ever more merciless exploitation just so long as the master class can command the power necessary to enforce its decrees. Though a thousand sweet promises and assurances may be written upon parchment and embellished with the great seal of the capitalist state, these will be thrown to the winds the moment their further observance will, in any manner, adversely affect the interests of the class that lives and thrives in arrogance and power by the exploitation of slaves. The crawling vermin that fastens itself upon the human body and draws its sustenance therefrom will not forego its privileges until forced to do so. Neither will the American capitalist vermin that sucks its sustenance from the blood of American labor. The recent action of the Supreme Court has done much to make this plain.

Oh, learned judges! Wise judges! Just judges!

### CANT AND HUMBUG.

Every profit-hungry specimen of the genus homo is burdened with an intense zeal to develop "our" resources. To him it appears to be something akin to a crime to allow any agricultural, mineral, forest or other resources to lie "undeveloped." One would think from the racket he makes about the matter that human kind was not doing justice to itself unless everlastingly doing the development act. In this he is not far wrong, from the standpoint of capitalist production, but to term the process he has in view the development of resources, is a piece of cant and humbug, unless the resources he has reference to are something entirely different from those embodied in what is commonly termed the natural wealth of a country.

That which the profit shark is after is surplus value wrung from wage-labor. As labor cannot be utilized except upon the resources of the earth, his real purpose may be hidden beneath his pretended zeal for the development of "our" resources.

Given that mineral, agricultural or other natural resources exist, and that human beings are also in evidence who must have access to such resources in order that they may by their labor provide themselves with the necessities of life, any person short of a blockhead must know that the problem confronting these human beings is not one of developing the resources in question, but of utilizing them for the purpose of providing food, clothing, shelter, etc., for themselves. The fact that such resources are drawn upon is not a question of development at all. The human being that draws his sustenance from them may develop, but the resources are drawn upon to the extent of his development. He may perchance find means of replenishing the immediate resources from which he draws his sustenance; he may devise methods whereby he may more easily and expeditiously draw it; he may even discover and utilize hitherto unknown resources, but in any event these are but evidences of his own development, and not the development of the earth's resources. Whatever development may have occurred in regard to the earth's resources has been effected by Dame Nature herself in the crucible of Time.

The profit hunger that loudly calls for the development of "our" resources is merely the ordinary, every-day, normal capitalist appetite. It cannot be appeased. The digestive apparatus lying behind it can assimilate only the flesh and blood of labor coined into surplus value, and the more that is poured into it the keener grows the appetite. The more the capitalist beast is fed the more ravenously hungry it becomes.

That which is meant by the development of "our" resources is really the development of capital. The developers have an over-mastering desire to use their control of the earth's resources and the tools of production, for the purpose of obtaining surplus value at the expense of wage-slaves. Out of this surplus value they can obtain the command of still further resources and instruments of production, thus developing their capital by adding to its bulk, each addition but paving the way to a still greater one, and so on ad libitum ad pukium.

It would be just as well if the tribe of developers would truthfully state their case. When they learn of any resources hitherto unused they might as well state openly that they have a most hearty yearning to use such resources for the purpose of skinning an additional number of wage-slaves, and thus further the development of their capital. What's the use of all this cant and humbug anyway? The slaves are pretty well on to the game now, and those that are not yet on are getting wise to beat the Dutch. They are becoming alive to the fact that whatever development may occur will be at the expense of their hides and tallow anyway.

### "ON YOUR KNEES, DOGS!"

This was the order given recently by a Lieutenant of the British Navy to some of the stokers on board one of the warships. One of the stokers, Moody by name, refused to obey the degrading order. In this he was followed by others. As a result of this Moody received a sentence of five years at penal servitude at the hands of a court-martial, and his fellow-culprits will no doubt get a similar dose. It was at first surmised that the pin-headed lieutenant who gave the order had taken it upon himself to add something to the regulation naval manual, as it was not generally supposed that such an order was a part of the practice necessary to maintain a proper morale and esprit de corps in the service. The findings of the court-martial and the consequent sentence, however, shows such supposition to have been erroneous. It is now a matter of record that it is customary for British naval officers to give such orders to their men and the penalty for disobedience of such an order is five years at penal servitude. Intending recruits for the navy should be instructed by their parents or their guardians that the order "down on your knees, you dog," when given by a naval officer should be obeyed as a part of the ordinary routine duty he owes to his "grateful country." If he graciously obeys such an order he will save himself a five years sentence at penal servitude, such as poor foolish Moody got. Should the poor fool recruit entertain the old fashioned and ridiculous notion that there is anything degrading in receiving and obeying such an order, let him, while on his knees, remember that British ships are manned by "hearts of oak," and "Britains never, never will be slaves." He will be surprised how quickly his antiquated notions

will pass away, and his soul be lifted to the very flood-tide of joy, as he realizes that an one of the "hearts of oak" the quality of his dignity could scarce be exceeded by that of the driver of a scavenger cart.

The order of "down on your knees, dogs" given by the pin-headed Lieutenant Collard to Moody and his fellow-stokers, is typical of the insolent contempt the ruling class always has for its slaves. And this is as it should be. It should receive the hearty commendation of every man. There is nothing on earth so despicable as a meek and submissive slave. The term "dog" is the only one applicable to such a thing, for among all the animals that man has been able to subjugate to his use, the dog and the slave are the only ones who will take his kicks, cuffs and abuse and continue to crawl at his feet and lick the hand that wields the lash. The terms dog and slave, are synonymous. Lieutenant Collard made the mistake of applying the epithet "dog" to those who, though nominally slaves, yet possessed the spirit of men, and consequently resented the application.

A slave is not a man. The first evidence that he possesses is within him which may develop into manhood when he begins to tug at his bonds. When the insolent commands of the master begin to cut him to the quick, and rouse in his heart the spirit of resentment and rebellion, he gives promise of some day being equal to the occasion of making a heroic struggle to break his chains.

In the field of industry millions of the economic slaves of capital are tugging at their chains and each day becoming more determined to cast them off. As they grow in consciousness of the degrading and slavish position they occupy in present civilization, and the coarse infamy that is practiced upon them under the rule of capital and its wage-system, more persistently do they shape their course to bring that rule to an end and wipe the capitalist and his wage-slave off the map.

When Labor shall have asserted its mastery over the resources of the earth and the instruments of production, the erstwhile slave will have attained to manhood. The imposition and tyrannies practiced upon the workers in the field of industry are bad enough as every workman knows. Still there are limits beyond which the masters cannot safely go. Within the military and naval establishments of capital it is somewhat different. There is scarce a degree of infamy so low and vile that it cannot be heaped upon the victims who fall into their accursed clutches. The assertion of the part of a private in the ranks is met with swift and drastic punishment. The case of the stoker Moody is one in point. For a similar refusal to obey, in the ranks of industry, the dischargee would have received his recall card, at most. In the military or naval establishment he would be lucky to even escape with life.

This rigidity of discipline in the army and navy is absolutely imperative, as upon the blind and unswerving obedience of the rank and file to its officers depends the ability of the ruling class to hold its industrial slaves in submission to their ruthless exploitations. Were it not for the military and naval establishment the present system of wage-slavery would not last over night. Without this power to enforce its decrees the rulers of this or any other land would pass into oblivion where many unclean things of questionable character and parentage have gone before.

Naval and military strength must be recruited from the ranks of the same class in human society that furnishes the industrial strength of nations, i. e., from the working class. The ruling class can neither make the instruments of industry nor operate them. They are two few in numbers, and as far as useful knowledge is concerned they are a minus quantity. By the same token they can neither make or use the instruments of murder, or of other when murder shall be done. As they depend upon the workers, the useful portion of human society, to make and operate the instruments of production, they also depend upon them to make and operate the instrument of murder and destruction, upon which they depend to maintain their right to steal all the workers make in the field of industry. That the same men can be induced, at the same time, man the industries, and the machinery that makes possible their being robbed of the fruits of their toil, is one of those anomalies that could obtain only in a slave civilization wallowing in an ignorance so thick you could not cut it with anything short of a meat axe.

Let the workers if possible keep out of these military and naval establishments. If they are silly enough to join them they are only to be used against their fellow-workers when the latter become rebellious under the stress and extortions of the wage-slipping process.

If you are men you will refuse to do the part of the murderer and be used as an instrument to hold your brother workers in subjection to capitalist robbery. If you are slaves you will prudently don the uniform and loyally obey the command "on your knees, dogs!"

### MORAL LEPROSY.

Recent inquiry into conditions as they exist in the South African compounds, where Christian English capitalists have herded their thousands of Chinese slaves in closely guarded inclosures that they might be successful held for the most brutal and merciless exploitation in all the history of human slavery, has disclosed a most alarming prevalence of those unmentionable vices for which ancient Sodom and Gomorrah are said to have been destroyed. English papers refer to the matter as "England's shame," and the "terrible lesson of the compounds." English moralists hold up their hands in holy horror at the awful disclosures, in a manner to suggest that such vile practices were hitherto unknown to British civilization. But along comes Mr. Hew Ronald, writing

for the London Chronicle, and openly charges that however prevalent these disgusting practices may be among the yellow slaves of the South African compounds, they are equally prevalent among the highly cultivated and exceedingly moral and Christian English themselves. He declares this "pestilential habit is so common in London, in the navy, in the public schools—Eton, Harrow and Winchester to wit—that we cannot for very shame hunt the Chinese from their employment unless we substitute at the same time an inquiry into our own morality." His reference to hunting the Chinese from their employment is called forth by the action of Parliament towards returning them to their native land.

Mr. Ronald asserts that certain public-houses in the vicinity of Knightsbridge Barracks are known to the police to be resorts for those addicted to the same vice as that for which the Chinese are to be sent home, and that a well-known restaurant bar within a rifle shot of the Bishop's club is another rendezvous of the same sort. He makes the further and startling charges that within the past two years five members of Parliament have been shadowed by the police and such overwhelming evidence of their guilt along the line suggested was disclosed, that it was only through fear of a "ghastly public scandal" that the authorities did not press their prosecution before a "Judge and Jury in the High Court." That in a notorious low case, not long since, certain members of the House of Lords were likewise so compromised that a meeting was held at Buckingham Palace, between a number of high officers of state, the result of which was that the evidence was smothered in order to avoid the publicity and prodigious scandal that would otherwise occur. The smothering of the evidence was accomplished in "the interests of the public welfare."

At Harrow, Eton and Winchester there have been, according to Mr. Ronald, fierce scandals arising in consequence of the exposure of the prevalence of this vile practice among the sons of the English well-to-do who attend these institutions. Only through the firmness of the headmasters were these affairs hushed up. The conditions existing in the British navy, in this respect, are described as something quite sufficient to make a citizen of Sodom or Gomorrah blush with shame. "It is well known in service circles," says Mr. Ronald, "that not long ago an inquiry was held under the presidency of an Admiral, and that the evidence produced before the court was of a nature akin to that which has stirred the House of Commons to its depths in the case of the Chinese. In the army the evil is less prevalent than in the navy, though the evil is present in all barracked communities, whether "the purely male community" consists of University dons, undergraduates, school-boys, sailors, soldiers, Buddhist priests, Chinese coolies, or even clergy."

As startling as these disclosures may be to the surface-skimming moralist, to he who cares to inform himself upon the history of slavery they will merely uncover to his eye the moral leprosy that has been gnawing at the vitals of human society since the first slave was shackled, and will continue to do so long as human slavery shall exist. The curse of slavery expresses itself in all of that fearful array of vice, crime, degeneracy, profligacy and moral leprosy that is so strikingly in evidence throughout the world today. Of all unclean things, the lowest, the vilest, the nastiest, the most contemptible, nauseating and disgusting is human slavery. That a civilization based upon it should be afflicted with foul ulcers, loathsome sores and a general moral leprosy that eventually brings it to a well-merited end, is inevitable. Based upon an unclean thing its every expression must of necessity be likewise unclean.

The vices for which Sodom and Gomorrah were destroyed, and which are so widely prevalent in present day civilization; these and the thousand others which cause our smug moralists to cry out in alarm are the vices of slavery. They are born of it. They are its legitimate fruits. Measured by any standard worthy of acceptance they are just as clean as that from which they spring. Moralists should not expect to gather "figs from thistles."

Slavery is the mother of vice, crime and degradation, and a prolific one at that. It is only under the reign of freedom that virtue can find expression. When the individual not only can, but must, provide for his material wants by his own labor, all those social conventions that now erect oftentimes insurmountable barriers to the proper mating of the sexes will be broken down and the loathsome sex degeneracy of to-day will disappear.

Both Chinaman and Briton will with equal readiness respond to the opportunity to establish a home, marry and rear children, once that opportunity is afforded. It can be afforded to neither under healthy conditions until the present rotten civilization is swept from the board. Those healthy conditions can only obtain when there exists no longer a master or a slave. To bring about such a consummation devoutly to be wished is the mission of the proletariat. Should they fail in their mission it needs no prophet to foresee the eventual dissolution of civilization because of its moral leprosy.

### ONE THING AND ANOTHER.

It has been discovered that the law does not cover the insurance gratifying in which some of the Christian upholders of law and order, in fact several of the "best men" of the U. S. have been indulging for these many years and which was unearthed at the recent investigation. The widow and orphan, said to say, cannot obtain any restitution of the plunder by prosecuting the shameless crew who made away with the juicy profit of their pockets. As in the first place the profit was squeezed in one form or another from the working class it is not easy to see how the widow and orphan were entitled to it. In any

case, Collers Weekly mildly advocates a change in the law to cover such offences in the future but this sapient journal, staunch defender of capitalism with the strenuous Teddy as its god-in-chief, is of the opinion that the treatment accorded Moyer, Haywood and Pettibone is quite as it should be and that the treatment has been and is distinctly illegal. The law guarantees a speedy trial to the accused but this law has been entirely ignored and habeas corpus rendered of no account. Notwithstanding all this the fetish that all men are equal before the law is still upheld by Collers and other capitalist sheets. But then their bread and butter depends on their blindness to the obvious fact that capitalist made law is not intended to hurt capitalists nor protect workingmen, when it does either it is accidental and the penalty is generally evaded in the former and the incident of no importance in the latter case.

The same remarks apply to the administration of the law on this side of the line and that this is so has been proved over and over again. The Winnipeg Grain Exchange is being prosecuted as a combine in restraint of trade. It will be strange indeed if the law is found to cover this case. Legal talent is for sale to the highest bidder and the Grain Exchange has the money to secure the best. Should the case go against the Exchange in one court it will appeal to a higher one and by ways best known to the legal fraternity will cause endless delay in the hearing of the case wearing out the patience and piling up the costs of the other side. It is pretty safe to say that in the end the Grain Exchange will come out best and the other side will have gained some costly experience.

There are some of our middle class friends still of the belief that protection is the mother of trusts and that free trade among its other blessings would abolish the industrial octopus. No doubt protection is an advantage to a trust as much as to an individual manufacturer but no more. That free trade will not prevent the formation of a trust is once more proved by the formation of a soap trust in Great Britain. The New York Journal of Commerce states that the trust will dispense in the next few weeks with the services of one thousand men and that the total disbursements on account of the combine will probably amount to three thousand.

The British Soap Trust will produce an equal or a greater quantity of soap than was produced by the former individual firms but with a smaller amount of labor. This is in direct line with capitalist development. If two or more corporations consider that the waste of competition cuts into their profits and that this cut can be saved by huge company, who shall say them nay? There is no law, human or divine, can stop them without injuring the very foundation of modern commercialism.

The middle class of the United States are suffering just now from one of their periodical spasms of reform. The squeezing out process has become more widespread and so many avenues for investment have been closed up that the pain is acute and the campaign against the trusts is more vigorous than heretofore. The poor persecuted trusts are being harried from all sides but that this interference in their development is not very serious is shown by the fact that trusts are still being formed though the reactionaries are out in full force. Harriman has enlarged his railway kingdom by the absorption of the Illinois Central. The Burlington has disappeared into the forest of Jim Hill. The Marconi and De Forest Wireless Telegraphy Companies have laid down their arms and become one company with a capitalization of \$20,000,000. The Beef Packers are reported to be joining forces and will appear in future as one concern with a capitalization of \$50,000,000. A theatrical trust is being formed which will make the present few independent managers toe the mark or step down and out. Many other combinations are reported. Altogether the crop of trusts seems to be in a fairly healthy condition.

To those who still think that "labor lives off capital," and their name is legion, the Lethbridge coal strike is commended for their consideration. During the strike no coal was forthcoming from the Lethbridge mines and the community generally suffered severely in consequence. The consumers, including capitalists, had to import coal from elsewhere, coal from mines where the pick and shovel were still being used. No work, no coal, no coal, no profit, therefore, no work, no profit. As profit is the motive of capitalist investment, there is no investment where workers cannot be obtained. The capitalist depends on the worker not only to make profit for him but to sustain his capital itself and prevent its decay. Capital in its various forms would soon decay and disappear, even in its most stable forms as in buildings, were it not for the constant application of labor. At the same time owing to the fact that the means of wealth production and of its distribution are in the hands of a few the worker is dependent on the capitalist for the chance of making a living but he makes it by the exercise of his own labor-power and in return for the permission to obtain access to the means of life he is forced to present to the capitalist all the wealth he creates over and above that for his own subsistence, and that of his family. As Marx says, the capitalist and laborer are as necessary to one another as are the lender and borrower.

Druggists, doctors, lawyers and some other professional men are forming into unions though they do not call their combinations by that name. We hear little against these "combines in restraint of trade" though they are close corporations. Just recently the Ontario College of Pharmacy has refused to permit a graduate of the Manitoba College of Pharmacy to practice in Ontario on the plea that the Manitoba College has no reciprocal relations with the Ontario College.

### Union Directory

When They Meet, Where They Meet.

Every Labor Union in the province is listed to place a card under this head. Secretaries please note.

**International Association of Bridge and Structural Ironworkers, Local No. 97:** meets in Labor Hall, East and third Friday of the month at 8 p. m. H. J. Parker, Recording Secretary, Room 9, 66 Columbia Street W.

**Phoenix Miners' Union, No. 1:** W. F. M. Meets every Saturday evening at 7:30 o'clock in Miners' hall, John McInnis, President, Walter Morrison, Secretary.

### 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, 8 p. m. D. G. McKennie, Secretary, Box 836, Vancouver, B. C.

**Dominion Executive Committee, Socialist Party of Canada:** Meets every alternate Tuesday, 8 p. m. Morgan, Secretary, 451 Burrard Street, Vancouver, B. C.

**Local Vancouver, No. 1, S. P. of C.:** Business meetings every Monday evening at headquarters, Inglefield Block, 313 Cambie Street, (room 1, second floor). Educational meetings every Sunday at 8 p. m. in Sullivan Hall, Corbett Street. Frederic Perry, Secretary, Box 684, 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 7:15-1-2 Queen St. West.

**Local Winnipeg, S. P. of C.:** Meets every Sunday, in Trades Hall, at 2:30 p. m. J. Coxon, Secretary, 25 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.

J. Edward Bird, A. C. Brydon-Jack  
**BIRD & BRYDON-JACK**  
BARRISTERS, SOLICITORS, ETC.

Tel. 629. P.O. Box, 932.  
724 Hastings St., Vancouver, B.C.

### GRAND BALL.

Britannia Miners' Union, W. F. M., will give a Grand Invitation Ball at Myers' Hall, Pender St., Vancouver, on Monday evening, Dec. 31. Brafield's orchestra has been secured for the occasion and an all-round good time is assured. The western miners already hold an enviable reputation as entertainers and the Britannia boys have on this occasion taken it upon themselves to break the record in this respect. Those who delight to indulge in the mazy waltz and the seductive quick-step should not overlook this event. Tickets at \$2.00 per couple, including supper. Invitations may be secured upon application to Prof. Myers, Myers' Hall, Pender St., or F. Shearman, 41 Hastings St. East. Do not forget the date, Monday, December 31, 1906.

### 60 YEARS' EXPERIENCE

# PATENTS

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Scientific American.

These gentlemen are, of course, staunch upholders of the right of every individual to choose his occupation. Of course.

The Minister of Finance has labored and brought forth a tariff. When in the cold shades of opposition, away from the loaves and fishes, the cry of the "great" Liberal party was for "Free Trade as they have it in Great Britain," but once in possession the tariff is still frankly protectionist. This shows how the politicians regard their subjection to labor legislation and how foolishly they are misled by such promises get what is coming to them. The only way to get labor legislation is to elect laborers to enact it. men who understand that the only way to benefit the working class is by the abolition of wage-slavery—Socialists.

SPARTACUS.

# 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 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) ... \$0.50
- The Social Revolution (Karl Kautsky) ... \$0.50
- The World's Revolutions (Ernest Untermann) ... \$0.50
- The Socialists, who they are and what they stand for, (John Spargo) ... \$0.50
- The Evolution of Man (Boleshe) ... \$0.50
- Modern Socialism (Chas. H. Vall) ... \$0.25
- Class Struggles in America (A. M. Simons) ... \$0.10
- 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. Vall ... \$0.05
- Socialism and Farmers, A. M. Simons ... 5 cents
- Other works procured to order.
- Address the Literature Agent, Box 836, Vancouver, B. C.

## TO SECRETARIES OF LOCALS LIST OF SUPPLIES.

- Constitutions, per dozen ... \$0.35
- Membership cards, each ... \$0.01
- Application blanks (with platform) per 100 ... \$0.25

The committee being a stockholder in the co-operative publishing house of Chas. Kerr & Co., can procure literature for the locals at cost. Campaign fund receipt books are now ready and will be furnished to locals at 10 cents each.

## PROVINCIAL ORGANIZING FUND.

- The following amounts received up to date:
- Previously acknowledged... \$139.80
- J. A. Tell... 1.00
- Total... \$140.80

## CENTRAL CAMPAIGN FUND.

It has been decided by the Provincial Executive to build up a central fund to be used in generally assisting in the coming campaign and more especially for the purpose of printing and distributing campaign literature.

All comrades wishing to collect for this fund should at once apply to the provincial secretary for a receipt book. No effort should be spared in building up this fund.

The following amounts received up to date:

- Previously acknowledged... \$44.50
- Spartacus... 5.00
- J. A. Tell... 1.00
- Clarion sub... 50
- Total... \$51.00

Forward all contributions to Provincial Secretary.

## TO SOCIALISTS IN CANADA.

The comrades of Local Claresholm, Alberta, have decided that it will be a pleasure as well as a duty to give a helping hand to our comrades in B. C. in their fight against capitalism in the coming election.

At their last meeting they voted to start a fund to be called the Alberta Aid to B. C. Election Fund.

Two-thirds of this fund is to be placed at the disposal of the B. C. Executive and one-third to be used for agitation in Alberta. Contributions to be sent to:

J. J. Morgan, Dom. Secy., 551 Barnard St., Vancouver, B. C.

Claresholm comrades may leave their contributions with J. W. Wooster at the Tin-Shop, Claresholm. Stavelo comrades may leave theirs with Lee Hewitt, Bands Store, Stavelo.

The forces of capitalism will no doubt be concentrated in an effort to stamp out Socialism in B. C., where our comrades have won such signal victories in the past and given promise of so much greater victories in the immediate future. We, too, should therefore concentrate our efforts in B. C. that capitalism may be given an effective blow.

We therefore call on all comrades throughout Canada to do as we are doing. Locals should lose no time in appointing some one to receive money for this purpose. Unorganized comrades should send their contributions to the Dominion Secretary direct.

This fight in B. C. is our fight and

we should act and act quickly. Yours for the Workers' Revolution, CHAS. F. LOWRIE, Claresholm, Alta.

## DOMINION EXECUTIVE COMMITTEE.

Vancouver, B.C., December 15th, 1906. Present: Comrades McKenzie, Pritchard, Leah, Kingsley and the Secretary.

Minutes read and affirmed. The following correspondence was dealt with:

From Hamilton Local, enclosing monthly report.  
From Claresholm and Winnipeg Locals.

From Fredericton Local, enclosing \$3.50 for due stamps.

Re constitution: In view of the fact that the supply of copies of the constitution is exhausted, and as the vote has been so long open, the committee decided to close the referendum vote on the revised constitution on January 1st, 1907, in order that the printing may be proceeded with.

Re Dominion organizing fund: Having received numerous enquiries, the Committee resolved that so soon as this fund reaches the sum of \$200 it would appropriate the sum of \$100 from the general fund, making \$300, which it considered necessary to provide an organizer for the Dominion to be sent out forthwith.

Receipts—  
B. C. Prov. Exec. Com., supplies... \$2.00  
Fredericton Local, stamps... \$1.50

Total... \$5.50  
A warrant was drawn to the Secretary for \$1.00 for expenses.

Adjournment.  
J. G. MORGAN, Secretary.

## PROVINCIAL EXECUTIVE COMMITTEE.

Regular business meeting, December 15th.

Present: Comrades Morgan, Leah, Pritchard, Pettipiece, Kingsley and the Secretary.

Minutes of previous meeting read and approved.

Application for charter received from Mt. Sicker, and charter granted.

Correspondence received from Locals Chilliwack, Slooan, Phoenix, Nanaimo, Penticton, Revelstoke, Ladysmith, Greenwood, Rossland, Fernie, Mt. Sicker, Coleman, Comrades Parker Williams, Spartacus, J. B. Osborne, R. W. Northey, J. H. Hawthornthwaite, T. Johnson, F. M. Tordiff and G. H. Goebel, and secretary instructed thereto.

Receipts—  
Rossland Local, assessment... \$12.00  
Chilliwack Local, stamps... 2.00  
Mt. Sicker charter fee... 7.00  
Greenwood Local, stamps... 10.00  
Members at large, dues... 6.00  
Vancouver Local, stamps and supplies... 6.00  
Ladysmith assessment... 4.00  
Revelstoke Local, stamps and supplies... 5.50  
Slooan Local, stamps and supplies... 1.45  
Campaign fund... 6.50  
Organising fund... 1.00

Total... \$61.45

Warrants were ordered drawn for the following sums: Postage, \$1.50; Dominion Executive supplies, \$2.00.

Adjournment.  
D. G. MCKENZIE, Secretary.

## VANCOUVER LOCAL, NO. 1

Regular business meeting, November 17th, Comrade Pettipiece in the chair.

Minutes of previous meeting read and approved.

Comrades Maddison and Burnett admitted to membership.

Warrant ordered drawn for Literature Agent, \$3.55.

Election of officers for ensuing term to be held next meeting.

Nomination of candidates in municipal elections postponed to next meeting.

Receipts—  
Literature sales... \$3.55  
Dues... 50

Total... \$4.05  
Adjournment.  
FREDERIC PERRY, Secretary.

## THE EDUCATIONAL FORCES OF SOCIETY

By W. J. CURRY.

Continued from last issue.

"What we call civilization, is but legalized and organized robbery, and until we realize the fact, that our churches and colleges, legislatures and courts, morals and manners are more or less the reflection of this universal robbery. All our hopes of a better society are but phillistine Utopias!" Pro. Geo. D. Herron.

Among socialists we still find many who are victims of the perverted ideas and ideals of the ruling class.

There are many useful members of society, whose humility and depreciation of their practical knowledge is only equalled by their slavish admiration for the attainments of college graduates.

They forget that conventional culture is aristocratic and therefore antagonistic to social democracy, to the interest of the working class and to humanity in general. They do not realize that in the coming order of soc-

ety which they represent, only knowledge which will be of social as well as personal service will be recognized, and that capitalist culture will be buried in the same grave with the powers which gave it birth and sustenance.

It is safe to assume that the great majority of university men are snobs, and have no sympathy with the working class in their struggle for freedom. If the college man is a worker himself, he is usually blind to the fact that his brain power has been developed so that it may be exploited by the same class which exploits the muscular power of the wage earner. Our educational institutions are maintained by the moneyed class, as one of its essential supports, and because of this it is nearly as difficult for a B. A. or a D. D. to become a revolutionary socialist, as it used to be for a rich man to enter the Kingdom of Heaven.

To-day the professor of history and economics is but the agent of capitalism and so the vital truths, and logical conclusions of sociology are carefully suppressed, and because when followed they point directly to social democracy, and this is above all things a conclusion which must be hidden.

It is a well known fact that George D. Herron and Oscar Howell Triggs, (Author of "The Changing Orders") were obliged to give up their positions in the universities they represented because being too honest to suppress these facts, their teachings became socialistic. It is also true that many representatives of Christianity have been forced to resign their pulpits as neither their church or congregation would tolerate their socialistic teachings, and they became, painfully aware of the fact that they could not serve humanity and mammon at the same time.

The defenders of capitalism should indeed be proud of a society so rotten that it cannot even be exposed to the view of students or congregations!

But how could we expect a class represented by men like Carnegie, Rockefeller or Morgan, to endow schools and colleges, that would show that their wealth and fame represented labor power stolen from wage slaves?

Could we expect the builders and maintainers of schools and colleges to be blind enough to direct a search-light against the false foundation on which they rest. Sunlight develops the living, but it hastens putrefaction in things dead and socialism welcomes investigation quiet as earnestly as it is feared by the defenders of capitalism.

We know that in every historical period the prevailing mode of production and exchange determines the intellectual institutions of that period and this shows why it is that teachers and preachers were most violent opponents of abolition under chattel-slave production and why they are today among the most strenuous antagonists of those who are striving to abolish wage slave production.

VICTIMS OF THEIR OWN DECEIT

"Follow the chain of the slave and it will be found upon the wrist of his master Emerson."

It is an old adage that the ten nights in a bar-room, several who took the part of the delirious victim of alcohol, became permanently insane and it is a well established fact that many who for an extended period assume the role of those demented become lunatics. Some years ago an American physician and criminologist published a magazine article and etae published a magazine article showing that the majority of persons proved guilty of murder, through the repeated declaration of their innocence, died in the firm belief that they were innocent.

Now this psychological process is being everywhere enacted by the suggestion of our conventional educators.

The fear of Hell and the hope of Heaven are the objects held in front of the subject, and the suggestion "believe or be damned," with favorable cases complete the hypnotic process.

The dispensers of secular education follow and supplement the process begun by the teachers of theology.

To those who obey the powers that be and "who do their duty in that state of life, in which it pleases God to call them," is held out the promise of social and financial success, while they threaten the rebellious with ostracism, poverty and police.

As has been before stated, the great effect of conventional education is to develop faith in authority to suppress criticism.

In woman's education this effect is specially prominent, and the result is that their credulity, imagination and emotions are so intensified that they become the most tractable tools of reactionary forces, the most helpless victims of religious and secular superstitions, including faith cures and bargain counters. In woman's attitude toward the church she shows an inclination to crouch most submissively at the feet of those who kick her the hardest.

Woman makes by far the best subject for hypnotic experiments, and this is true whether the seance is carried on under the scientific term or effected under the influence of religion.

The fact that millions of men and women otherwise sane believe in the doctrines of Hell and Purgatory, shows what an irresistible power "faith and authority and custom" have over the average mind. The fact that hundreds of thousands of earnest and educated men actually believe in those doctrines, which they realize are the economic basis of their church, proves that even blind faith has an economic basis. This demonstrates the truth of the Socialist proposition that we cannot have uniformity in the world of thought in our ideas of what constitutes truth and justice so long as our material interests are at war, as they ever must be under the capitalist and competitive wage system.

CAPITALISM NEARING ITS END.

In the mental and moral decline of the ruling-class, due to power and luxury we behold the re-enactment of the processes which preceded the dissolution of Babylon, Egypt, Rome and all the great civilizations which have passed away, and we see the proof that capitalism like all other forms of class-rule bears within itself the seeds of its own destruction.

As with individuals so with social organisms, in the imbecility of sen-

ility of capitalism we see, certain proofs of its approaching dissolution.

Who can view the character of our popular press, literature and drama or consider the moral or intellectual status of our legislatures, courts and corporations, without feeling assured that the sands in the hour-glass of capitalism have nearly run out? Who can witness the reckless gambling in land and stocks without seeing that this is not the activity of health, but is rather the fevered convulsions which precede collapse?

In the bankruptcy of Russia we can see the coming of a financial and industrial crash, which will involve the world. Through the rapid concentration of wealth in the trust, through the closing in of foreign markets due to the industrial development of Japan and China, which will ere long flood the world with the cheapest commodities, we see forces which make inevitable an unemployed problem which only the over-throw of capitalism can solve.

This revolution will mean that the workers organized under the Socialist Party, will seize the machinery of social production and operate it for the use of all. This will mean the end of the class-struggle, and for the first time since primitive communism there will be neither master nor slave.

Numerous precedents such as that which occurred after the destruction of San Francisco or in the more recent fuel famine of the Northwest, show that when the crisis comes "individual rights" and that fabled fetish of private property in social utilities will last just as long as the proverbial snowball in Hell.

(Concluded in next issue.)

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## 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:

1. Commencing at a post marked Imperial Timber and Trading Company North East corner post situated at the N. E. corner of section 29 T. 15, then 80 chains South, then 80 chains East, then 80 chains North, then 80 chains West to point of commencement.

2. Commencing at the N. E. corner of section 29 marked Imperial Timber and Trading Company's Northwest corner, then 80 chains South, then 80 chains East, then 80 chains North, then 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, then North 160 chains, then East 40 chains, then South 160 chains, then West 40 chains to point of commencement.

4. Commencing at the same point as No. 1, marked the Southeast corner post, then North 160 chains, then West 40 chains, then South 160 chains, then 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, then North 160 chains, then East 40 chains, then South 160 chains, then West 40 chains to point of commencement.

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

7. Commencing at a point one-half mile East of the Northeast corner of section 23, T. 14, marked the Northwest corner, then South 160 chains, then East 40 chains, then North 160 chains, then West 40 chains to point of commencement.

8. Commencing at the same point as No. 7, marked the N. E. corner post, then North 160 chains, then West 40 chains, then South 160 chains, then East 40 chains to point of commencement.

9. Commencing at a point one-half mile West of the N. W. corner of section 16, marked Southwest corner post, then North 160 chains, then East 40 chains, then South 160 chains, then West 40 chains to point of commencement.

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

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

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

13. Commencing at the Southeast corner of Section 29, marked the N. E. corner post, then South 160 chains, then West 40 chains, then North 160 chains, then East 40 chains to point of commencement.

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

15. Commencing a half a mile West of the S. E. corner of section 30, marked the N. E. corner post, then North 160 chains, then West 40 chains, then South 160 chains, then East 40 chains to point of commencement.

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

17. Commencing at a point near the N. W. corner of section 10, T. 15, marked the N. W. corner post, then East 160 chains, then South 40 chains, then West 160 chains, then North 40 chains to point of commencement.

18. Commencing at the S. E. corner of section 14, T. 14, marked the N. E. corner post, then South 80 chains, then West 40 chains, then North 80 chains, then East 40 chains to point of commencement.

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

20. Commencing at a point one-half mile West of the S. W. corner of section 22, marked the N. W. corner post, then South 160 chains, then West 40 chains, then North 160 chains, then East 40 chains to point of commencement.

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

22. Commencing at the same point as in No. 21, marked the S. W. corner post, then North 160 chains, then East 40 chains, then

South 160 chains, then West 40 chains to point of commencement.

23. Commencing at the same point as No. 22, marked the S. E. corner post, then North 160 chains, then West 40 chains, then South 160 chains, then 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, then South 80 chains, then West 80 chains, then North 80 chains, then East 80 chains to point of commencement.

25. Commencing at the N. E. corner of section 28, marked the S. E. corner post, then West 160 chains, then North 40 chains, then East 160 chains, then 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. 15, marked the S. E. corner post, then North 160 chains, then West 40 chains, then South 160 chains, then East 40 chains to point of commencement.

Dated at Vancouver, B. C., December 10th, 1906.  
IMPERIAL TIMBER & TRADING COMPANY.

## NOTICE.

NOTICE IS HEREBY GIVEN that after 60 days we intend to apply for a special licence to cut and carry away timber on the following described lands in Rupert District:

27. Commencing at a post about one mile S. of the S.W. corner of Section 15, T. 14, marked the N.W. corner post, then S. 80 chains, then E. 80 chains, then N. 80 chains, then W. 80 chains, to point of commencement.

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

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

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

31. Commencing at a point near the S. W. corner of Section 34, T. 13, marked the N.W. corner post, then S. 160 chains, then E. 40 chains, then N. 160 chains, then W. 40 chains to point of commencement.

32. Commencing at the same point as No. 31 marked the N. E. corner post, then S. 160 chains, then E. 40 chains, then N. 160 chains, then W. 40 chains to point of commencement.

33. Commencing at the same point as in No. 32 marked the S. W. corner post, then S. 160 chains, then E. 40 chains, then N. 160 chains, then W. 40 chains to point of commencement.

34. Commencing at the same point as in No. 33 marked the S. E. corner post, then N. 160 chains, then E. 40 chains, then S. 160 chains, then W. 40 chains to point of commencement.

35. Commencing near the S.W. corner of Section 23 marked the S. W. corner post, then N. 80 chains, then E. 80 chains, then S. 80 chains, then W. 80 chains to point of commencement.

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

37. Commencing at a point about one mile S. of the S. W. corner of section 23 marked the S. E. corner post, then N. 80 chains, then E. 80 chains, then S. 80 chains, then W. 80 chains to point of commencement.

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

39. Commencing at the same point as No. 38, marked the N. E. corner post, then S. 160 chains, then E. 40 chains, then N. 160 chains, then W. 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, then N. 80 chains, then E. 80 chains, then S. 80 chains, then W. 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, then N. 80 chains, then E. 80 chains, then S. 80 chains, then W. 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, then N. 80 chains, then E. 80 chains, then S. 80 chains, then W. 80 chains to point of commencement.

43. Commencing at a point about two miles S. of the S. E. corner of Section 19 marked the S. W. corner post, then N. 80 chains, then E. 80 chains, then S. 80 chains, then W. 80 chains to point of commencement.

44. Commencing at the same point as No. 43 marked the N. W. corner post, then S. 160 chains, then E. 40 chains, then N. 160 chains, then 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, then S. 160 chains, then E. 40 chains, then N. 160 chains, then W. 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, then S. 80 chains, then E. 80 chains, then N. 80 chains, then W. 80 chains to point of commencement.

Dated at Vancouver, B. C., December 15th, 1906.  
IMPERIAL TIMBER & TRADING COMPANY, LIMITED.

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# NEWS AND VIEWS

## AS GIVEN OR EXPRESSED BY SOCIALISTS THROUGHOUT THE DOMINION

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

### OBJECT LESSONS FOR LABOR.

The members of trades unions are not only endeavoring to regulate the price (wages) of a perishable commodity, but are oft-times made the victims of unclean and unscrupulous scoundrelism.

One of the latest instances emphasizing this fact has come to light in San Francisco, where a needle has been thrust into capital's pus.

In order to manipulate the sale of street car bonds, one Ruef "informed" Speerkeles according to his testimony on the stand, that this could easily be arranged, for he would have a general strike declared on all the street railroads and tie up the different lines. With San Francisco in this condition, relative to its passenger transportation, he calculated that no outside capital would bid on the city's bonds and the syndicate would have a clear field.

This same Ruef is a right-hand bower of Mayor Schmits, who has defiled the labor movement because of his traitorous use of it.

When will the rank and file of labor learn that their economic interests can only be expressed by a political organization which demands that property ownership shall be vested as it is used—collectively?

A "labor" ticket and a capitalist platform is a serpent in the bosom of the world's workers.

Wage-slaves are only taught by long-drawn-out experience—well rubbed in.

And in these days of modern capital's senility there is no lack of object lessons.

There will be more still ere another five years of human drudgery has been served by the workers in the mills, mines and factories of a profit-hungry master class.

Fortunate is he who can intelligently analyse and understand the social evolution now rapidly going on in human society.

That all natural forces seem to be working to a common end is indisputable.

And that out of it all the workers of the world will ultimately triumph is as certain as death.

The spirit of human freedom is already here; the actuality must closely follow.

On, ye revolutionists, on!

### NO MARKET—NO CAPITALISM.

If the capitalists were unable to dispose of the swag-surplus value—stolen from the wage-slaves each day, what would be the use of robbing labor? No foreign market and the death-knell of capitalist rule must sound because of its no longer being profitable. Japan is doing much just now towards ushering in the co-operative common wealth. Production will then be carried on for the gratification of human desires, rather than for the enrichment of a ruling class.

### WHAT WORKERS CAN'T BUY BACK.

Foreign exports is that production of wealth produced by workers who are unable to buy back the product of their toil. This because the workers are not dealt with as men, but as sellers of the commodity labor-power, and also because the working class sanctions it with their vote.

### ROUND THE THRONE OF CAPITALISM.

The vigorous persistence of England's "suffragists" must surely result in legislation granting their demands at no distant date. Some two dozen of the feminine agitators will spend capitalism's big bargain day in prison for demanding freedom of speech.

Britons, slaves shall never be! Bah!

### A DANGEROUS PRECEDENT.

The Vancouver Province says that had Carnegie given more of his ill-gotten gains to his workmen at Home-stead he would have had less conscience money for devoting to the good pious hypocrites of Toronto—or at least words to that effect. The Province is treading on dangerous ground. The same principle is involved in the operation of the C. P. Railway, of which the Province is spokesman in Western Canada. Last year this labor-skinning concern robbed its employees of just a cool round \$14,000,000 net. And ever since the writer can remember the "donation" feature has always been the other way about—and Vancouver City is not the least among the list. This possibly accounts for the Province's request that any straggling waterfront not already granted to the C. P. R. in this locality be at least kept out of the hands of any other labor-skinners in their line of business.

### "SWOLLEN FORTUNES."

Perhaps after all the Socialists are not so impractical and idealogical as many apologists for the present form of property ownership would have us believe. The Socialists never tires of pointing out the tendency, eye, the inevitability, of the present economic system. While our small capitalist friends have been constantly assuring us that competition is the life of trade, and that to own things used in common collectively would destroy individuality, and even incentive, the Socialist

has been forced to hide his time.

Recently a Syracuse university professor has been full of busy-ness as an apologist for Andrew Carnegie—one of the pre-eminent products of a social system based upon the survival of the fittest.

As a rejoinder the bourgeois press, representing those who are squealing on their own game, is after the professor's scalp.

A local daily says: "He has bankrupted all independent enterprise in every department of commerce on which he has entered, and he has done so by immoral and illegal methods."

And to further corroborate the Socialists' position, concludes:

"All wealth is the result of industry, and the man who intelligently and resolutely labors for his livelihood is a factor in the creation of the world's riches, of which the United States millionaires control such a proportion. Accordingly every man, whether employed or employer, who works, contributes and has contributed to the improperly accumulated fortunes of Rockefeller and Carnegie. In the robber hordes which these and other men, who have pursued similar methods, have hidden in a thousand companies, the people at large would be entitled to share once they were discovered by the law."

No Socialist could lay claim to more than this.

And, as pointed out in the excerpt, the ruling class of this and all other capitalist nations, may rest assured that some of these nearby days a conscious working-class will surely realize that they are "entitled to share," and, what's more, they'll take possession "by the law" of their own, making no matter in whose hands it happens to be when the time comes.

### DANGEROUSLY ILL.

The municipal elections are over and the oratorical gas, brag and bluff which was its principal feature has subsided to an almost painful quiet, broken only by an occasional crow from the victor, or something that sounds suspiciously like the proverbial "horse laugh" from certain individuals at the brief but amusing spectacle of the antics cut by the "friends-of-labor" and "labor" candidates, who dished up all the old, musty, worn-out platitudes which are generally supposed to have a particular charm for the laboring element, and with a gravity of demeanor which would excite the professional envy of an undertaker. In fact they all furnished more or less amusement at cut rates, and not the least funny was that individual who announced himself as a candidate for the controllership in terms which stamped him as being anything but the possessor of even an elementary education, but who had his picture published in local papers with the "dear old flag" pinned on his shoulder, which was the strongest argument put up by any of the bunch, and however, he came to finish in the ruck is something to be wondered at.

But we now have something sad to relate. The candidates of the Independent Labor Party of Winnipeg were hopelessly and ignominiously defeated. Alas, so emphatic does this fact manifest itself that we are possessed of the gravest fears that the infant political party for which they stood, will not be able to survive the shock and would warn all concerned to expect the worst, if they have not already ordered crepe and flowers. This, too, at a time when we had about become convinced that working class emancipation could best be accomplished by "a step at a time."

The bold demand for the right to smooch on street cars on the part of "labor's" champion is a reform, we believe, that is too far in advance of the times. It may come 2,000 years from now, but labor had better confine itself to more reasonable things and try and get "something now." In fact, labor needs champions who are not so revolutionary, as such rash demands are liable to "frighten capital out of the country." The working people themselves seem to be lax in their support of men with such wild-eyed imaginations, and if the I. L. P. is to live for a purpose it will have to gently modify its position. We suggest that a start be made by working for the right to chew tobacco on street cars on condition that those who do so shall not pucker in their pockets or in their sleeves—or on one another—but not on the car floor.

PROBULARY in Winnipeg Voice.

### CORRESPONDENCE.

Editor Western Clarion.

It is strange how a little propagandist plaster will draw out the true feeling of the average working plug, especially if applied when his skin is already worn thin from being the beast of burden for some greasy representative of the ruling class. A few days since it was the "Kismet" of the writer to spend one afternoon in the above camp. It seems that one James had been doing a soap-box stunt and left some of his notions, ideas and beliefs behind to grow and expand and produce other class-conscious workers to lend their aid in future battles for the cause of emancipation. Everywhere the sole topic of conversation was in a decided Socialistic strain. From certain remarks it was learned that a Local was assured and would be dispensing dynamite in less than a month. The Comrades seem to be full of fight and are out to do what can be done to further the good cause. There is much to be done in this dis-

trict and unfortunately there is a good sprinkling of the kind that will never be in line. But all whiskey has some water in it, so we will have to tolerate these patriotic gentlemen until they are removed by natural causes.

In Victoria recently at a gathering of some kind styled the "Churchmen's Missionary Association" it was suddenly discovered that after all the Socialists had some cause for taking the stand they do, and that also they—the Socialists—had one or two very reasonable arguments. That any man, or body of men having the perception of a sick chicken, and did not find that out before, gives rise to the suspicion that said parties have been raised in a barrel. But that these gentlemen (?) will lose a chance to try for tall hold on anything that looks like a great movement, is a piece of fortune too good to be true. Comrades, do we need their "sympathy"? Let us see that the tail is well greased. The success of the Socialist movement depends on the intelligence of the workers, and not on the sympathy of a lot of missionaries. If these "sympathisers" want to lend any assistance, they can have the chance—as class-conscious Socialists—at the ballot-box, but until they see their way clear to take action along the lines that any sane working man should follow their "sympathy" is better avoided.

It is quite evident that the feeling here has been whipped to the wind, for although political meetings of the old parties have been held in nearby points, no attempt has been made—as far as can be learned—to peddle a new railroad or launch a life-boat to the residents of Mt. Sicker. Maybe these people are not in need of either, still we can think a few.

The terrible scarcity of labor is quite apparent here as elsewhere. In the railroad towns men are met every day looking for a master, and some who are driven by that gaunt spectre "want" climbed the hill through a foot of slush to ask that question they ask so often, "Any show for a job," but out of a dozen questioned only one deserved a better lot; the rest got what they voted for—nothing, and lots of it. But the signs are very encouraging, so we cannot kick.

Yours in the cause,  
JOHN PICKENSHOVEL.

Vancouver, B. C., December 16th, 1906.  
Editor Western Clarion.

Sir—An article headed "Socialism Analyzed" appeared on December 11th in the organ of veracity, except the World, to which in a moment of haste I decided to reply. Seeing the article was based on a palpable falsehood, I attributed its appearance in company with carefully-selected, warranted "facts" either to the ignorance or hypocrisy of the editor. With commendable charity (the Bill Barton brand) I absolved him of the latter charge, and with the purest of motives endeavored to show him how he had deceived himself. But up to date he has not published anything I said.

Mean old thing! don't you think so too? He made one just feel like a girl who tenders her beau a kiss and has her offer refused. I yearned so to see how a letter of mine would look after passing through a linotype sanctified by truth, that to say the least I felt disappointed. I now submit it to you for publication. Should you deem it worthy of space in your journal, kindly accord the World's article the same honor. If possible place them side by side and let the Christians of Vancouver decide whether the ideas advanced by the eminent professors, and endorsed by the orthodox editor, bear any greater imprint of the Master's teaching than the reply the World has refused to publish.

A. McFEE.

### Socialism Analyzed.

Professor Laughlin, of the University of Chicago, told the members of the Industrial Association of America some solid truths on Socialism, declaring that men, in allying themselves with it, admitted themselves failures, and asked society to do for them what they had been unable to accomplish for themselves. He took up the Socialism question with un-gloved hands, and said that a man who is temperate, industrious, honest and thrifty succeeds, while the man who is not falls. In other words, the man who is fit succeeds and the unfit falls. And when men who fall wish society to do for them what they confess to being incompetent to do for themselves, we have an explanation of the demand for Socialism; for Socialism is the philosophy of failure. The professor contended that labor unions are going to accomplish the good they aim at, not by an abuse of power, but by a sense of responsibility, and by square and honest dealings with those whose interests are inextricably bound up with their own. Labor and capital must work together. Labor must choose wise leaders and capital must co-operate with them in bettering the conditions which make for the good of all. The dangerous abuse of power is to be found in stimulating ignorance to act as arbitrator of difficulties; to make the unfit, believe themselves the equal of the fit, a thing hard to understand. Until the Socialists learn that all men are not equal in wisdom, ability and business power, they will never select the wisest leaders or escape from the effects of frightful excesses.—The World, December 11th.

Vancouver, B.C., December 12th, 1906.  
Editor World.

Sir—The synopsis of an address on Socialism by Professor Laughlin, of Chicago, to which you gave such prominence in your issue of December 11th, leads me to conclude he cannot be a disciple of Him who blessed the

poor and needy. Had Christ been addressing the sumptuously-fed members of the Industrial Association, I imagine He would have used words after this fashion: "For ye blind heavy burdens and grievous to be borne, and lay them on men's shoulders, but ye yourselves, will not move them with one of your fingers. Woe unto you, hypocrites! for ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation."—Matt. 23, verses 4 and 14. I would suggest a perusal of the entire chapter by the orthodox professor and his select audience.

It is inconceivable, Mr. Editor, that any man (even though paid to distort Christ's teachings), can steel his heart against want and suffering to such an extent that he cannot view conditions from the standpoint of those at whom he sneers, as being "unfit to succeed."

Even if his statement were true, that "men in allying themselves with Socialism admit themselves failures," they should hardly be sneered at by Christians for "expecting society to do for them what they cannot do for themselves," when the founder of their religion gave this command, "Bear ye one another's burdens, and so fulfill the law of Christ." Another remark occurs to me just now if I could only quote correctly, something like "Inasmuch as ye do it unto Me," but sentimental rot like this has no place in an address to the well-fed Industrial Association as ye do it to the least of these, so-called failures. Only dreamers like Christ could find time for any such poetic flights of fancy. But to return. Is the statement he made in order to please his select audience really true? Do the names of Alfred Russel Wallace, Victor Hugo, Emile Zola, William Morris, Count Tolstoy, Jean Jaures, Kier Hardie, Annie Besant, Ella Wheeler Wilcox, Frances Willard, the Countess of Warwick or Gaylord Wilshire suggest any idea of failure. Let the professor take back his slanderous falsehood. Even his own self-boasted success is totally eclipsed by the brilliancy of these Socialist lives. They did not ally themselves with Socialism because they could not succeed, but because they were Christ-like enough to admit that the "unfit" have a just claim on the "fit," being members of a world-wide family and children of a Universal Father. They believed in "bearing one another's burdens." But this is forgotten by leaders in the devastating march of industrial enterprise. We can see the result in Vancouver. Hundreds of "unfit" Hindoos are landed here, because increasing industry is driving them out of India. They have a supposed claim on us, being fellow British subjects, but the portals of all other natives are closed against them. Does their claim hold good, though? Ah, no! The labor unions that the professor so loudly eulogises say they must be deported, and the World, in order to gain the workers' vote for R. G. Macpherson, takes up the cry: "Back with them to their own country! Their own country! Ye gods! What irony or ignorance! A country where millions of their own flesh and blood die annually with the bones protruding through the skin for lack of human nourishment, and where the tax on common salt has reached as high as 2,000 per cent., that England might prosecute imperial wars in which the Hindoo has no voice. Their own country! I cannot believe it. 'Tis British territory, and the Hindoo, like Christ, 'hath not where to lay his head.' Truly Socialism is a philosophy founded on failure—the failure of the "unfit" children of humanity to obtain the nourishment necessary to sustain life. Accept my thanks, Mr. Editor, in anticipation for space.

ANDIE McFEE,

2260 Second Avenue, Fairview.  
Query—Why are labor unions so loudly extolled to-day, when they had to fight in the law courts a few years ago for their very existence against the men who now so publicly applaud them?—A. McF.

December 17th, 1906.

To the Prov. Exec. Com. B. C.

Dear Comrades.—You may be interested in knowing that I have but recently finished a speaking tour over a considerable portion of your territory and am pleased to say that I have had very successful meetings, and believe that it will be found to aid in a measure the work of your committee, as everywhere I have urged organization and the need of co-operating with your committee. I have spoken at Fernie, Creston, Sandon, Slokan, Revelstoke, Bonnington Falls, Nelson, Ymir, Greenwood, Boundary Falls and Grand Forks, also Cranbrook and Kimberley. At Cranbrook eight held up their hands for organization, but fearing to seem to interfere in the work of your committee (having no appointment as organizer) I did not attempt to complete organization, leaving it to themselves or whoever may be toured at a later period by your committee. I also spoke at Rossland, it being perhaps, for size of the town, the poorest of the series. At Creston, where I think mine was the first meeting, the hall was crowded. Bonnington Falls, for the size of the place, was the best meeting of all, there being in my judgment 80 to 100 men present.

What pleased me very highly was the clear cut revolutionary character of the B. C. movement at every point I stopped at. Nowhere was there a note of sympathy for Opportunism or compromise of any character whatever. I cannot but feel with this clearness of the movement in B. C., and the character of your territory and its population that the chances for working class triumph are better there than in the United States. If any of these places I have named are not on your list I will be glad to furnish names of those who arranged my meetings, as I think a date could be made at each one of them for a speaker, toured by your committee.

At Slokan City the Comrades promised to get together and organize a Local. Perhaps a word from you might make sure they carry out the intention. As you doubtless know, in some of these places it is hard to keep an organization together by reason of the scattered condition of the men. I have still dates at Chilliwack and Victoria, and perhaps Vancouver, al-

though I have not so far definitely heard from there. But my mail has miscarried lately, and that may be it. Trusting that my meetings may be advanced in some slight measure to advance the cause in British Columbia, and trusting to read after the coming election that your representation is doubled.

Fraternally yours,  
GEORGE H. GOEBEL,  
National Organizer S. P. U. S. A.

Nanaimo, B.C., December 17th, 1906.  
To the Editor of the Western Clarion.

Sir,—Since the last time I wrote quite a few things have happened. Between the dirty dozen and the Western Fuel Company they have been able to bring forward a candidate to oppose the Socialist member. At the dirty dozen's labor party meetings the highest attendance has been from three to nine in numbers.

It is amusing to hear the men in the mines growling and kicking about the trick that Mackenzie King and Ralph Smith did to them by getting them to sign a two-year contract at digging coal for 68 cents a ton, while the company is selling at the present time for as high a price as \$3 a ton. We Socialists can afford to take quite a bit of amusement out of those who are still in the capitalist jungle.

The point that all labor organizations should keep in view is to make no time contracts with the capitalist class, but to take advantage of the market at all stages of the game. I understand that in Parker Williams' district they have been able to bring forward an independent labor candidate; it is said that James Dunsmuir, the champion union smasher of British Columbia, is going to finance the scheme. It certainly looks that way, as the bosses are doing the nomination and the boosting, but the Socialists are all dead wise in LadySmith.

Yesterday we had a visit to Nanaimo of two British officers in their pretty clothes. It is said that these human butchers are trying to get up a volunteer corps in Nanaimo for protection.

As the Socialists fail to see who are going to be protected except the capitalist class there will be some opposition to this scheme.

The fishing is on here at the present time, and you ought to hear the squeal that the white fishermen are putting up against the Japanese competition. There is a great Liberal named Mr. Johnson over here, a particular friend of Ralph Smith's. This Mr. Johnson tells the white fishermen that if they can deliver the fish as cheaply as the Japs he will buy, but if not, he will buy from the cheapest man. These white fishermen claim that they cannot compete. I pointed out to them that this system was a game of the survival of the fittest. The Socialist is calling for a new set of rules, but the majority say the old ones are good enough, so go on with the game of good old competition.

It is said that there is no child labor problem in B. C., but there is one right here in Nanaimo, or soon will be. Owing to this new fishing industry they are employing boys of school age at gutting fish.

I see that the Government of B. C. are appointing game wardens, and the C. P. R. is going to pay their salary. What does this mean? Is the C. P. R. the Provincial Government, or vice versa? The working class of this country had better keep an eye on this as it smacks of the Highland laddie.

Yours for the revolution,  
"ABOUSE YE SLAVERS."

Rossland, H.C., December 6th, 1906.  
Whereas, Death has again invaded our ranks and removed from our Local Bro. Wm. Richards, a true union man,

Whereas, for his faithfulness to the cause of organized labor the membership of No. 35 saw fit to make him an honorary member of Rossland Local, in his last days, when that form that was once so useful to society had been branded with the seal of old age, thus rendering him no longer useful to that class who live from the product of the working man's toil,

Resolved, that our charter be draped in mourning for a period of thirty days, and that a copy of this resolution be sent to the Miners' Magazine for publication, and also to the Western Clarion and spread upon our minutes.

(Signed)  
GEO. CASEY, Secretary.

According to the Canada Year Book for 1905, the population of British Columbia in 1901 was 178,657. Of this number 114,100 were males, and 64,497 females. It may readily be seen that such a distribution of the sexes is not particularly conducive to the development of home and family ties, and the purity of sex relations. And yet it is the only sort of an arrangement possible under a system of production under which the labor-power of the workers is an article of merchandise. He-towns in one place, and she-towns in another, with all of the social impurity, vice and degradation that such conditions imply, is the best that capitalist rule can furnish for human kind. Neither the home, the family, nor sexual purity can survive the stress and strain of an era of mercantilising.

### THERE'S A REASON.

Some men who have been watching the late civic campaign and have somewhat puzzled that after launching under the auspices of organized labor of an "Independent" labor party that the workingmen and particularly those organized in trade and labor unions, do not support it with their votes. There is a reason for this, which is ever indefinite in the minds of those whose votes are sought to be obtained by the invocation of the name of "labor." It is nevertheless a sound and one and it but needs a little explanation and inquiry on the part of those who have noticed this phenomenon. The workingmen cannot be united in support of political parties whose claims to the labor's support is in name.

The claim is glibly put forward that every workman's interest is connected with the interest of every workman, and therefore that every workman support those so-called "labor" candidates and "friends of labor" who appeal for their suffrage with promises and fulsome flattery. This claim is fallacious. Every workman's individual interests are not the same and are opposed to the interests of every other workman in so much as they are all competing to sell their labor-power in the same market. The man who is successful in getting his vote from amongst them, although they may have agreed upon a common wage to be asked and a certain number of hours to be worked, will complete in the amount of his done in these hours. This competition may be so slight at times of great demand for labor as scarcely to be noticed in the mill or shop of factory, but when trade slackens and orders necessary, this competition will manifest itself to a degree that will require any fine-spun argument to get it out.

It is practically impossible to put any reform measure which is to be shown to effect the economic betterment of labor, that will command their support as a class, except those measures which are already advanced and advanced by the present capitalist parties, namely the free and untrammelled and unrestricted development and growth of capital, which means a greater demand for labor, therefore more employment and perhaps better conditions. Beyond this the interests of labor as a class can only be expressed in a party which stands for the overthrow of the rule of capital under which labor is at best but a contented slave, and a member of the rule of labor, in which labor, no longer an article of merchandise, will be the master of its own piece, the owner of the wealth it creates, and therefore free.

And although the movement which makes for this fundamental change in the relations of men to property may have a slow and discouraging task in educating the working people to an appreciation of the absolute necessity of such a revolution, still to have all the crushing reactions of capitalist production to help us check our arguments after they have been driven home by the rude logic of events and we have also the further consolation that when a workman has grasped this knowledge, he is ours for good and utterly beyond the limits where he can be stamped this way and that by the henchmen of capital and the "friends-of-labor" candidates.

LETARY, in Winnipeg Voice.

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