



SOCIALISM AND EVOLUTION

Review of Social Changes and Some Deductions.

A short time ago the local farmers had the pleasure of listening to the rations of a couple of Grain Grower speakers. Their ideas were neither new nor lucid, but many interesting, not altogether true, things were said. The gentleman, Mr. E. A. Partridge, made the remarkable statement that many flaws had been found in the works of Marx altho he had never read anything of Marx, or for that matter did he intend to, which latter remark is, of course, proof of the former. His point was made, however, for a large number of farmer economists cheered loudly at the supposed exploding of Marxian economics.

After the meeting, the two speakers and a few choice spirits were invited down town to the home of Comrade Allen and the subject was discussed in a more extended manner than is allowed in the G. G. A. meetings, suppressing anything but Grain Grower ideas being in order there. Mr. Partridge, if we understood him (and we ask his pardon if we have not), objected to the idea of Social ownership being inevitable for the following reasons: The ever growing productivity of the modern worker through machinery, tending to foster around the capitalist class an ever growing army of social parasites who, at the total failure of production (if we reach that stage), would form a kind of industrial feudalism in the place of the present day capitalism. He contended that 25 per cent of the world's population would then be compelled to work under the lash and support the remaining 75 per cent, and that the 75 per cent. would see to it that the 25 did so. This idea may at first sight look to be quite possible, but a closer examination will prove it utter untenability.

In order to understand our subject, we must glance at the order of human progress and ask ourselves why society unfolded itself in the manner displayed before us. We find the human race evolved through savagery, barbarism to civilization, speaking generally. A closer examination reveals the fact that there were grades of savagery dissolving into the lowest order of barbarism which, in turn, rose to the highest form and lost itself in the first grade civilization, to raise again yet higher forms of society. There again rises the all important question, why? Why in this order, why not from savagery to civilization? Why exactly in the order mentioned. The answer to this question will put out of court the idea that capitalism can evolve into anything but Socialism. To argue that it can, is to say that after watching the evolution of an egg from the day of laying, thru incubation to the period of growing the chicken down, the resulting product when the shell is at last broken will be a zebra. It is to say that a male child will grow up into womanhood. The writer is fully aware that to reason from natural evolution and then apply the answer to social evolution is not always safe, nevertheless he is persuaded that given causes produce given effects upon human relations or the milky way. If then we can find in modern society these causes which shall, and must, produce social ownership as an effect, our case will be made out.

Savagery, barbarism, civilization, what do these terms mean? How do we divide one from the other? Simply by examining the modes of production prevailing amongst the various sections of the human race, where very crude methods of living prevail, ethnologists have agreed to the term savagery and, as things change and better methods appear, we have barbarism and civilization. We say a nation is civilized, not because it has a very complex legal and moral system, not because it sports the "golden rule" or a highly emotional religion; no, it is civilized because it has reached a certain definite stage of economic development. Ethnologists, amongst whom Lewis Morgan seems to rank high, have divided the struggle upward into many periods, but from the Socialist standpoint only two periods

have so far made their debut upon the world stage. One, the organization upon the gentile system in which a man's relations with society were based upon kinship. Two, organization upon political lines in which a man was dealt with thru his territorial standing, his relation to property. The first system is the result of communal modes of production, the second of private property in the means of production. These changes do not, of course, come about at a definite time on Sunday morning, slowly are they wrought from human experience, experience always hardly won, always grudgingly applied. It is as though society invests in a brand new coat and gradually the coat becomes old and worn, it fades and becomes thread bare, but still "altho suffering much discomfort, society, like any miser clings to its ancient garb. At last, however, comes a day upon which it can be endured no longer and it is cast off for ever to make place for a fine new one which has been growing all the time under the old. The snivelling humbug has patched and patched the wretched rag because forsooth he had not sense to look under it. Any suggestion of getting rid of it which might have passed through the laggard mind of the blockhead being met with the shuddering wall, "you will pull it off but what will you give in its place." It is the purpose of the writer to briefly review the first of these coat pullings and to show that it came off because it really would not hold together any longer. That we have to-day arrived at the pulling off of the second is a fact and that for years past the bright pattern of the new garment has been visible to discerning eyes is also true, altho such holes as have appeared have been hastily plugged by "his serene senility" modern society. We shall try and compare the two ethnic periods and we shall find them wonderfully alike.

The classic example of the founding of the Political state is to be found in the history of the Greeks. These tribes advanced with wonderful strides and before the decay developed a high civilization and gave to the human race much learning, sculpture and refinement. Art flourished; wonderful buildings, wonderful cities, wonderful poets, wonderful soldiers, wonderful philosophers, and wretched, soulless, down-trodden workers. This is the picture Ancient Greece presents at the decline of its power. In order to understand the reasons for the downfall of Gentile society, we must take a brief glance at the gens in its primitive form.

The gens was an organization of people, supposed to be descended from a common ancestor and holding lands and property in common and as such was the unit of gentile society; as, so many gens to a phratry, so many phratries to a tribe, so many tribes to a nation. The gentile nation was not a nation as we understand it today, but a large body of people living together without written law and governing themselves by a kind of tribal "good form" if we may use the term. Man dealt with man through personal relations, not as we now do by law. As we well know, however, the introduction of soil cultivation made the piling up of property possible and introduced upon the scene, the slave. This private—not personal property grew and grew like a lusty boy in a house of straw, smashing the walls of his covering with every kick. As property gathered into fewer hands, so the slave class increased in numbers and discontent. Property was becoming a tyrant and must be shackled if possible. Alas! who can shackle social evolution, instead of checking its power all that human ingenuity can do is to follow after and legalize with petty little strips of parchment, economic conditions already existing amongst them. It is not our purpose to detail all the acts of the Greek tribes, but we will let a wiser, abler, keener brain speak for us. Lewis Morgan shall do the talking and we will listen and consider.

In the upper status of barbarism,

cities surrounded with dressed stone walls appear for the first time in human history. Cities of this kind imply the existence of a staple and developed field of agriculture, the possession of domestic animals in flocks and herds, of merchandise in masses and of property in houses and lands. The City brought with it, new demands in the art of Government, by creating a changed condition of Society. Municipal wants must have greatly augmented the duties and responsibilities of the council of chiefs, and perhaps overtaxed their capacity to govern. The first attempt amongst the Athenians to subvert the gentile organization and establish a new system is ascribed to Theseus. He persuaded them to break up their various council houses and magistracies and come into relations with Athens, with one council house, and to consider themselves as one people. He divided the people into three classes, irrespective of their gentes and called them (1), the well-born, (2), the husbandmen, (3), the artisans. The principal offices were assigned to the first class both in civil administration and the priesthood. The classification was a direct move against the power of the gentes, reorganizing as it did, the propertied and aristocratic element in society. It was the evident intention to unite the chiefs of Gentes and the men of wealth in a class by themselves with the right to hold the principal offices. This scheme of Theseus died out because there was no transfer of the powers from the gens to the classes and because such classes were inferior to the gens as the basis of a system and, the writer would add, because the evolution of property had not advanced to that stage where change became absolutely necessary.

This scheme, however, serves to show to what end society was inevitably drifting, it was a glimpse of the new coat beneath the torn outer garment. The following passage from Morgan is of great importance, and the reader is requested to mark it carefully because society was facing, as we are to-day, a great change in meth-

ods of government, and we venture to remark that this passage will read as well for to-day as for long ago. Morgan says: "594 B. C. the evils prevalent in society had reached an unbearable degree. The struggle for the possession of property, now a commanding interest had produced singular results. A portion of the Athenians had fallen into slavery, through debt, the person of the debtor being to enslavement in default of payment; others had mortgaged their lands and were unable to remove the encumbrances; and as a consequence of these and other embarrassments society was devouring itself."

Solon renewed the project of Theseus or organizing society into classes. He divided the people into four classes according to the amount of their property. He transferred a portion of the civil powers of the gentes, to the classes with property. But so far as classes composed of persons were substituted for gentes composed of persons, the government was still founded upon persons and this scheme failed to reach the substance of the question. It will, however, be noticed by the reader that this new plan of Solon making property the basis of a system of government, incorporates the new plan of property classes. Of the four classes, the last, who were poor and in the majority, could not hold office and paid no taxes. The gentile organization still remained in power but with diminished vitality, it was a transitional period requiring further experience to develop the theory of a political society. Thus slowly but steadily human institutions are evolved from lower forms into higher, through the logical operation of the human mind working in uniform but predetermined channels. We need follow Morgan no further save to remark that from the time of Theseus to the days of Cleisthenes there gathered a class of disinherited, who through various causes had lost track of their gens and for this reason were denied religious and

(Continued on Page 4)

ALBERTA LEGISLATURE

On Monday the 12th, O'Brien rose to draw the attention of the House to the following resolution passed by the District Executive Board of district 18, United Mine Workers of America.

"Whereas, we, the District Executive Board, assembled in special session at Blairmore this, the seventeenth day of November, 1910, after considering appeals from the members of District 18, U. M. W. A. to formulate some plan that will compel the mine owners of Alberta to give more consideration to the safety of the mine-workers in their daily occupation, therefore be it

Resolved, that we appeal to the Alberta Government to appoint immediately a commission to inquire into the flagrant abuses which are now being permitted with impunity by the mine-owners of Alberta, that the miners may feel reasonably assured that their lives are receiving the consideration which the nature of their work warrants, and be it further

Resolved, that a copy of this resolution, together with the details of the situation, be forwarded to C. M. O'Brien, member for Rocky Mountain division, in order that he may be able to intelligently urge the Government to accede to this request."

Comrade O'Brien dealt with the resolution as follows:

Mr. Speaker, I would like to draw the attention of the Government to the flagrant violations of the Mines Regulation Act in the mines of Alberta. I might say that after receiving this communication, I went to see the Minister of Public Works and the Attorney General, both of whom informed me there could be nothing done in regard to the resolution. I am not going to deal with this at great length at this period.

What I would like to impress upon this government is that certain acts on the statute books at this time, are being openly violated. It is the opinion of some of the members that the inspectors are not doing their duty.

Just a word of information on this. These inspectors dare not bring in a report that is in keeping with the laws. If they should bring in such a report, they would no doubt be warned, and if they persisted, would lose their jobs under some trumped-up charge of incompetency. When one is conversant with all the details, it throws a different light on the situation.

O'Brien then made certain inquiries in connection with the recent disaster at Bellevue, and received the following reply from Premier Sifton: "I might say that the Provincial Mine Inspector has been instructed to go to the scene of the disaster at once, and the local Inspector was right on the scene when the accident occurred."

"A committee of mine-workers has brought to my notice some amendments that are required to be made to the mines ordinances. We have decided to form a technical commission to look into this matter and anything that they may suggest will receive our full consideration. The members of this government have a desire to see the health of the miners properly looked after."

RUFUS.

NOTICE.

The Comrades of the Okanagan are making a determined effort to build up a solid organization. We are putting up the coin and it comes hard. If any Comrade or Comrades can help us it will be appreciated. Donations of money or literature—the right sort—are wanted. We could do with 100 Clarions a week for the next three months. They will be used and will help get subs. Send the coin on to the Clarion for a bundle for Okanagan and we will do the rest. All donations to Com. Gildermeester, District Secretary, Mara, B. C.

In a class society all things take on a class nature. There can be no exception to this rule. It has been so all through history.

THE RIGHT OF POWER

Gribble, at Calgary, Shows How to Obtain Rights.

Nothing in this world was ever done because it was right or because a book said so, but because some man had the will and the power to do it. We Socialists recognize no right but the right of power. It is very nice and soothing to talk of such pleasing abstractions as right, justice and British fair play, and the like, but in the long run they amount to nothing.

Everywhere in the world we find that right is the right of the strongest. This has always been so and is now.

Let me illustrate. The axeman has a right to cut down a tree. Why has he, because he can. He has the will and the power to do it. A carpenter lays a floor because he has a right. He has the right because he has the power to carry those boards to the places; he has the power to force them together, and power to wield the hammer to drive the nails. If he had not had the strength to lift those boards they would never have been lifted. If he had not the power to put them together they would not have gone together, regardless of right and what ought to be.

Right and wrong are abstractions. Right is an intangible thing. No one ever saw it. No one ever felt it. No one can lay down a hard and fast definition for right. At the most it is but a relative term, and no man can say absolutely what is right. No one ever saw right, hearing or feeling yet all these sensations are but manifestations of matter.

Though no one ever saw mind we know what mind is. Mind is a manifestation of the brain and the brain is matter. But right has nothing behind it but some one's idea of it, and no two people in this world can agree on what it is.

Suppose we try to find a fair price for a thing. A horse for example. The seller asks \$200 for it, the buyer wants to pay \$150. The seller says and actually believes that \$200 is a fair price, because it is to his interests to get \$200. The buyer thinks and actually believes that \$150 is a just price, because it is to his own interest to get the horse for \$150. Here are two made just exactly alike who have different ideas of right regarding the same article. Their material interests determine their ideas of right and wrong.

It is the same everywhere. You remember the strike at Glace Bay. This was a wage dispute. It was an argument between buyers and sellers over a just price for labor power. Five thousand men, on one hand, spurred by their needs, claimed that they were not getting a fair price. They were not getting their rights. A mere handful of men on the other hand, impelled by their greed, claimed that they were getting a fair price. Here were two bodies composed of similar individuals who could not agree upon a price upon the same commodity.

The men wanted a higher wage because it was to their interests to get more money for their work. The mine owners did not want to give it because it was to their interests to get labor power as cheaply as possible. The ideas of right and wrong in these two classes were determined by their respective material interests.

I might remark here than any dispute between employer and labor is always a wage struggle. Whether the men are asking for higher wages, shorter hours, or better conditions, it is always asking more material advantages for the same work, and these material advantages always mean money.

The miners thought the trouble was with wages. They did not know that the wages were fixed by laws of supply and demand, and, therefore, beyond control either by laborers or owners.

They said, "If you will not pay us more for our labor power we will take it out of your mines," and they did so. Now if every man in Canada had had a job they would have won their cause. Then they would have been stronger and would have had the right to higher wages.

The owners said, "Take your labor power and get out. We will get more elsewhere," and they did. From England, Germany, Austria, Pennsylvania and elsewhere, they imported miners and broke the strike. They had the power therefore they had the right.

These 5000 ablebodied men were beaten by a mere handful of men, inferior to them in nearly every way, because they fought on the wrong field. Dollars were the weapons, and the capitalist has the most dollars. Votes should be the weapons and labor has the most votes.

There is no hope for labor under our capitalistic scheme. Brutal as this may seem it is true. The very fact that the capitalist owns the means of life dispels all hope. The position of the capitalist is getting steadily stronger, the position of the worker is getting weaker. There is no use of attacking the profits and the prices of the means of life. We must attack the ownership.

When the first forms of life began on earth, millions of years ago, the struggle for existence began. Two life forms tried to draw means of life from the same spot on the earth. The stronger survived. The animal form began to eat the vegetable form. Here the stronger survived.

Then when man was evolved it was the same. Man, then a great hairy animal took a club and went out to hide behind a rock or a tree, and waited until some weaker animal came along.

When the rabbit or deer came close enough he killed it and ate it. No one, denies that he had the right to eat the rabbit. His right would have been of no avail if he had not the power, and we Socialists claim that he had the right because he had the power.

Suppose while the man was waiting for a rabbit for his breakfast, one of those sabre toothed tigers should have come along. The tiger also wanted a breakfast. Would the man's right to his breakfast keep him from becoming a breakfast for the tiger? Not at all. The man did not rely on his rights. He sprinted for the nearest tree. If the tiger caught him before he got there, who had the right to the breakfast then? The tiger of course.

Another thing is noticeable. When the tiger came in sight the man forgot all about being hungry. His fear overcame every other feeling. His dominant feeling was determined by his immediate material interests.

Some say that a man had the right to kill the other animals because man is a higher form of life. We are the higher form of animal life because we are us. The pig thinks he is the highest type. As a matter of fact man is the highest type of life because he is the strongest. He has the power to kill, eat or enslave other animals; therefore, he has the right.

Truth like right is relative. There is no absolute truth, and all right is the right of the strongest. All rights are obtained and retained by power. All disputes are settled by power. The strongest wins and the side that wins is right.

The capitalistic class have been the strongest and they have dictated the standards of right and wrong. They were once the revolutionists and overthrew the feudal system. They themselves will pass away and the laboring class will be the dominant factor, and their slaves will be the machine. The greed and exactions of the capitalists are making the laborers more rebellious, and some day they will rise and overthrow their masters.

The laborers have a right to power. They are the stronger. The laborers are 87 per cent of the population; the capitalists are 13 per cent. The laborers are stronger mentally, physically and numerically. The strength of the capitalist to-day is the ignorance of the workers. Just as soon as the workers learn their true positions they will rise and seize the ownership of the means of life. Only then can they enjoy life. They will then be right because they are in power.—News Telegram (Calgary).

THE WESTERN CLARION

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SATURDAY, DECEMBER 31, 1910

THE NEW YEAR.

Those particularly human inventions the principal function of which is to measure work, the clock and the calendar, inform us all that another subdivision of slavery has been endured...

The year 1910 almost completes the 10th in the history of the Socialist Party of Canada. On February 19th, 1900, the name of the party was changed from the Socialist Party of British Columbia to that which it now bears.

During the time that has since elapsed, results have far surpassed the greatest expectations of those "old timers" who launched their frail craft upon the agitated waters of social disorder.

All over the country, while in some places, to those ardent spirits whose worthy impatience ill brooks delay, the Movement may seem to lag, the note of progress is clearly and resolutely sounded.

Let us lose little time in retrospection, but set our faces ever forward. While men, women and children of society's only useful class must toil, and toil again with no thought or hope of aught but further toil...

A "Happy New Year!" A pretty salutation, and how ironic. Where is the happiness in the year that marks another period of human slavery.

PATENTS PROMPTLY SECURED. We solicit the business of Manufacturers, Engineers and others who realize the advisability of having their Patent Business transacted by Experts.

HOW TO SELL. The system of society in which we are now more or less living, is marked by an apotheosis of a once despised occupation—that of peddling wares...

This noble practice of inducing money-owners to part with their most potent commodity has been formulated and finds expression in a book entitled "How to Write Letters That Win," published by the System Company of Chicago.

"Dear Sir: Fire two of your clerks." Your game immediately gets red behind the ears, seeing that this is something he is pleased to regard as his own business...

Another sure hypnotizer is given as: "Dear Sir: May I give you \$1,000.00." What highly moral and upright pillar of society would not become instantly fascinated by so delightful a prospect?

The "Weekly Sun" of Toronto firmly and acrimoniously disapproves of the passage of Verville's eight-hour law. Whether the eight-hour day is of any benefit to labor or not, the Sun thinks it is, and is therefore opposed to it.

In the same paper appears this quotation: "A few millions spent in protecting us against pirates on land will be better than many millions expended in guarding us against pillage on far-away seas."—Green.

It is interesting at all times to "see ourselves as others see us." The writer held a fairly well attended propaganda meeting the other day and some comrades who sat unnoticed amongst the crowd jotted down these remarks.

"It's a new kind of politics; I never heard anything like it before." (In this case the listener was interested and spent all the coin he had on him for literature and a Clarion sub.)

"Too much evolution for me. I'm not descended from any monkey." (Monkeys were not mentioned, by the way. The only kind of evolution dealt with being industrial and social.)

"Robbed as a consumer" notions. Ignorant, but by no means uncommon case, or without hope. Knows he's robbed somewhere and is sore about it.

"The good old Conservative party does for me. I don't want no change." (Absolute bonehead. Only way propaganda can be done in such cases is to get bachelor comrades to poison him with home-made pie.)

"We get the worst of the deal alright. But can we alter it?" (A good subject. Sold him a bunch of literature and Clarion sub. Ought to make the grade alright.)

"That's the stuff we want. I'm ready for a change any time. Individualism is played out. I'm ready to join the Socialists right now. You can't make it too hot for me."

These little notes and comments are not offered because of any particular novelty or merit, but because they actually do give side lights on human nature that will be interesting as showing the various stages of mental evolution (or ossification) to which the various individuals have attained.

Dear Boughten:—Your letter about the G. G. A. is O.K., but you evidently work under different conditions than we have here. Let us clear the ground. First, I am a member of the G. G. A. and try to get the dope on deck upon every occasion possible.

So you are giving \$10,000,000 to the cause of Peace, eh, Andy? Well I guess you will receive reward from the Prince of Peace in the shape of a crown of laurels—or a lemon.

Have you forgotten the time when you had the State militia out to shoot down unarmed defenceless men? War is a foul blot when armed men meet on nearly equal terms.

The farmer gets "free land." Now, in one place we got the land costs on the average about \$125 an acre to prepare for cultivation.

The average individual who "succeeds" generally puts himself so much "on the hog" achieving the "success" that by the time he gets the money he has lost the capacity for enjoyment.

Slaves and Taxes. Who is it that pays the taxes? Does the worker pay, or is it the boss. On the face of it, it certainly appears that the worker pays his share of the expense of the state.

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

ALBERTA PROVINCIAL EXECUTIVE COMMITTEE. Socialist Party of Canada. Meets every alternate Monday. D. G. McKenzie, Secretary, Box 1688, Vancouver, B. C.

MANITOBA PROVINCIAL EXECUTIVE COMMITTEE. Notice—This card is inserted for the purpose of getting "YOU" interested in the Socialist movement.

LOCAL FERNIE, S. P. OF C. HOLDS educational meetings in the Miners' Union Hall, Victoria Ave., Fernie, every Sunday evening at 7:45.

LOCAL ROSSELAND, NO. 25, S. P. OF C. Meets in Miners' Hall every Sunday at 7:30 p.m. E. Campbell, Secy., P. O. Box 874.

LOCAL VANCOUVER, B. C., NO. 1.—Meets every Sunday at 8 p.m. in Westminister Ave. F. Perry, Secretary, Box 1688.

LOCAL VANCOUVER, B. C., NO. 45.—Finnish. Meets every second and fourth Thursdays in the month at 237 Westminister Avenue. Secretary, Wm. Myntti.

LOCAL VERNON, B. C., NO. 38, S. P. OF C. Meets every Tuesday, 8 p. m. at L. O. L. Hall, Tronson St. Chas. Chaney, Secretary.

LOCAL VICTORIA, NO. 2, S. P. OF C. Headquarters and Reading Room, 523 Johnston St. Opposite Queens Hotel. Business meeting every Tuesday evening, 8 p.m.

LOCAL YMEB, B. C., NO. 31, S. P. OF C.—Meets every third Saturday in month, at 7:30 p. m. E. Anderson Secretary; W. B. McIsaac, Treasurer.

LOCAL CALGARY, ALTA., No. 4, S. P. OF C. Meetings every Sunday at p.m. in the Labor Hall, Barber Block, Eighth Ave. E. (near postoffice). C. U. and Reading Room, Labor Hall, Machin, Secretary, Box 647, A. MacDonald, Organizer, Box 647.

LOCAL EDMONTON, ALTA., NO. 1, S. P. OF C. Headquarters 622 First St. Business and propaganda meeting every Thursday at 7:30 a.m. at our Reading Room is open to the public free, from 10 a.m. to 11 p.m. daily.

LOCAL LETHBRIDGE, ALTA., NO. 2, S. P. OF C.—Meets 1st and 3rd Sunday in the month, at 4 p.m. J. H. Burroughs, Secretary, Chas. Pencock, Box 1983.

LOCAL REGINA, NO. 6, SASKATCHEWAN.—Meets every Sunday at 8 p.m. Trades Hall, Scarth St. Secretary, Alex. Watchman, General Deliverer, Socialist speakers will be greatly appreciated.

Socialist Directory

TO CANADIAN SOCIALISTS. On account of increased postal rates we are obliged to make the subscription price of the International Socialist Review in Canada \$1.20 a year instead of \$1.00. We can, however, make the following special offers:

SMOKE KURTZ'S OWN "KURTZ'S PIONEERS" OR "SPANISH BLOSSOMS" CIGARS. BEST IN B.C.

THE SOCIALIST PARTY OF CANADA

This Page Is Devoted to Reports of Executive Committees, Locals and General Party Matters—Address All Communications to D. G. McKenzie, Sec., Box 1688, Vancouver, B. C.

BARITZ' DEFENCE.

Dear Comrade Editor:—I hope to see this published, not so much for my sake, as for the purpose of keeping the name of the S. P. of G. B. clean. Both you and Roscoe Fillmore have misrepresented the attitude of the only revolutionary party existing in the international political field. Why you have done so I really don't know. Fillmore is not so much to blame, as he has not had the experience you have, and is to be pitied rather than blamed.

First, however, it does seem curious that at least twice a month (sometimes as many as 4 times a month) you publish articles from the "Socialist Standard." I am prepared to say that every person who gets both "S. Standard" and "Clarion" will admit that the Socialist Party of Great Britain is infinitely superior in every way, both as to method of presentation and matter for the readers of those papers. One thing is that it does not have to condone all political dodgers like Hawthornwaite, Williams and O'Brien and R. P. Pettipiece. Any individual who supported any kind of fake party is immediately expelled.

Within the last 12 months certain people have been put outside for answering questions on the platform wrongly and another for saying that a certain S. D. P'er. was as good a Socialist as an S. P. G. B'er.

If that was adopted here we might get a real party instead of the peripatetic wobbler in both B. C. and the Maritime Provinces. Party discipline has been ignored all throughout the Dominion. Locals do as they like instead of being subject to certain rigid and strict lines of action. Not so in the S. P. of G. B. There each speaker must pass an examination, and no one is allowed to join the party unless he first understands the Socialist position. That's where the "real red" comes from, do you see?

Now as to the religious attitude of the Socialist Party of Great Britain. Though you have read their pamphlet on "Socialism and Religion," you still persist in misrepresenting their attitude. For that there can be no excuse. Fillmore, however, says that "the S. P. G. B. is more or less an annex of the Socialist Society." There is as much truth in that as there would be to me to say that the Socialist Party of Canada is revolutionary and the Maritime Executive know what Socialism is. Just about as much. In order to see what is the position of the S. P. of G. B. let me just put in Chapter XII. of the pamphlet on "Socialism and Religion."

XII.—Socialists and the Religious Conflict.

It may be urged with regard to the struggle against religion that since Socialists look upon religious ideas as shadows of society, they should not drop the substance for the shadow, but should ignore religion entirely. This, however, is incorrect, for apart from the necessity of frankly facing every implication of Socialism, there yet remains the fact already noted, that ideas religious or other, have an important reflex action on society that cannot be ignored. Moreover, as Marx has put it:

"Religion is the opium of the people. The suppression of religion as the happiness of the people is the re-education of its real happiness. The invitation to abandon illusions regarding its situation is an invitation to abandon a situation which has need of illusions. Criticism of religion is, therefore, the germ of criticism of the vale of tears, of which religion is the holy aspect."

Not only, indeed, is the struggle against religion intellectually useful, but it cannot conscientiously be avoided, for religion is used against the Socialist movement by the possessing class in every country. But to abolish religion is not to abolish exploitation, because only one of the enemy's guns will have been silenced. The workers have, above all, to dislodge the capitalist class from power, and the religious question, and indeed all else, is secondary to this. To say this is not to belittle the specifically anti-religious fight, but to indicate its rightful place in the greater struggle—the battle for emancipation requiring the intelligent co-operation of the great mass of the working class. The test of admission to the Socialist Party must be neither more nor less than acceptance of the essential working principles and policy of Socialism as a class movement. To demand more is to invite anarchy, and embark on the slippery incline of Laborism and compromise. These essentials of Socialist principles and policy are outlined in the Declaration of Principles of the Socialist Party. They can be easily understood by the average worker, and they comprise the irreducible minima of the principles and policy of Socialism; narrow enough to exclude all who are not Socialists, yet broad enough to embrace every one who is. They form, in consequence, a reasonable and suffi-

cient test; while their acceptance logically leads to the attitude toward religion that has been outlined in these pages. If a man supports the Church, or in any respect allows religious ideas to stand in the way of the principles of Socialism or the activity of the Party, he proves thereby that he does not accept Socialism as fundamentally true and of the first importance, and his place is outside. No man can be consistently both a Socialist and a Christian. It must be either the Socialist or the religious principle that is supreme for the attempt to couple them equally together betrays charlatanry or lack of thought. There is, therefore, no need for a specifically anti-religious test. So surely does the acceptance of Socialism lead to the exclusion of the supernatural, that the Socialist has little need for such terms as Atheist, Free-thinker, or even Materialist; for the word Socialist, rightly understood, implies one who on all such questions takes his stand on positive science, explaining all things by purely natural causation; Socialism being not merely a politico-economic creed, but an integral part of a consistent world philosophy.

Perhaps, now, the readers of the Clarion will be able to judge for themselves whether the S. P. G. B. are an annex to the Secular Society. Comrades McKenzie and Fillmore are apparently in a fog or bog and want extricating. My hope is that this will help. The other business of the editorial re Toronto local no doubt will be dealt with in due course. But meanwhile comrades take the editorial "cum grano salis." The attempt by the Editor is a miserable one. Hoping this appears in print.

I am,
Yours for a revolutionary policy,
MOSES BARITZ.

GRIBBLE REPORTS.

Since last writing, which was longer ago than it should have been, things have been going well. Increased activity has been shown about the coal camps in the south of the Rocky Mountain Division of Alberta, especially at Coleman and at Blairmore, a local being formed at the latter place, apparent indications auguring well for the future, though increased experience makes me chary of anticipating or predicting.

At Calgary, owing to the previous good work of local Comrades, I held the best series of meetings that I have held since holding organizer's credentials, on the Sunday night the large hall of the Labor Temple being packed to the doors and a smaller hall the same for the three successive evenings.

The Comrades at Calgary are very fine on literature, putting up a great display for sale, a full line of S. P. of G. B., and the pick of the Kerr Company's books. Calgary Local is almost entirely composed of young men, and the advance made since last February is very noticeable. I enclose newspaper reports of talks; they are the best I have had at any time, though the reporter in abbreviating has got things a bit mixed at times, they will pass. I forward them for re-publication, if you have space, as proof that I am serving out the straight dope, they'll act as armor against the back-stabbing innuendoes that are being indulged in, you know me.

At Edmonton, where I now am, there is a distinct improvement since my last visit, though not yet up to Calgary's level, chiefly for the reason that Party members here have not got the habit of spending their evenings at the headquarters, as many do in Calgary. We had a fine meeting here Sunday night. I spoke at Lacombe two nights ago and had a fair crowd, notwithstanding the fact that there was a wrestling match on, one of the Comrades being one of the contestants. Am doing personal work in Edmonton at present and holding another meeting next Sunday which we anticipate will be a hummer. To-morrow am going out to the Cardiff coal mines, some distance out of town to hold a meeting.

Next week, O'Brien has arranged meetings for me between here and Calgary, where I shall be holding a meeting the Sunday after next and, unless I get orders to the contrary from the D. E. C., shall be remaining for some time. Farmilo, who I was glad to see again, is filling a date at Eskdale. Judging by a book-talk I heard him give on Sunday, he is developing as a speaker very rapidly, but, better still, he is a hard and consistent worker, hot-headed, yes, but not swelled-headed. I would like to acknowledge the receipt of a little grudge in the shape of a handsome volume containing all the numbers of the Socialist Standard since first published which has come to hand since making my last report. This is from the Tor-

onto boys. I shall treasure it both for its own sake and theirs. I thank them heartily.

Enclosed you will find a number of subs. this will help to make up for crazy defection of the just mentioned Torontonians (they'll get over it). They will also learn that a Moses (whatever his other name is) often turns out to be a Judas. I have already learnt this! In conclusion, I sincerely express my regret to the Party through the D. E. C., for making the mistake of introducing and recommending a will-of-the-wisp like Baritz to them. Write soon Mc. haven't heard from you for a heaven of a time, and wonder if I am in disgrace. Wouldn't lose any sleep over it, anyhow.

WILFRED GRIBBLE.

ORGANIZING THE OKANAGAN.

The attempt to build up a solid, machine-like organization in this district (Okanagan) is one that ought to teach us some valuable lessons. It is the first time anything of this kind has been attempted, and we will no doubt find we have much to learn. So far, the principal new departures are personal (house visiting) work and an attempt at the systematic sale and distribution of literature. A little sketch of how the thing has been done up to date may interest comrades elsewhere.

Some couple of months ago, while on a trip through this section, I found several places almost ripe for organization, and in others quite a number of workers interested in the movement and desiring information. In half a dozen localities I was asked to stop a few days and "come round at night to talk it over." Also, in many cases, local comrades told me that if they had a stock of literature on hand they could often sell a book or leaflet to inquirers. In some instances these comrades did keep a little good literature, but in others—being of the working breed—they could not always afford to sink five or six dollars in that way.

All this seemed to show that there was something lacking in our organization. I talked it over with the local comrades and the idea was advanced that the best way to cope with the difficulty would be a local district organizer for this work. The principal obstacle was financial—organizers, like other humans, requiring their cost of subsistence. However, by hard effort, the financial end of the game was beaten. Comrade Gildemeester was appointed district secretary and the work started.

The plan followed is to hold a public meeting in each place and then follow it up with, if possible, about a week's personal work. If the place is ripe for organization—proceed to organize. If it is not yet ripe for a local, get any who may be far advanced enough in as members at large. In all cases try to get them reading the right stuff. Sell literature wherever possible—you can generally get them to buy a couple of five-cent booklets anyhow. If you can't sell the stuff and think the individual is broke, give him a couple of pamphlets. At each place establish a live Socialist with a stock of literature. Simple stuff for the beginners, more scientific works for those more advanced. (I am making a specialty of books on evolution and find they sell well.)

The arrangement is that every month the literature agents will report their sales, send in cash and, if necessary, get more literature. At each place also, attention is paid to getting all Socialists on the voters' list. Up to date, following out these methods, I have organized one local, held one public meeting, established three literature agents, sold six or seven dollars worth of books personally and had an opportunity to gather local comrades together in an endeavor to get them started studying along lines of economics and science. Also I have visited with comrades, about ten or eleven families, and taken Socialism into their homes (without busting them up, by the way). What results will come of this we cannot say, but we are doing our best and will, we think, have some good results to show at the end of three months.

DESMOND.

NEW WESTMINSTER, B. C.

D. G. McKenzie.
Dear Comrade: At our business meeting last Monday the following officers were elected for 1911: Corresponding secretary W. Baguley; financial secretary, S. Wells; recording secretary, S. W. Sparks; organizer, H. A. Gilchrist.

Yours in revolt,
ARCHIE HOGG.

SILVER CREEK, B. C.

Dear Mc.—Comrade Gerald Desmond arrived in Silver Creek just over a week ago and spent some days among the slaves of the bush-ranches, some of whom, by the way, seem to be taking life easy at present. In order to get acquainted, he attended a Christmas tree entertainment and dance, and visited various families, including one or two whose dense intellects (if such they can be termed) are the despair of the local comrades. In fact one of

these gentlemen was heard to remark recently that such people as Desmond should be expeditiously executed.

We held a meeting last Monday evening in the schoolhouse, and everyone attended. Andy Johnson took the chair in a very able manner and he, Desmond and myself all spoke upon "Hard Work," dealing with the remarkable industry shown by ranchers, loggers, etc., and the fact that under a sane organization drudgery could be cut out altogether and the providing of the necessities of life become a very simple proposition.

At the close of the meeting, Silver Creek Local was organized, six residents of Silver Creek joining and various others expressing their sympathy with the movement. Owing to a heavy snowstorm I am unable to walk nearly ten miles to the Salmon Arm meeting to be held to-night. The Salmon Arm Socialists will join with us until they are sufficiently strong to run a separate local. I will try and see them next week and will forward a further report to the Executive, together with settlement for charter, supplies, etc.

A.L.F. JOHNSON.

Silver Creek, B.C., Dec. 23rd.

Blessed are the peacemakers—who get in on Andy's little ten million.

Blessed is he who hath nothing, for he can't lose it.

SOCIALISM AND THE ANTI-WAR CAMPAIGN.

In our report of the International Congress at Copenhagen we referred briefly to the absurd proposals to organize the workers of the world to ensure "universal disarmament and the prevention of warfare." But in view of the efforts of the British section of the confusionists to "enlighten" the workers on "the all important question of armaments or no armaments, warfare or no warfare" (under capitalism!) and particularly in view of the projected Mass Meeting at the Albert Hall, it is necessary to explain the Socialist position on this matter at greater length.

The Declaration of Principles of the Socialist Party state that the machinery of government, including the armed forces of the nation, exists to conserve the monopoly by the capitalist class of the wealth taken from the workers, and that in order to stop this robbery the workers must capture the powers of government, including the armed forces, so as to turn them into an agent of emancipation. That is unquestionably the Socialist position as it was expounded by Marx and Engels, the founders of Scientific Socialism. Those who profess to-day to be the "International Socialist Movement" would not dare to challenge this statement.

However, it is possible to affirm a principle and act contrary to it, as the pseudo-Socialist both nationally and internationally prove.

The main demands in the resolution which the German Social-Democratic Party forced upon the Congress were, compulsory arbitration upon international disputes, and Parliamentary action for disarmament and the prevention of wars. Yet this same party is responsible for the following pronouncement in the exposition of their "Erfurter Program:"

"As states and monarchs become ever more dependent upon the capitalist class, so the armies cease to serve merely the personal ends of the monarchs and are utilized increasingly for the purposes of the capitalist class. Wars are less and less dynastic and more and more commercial and national, which in the last instance can only be traced back to the economic conflicts between the capitalists of the various nations. The capitalist state therefore, is not only in need of law and police, but it requires also a strong military force. Both armies are ever on the increase in capitalist States, but in recent times the military force grows more rapidly than the army of officials."

Wars being the outcome of economic conflicts between the capitalists of the various nations, it is illogical and unscientific to attempt to abolish war while the economic conflicts remain. But these international reformers, hungry for votes, are ready to abandon the very principles they themselves set up for working-class guidance.

It is clear that the "anti-war campaign," as such, is, from the working-class standpoint, absurd. Just as the class struggle cannot be abolished save by abolishing classes, so it is impossible for capitalist nations to get rid of the grim spectre of war, for capitalism presupposes economic conflicts which must finally be fought out with the aid of the armed forces of the State.

But in fairness to the German S. D. P. it must be admitted that they show some consistency in their anti-Socialist attitude, for, desiring to force the German Government to disarm, they, as a party, adopt the policy of opposing every Budget the Government brings in. It was because the Party representatives in Baden and other minor States violated this policy that disputes raged so furiously between "revolutionists" and revisionists before and during the last Party Congress.

In France, Belgium, Austria, Russia—in every country but England—the reform Internationalists follow this example of anti-Socialist consistency. Only in England the parties affiliated to the "International" clamour for "peace at any price" while supporting budgets which provide means of war, and agitating for a citizen army without military discipline—which they expect the "guileless" capitalist to establish "in order to enable the workers, when enlightened, to shoot their exploiters into oblivion."

During the discussion on that subject at Copenhagen, Ladebour (German S. D. P.) said when dealing with the anti-war resolution and Keir Hardie's amendment recommending the General Strike to prevent war: "I deny the right of moving such a resolution to anyone who in his own country supports the Budget. I deny this right, consequently, above all to our English comrades, who by their support of the Budget place in the hands of their masters the weapons which later on they can use for purposes of war. How can they take the liberty of proposing the General Strike to the parties of other countries who are far more anti-militarist than they happen to be? So long as they support the Budget and supply the arms let them not bring forward more extreme proposals than ourselves."

Hardie, in reply to this attack, assured the Congress of the Labor Party's hostility to war, may more, to militarism, and explained their support of the Budget as a matter, not of principle, but of tactics "and practical politics."

Now to nail this impudent lie to the counter. In his last election address, published in the Labour Leader for 11.2.10, Keir Hardie says: "The Budget, Old Age Pensions and the like, all have their roots in Socialism; that is why the enemies of the people spend so much time trying to misrepresent it." If the Budget has its "roots in Socialism," surely to support it must be a matter of principle, and if these measures are part of Socialism, the Liberals are Socialists and Hardie and the whole British Section of so-called Socialists again proven impostors. Further, the Liberals do not differ at all from Hardie and his party on the question of armaments. The Daily Chronicle (12.11.10) says: "It is the mad race in armaments which creates the atmosphere of hostility and maintains the tension." The Liberal newspaper evidently takes up the attitude of dealing with effects, not causes, and the Labor Party are no more logical or convincing.

There is even more direct evidence of fraudulence in the attitude the so-called English Socialist Section adopted at Copenhagen regarding the question of war and militarism. On March 18, G. H. Roberts, M.P. (I.L.P. & L.P.), speaking on behalf of the Labor Party in the discussion on the Naval Estimates in the Commons said: "There seems to be an idea in the minds of hon. gentlemen that the Labor Party were strongly opposed to an efficient Navy. He did not think that anybody could point to any utterance that had been delivered from the Labor Party members that could give color to deductions of that sort. The Labor Party looked upon the Navy as a form of national insurance." (Labour Leader, March 25, 1910.)

How flatly this contradicts Hardie's election vow, the Party's declaration of hostility to militarism, and the attitude of the hypocrites at the International Congress at Copenhagen!

And the S. D. P. is not a whit better than the other branches of the section. Mr. Jack Jones, their spokesman at the Congress, supported the amendment in favor of the General Strike for preventing war, declaring that his organization preach war against war, and that there is no reason to suspect the S. D. P. of pro-militarist proclivities.

But what are the facts? Hyndman in his lecture on "Tariff Reform and Imperialism" (Queen's Hall, 18.4.10) said: "I am in favor of the maintenance of a powerful navy capable of defending this island and of protecting our food supply against any assailant. . . ." and H. Quelch, the author of "The Armed Nation" (the title of which sufficiently indicates its pro-militarist contents (Justice, 10.9.10): "The resolution on armaments is much more satisfactory, and we have little fault to find with the conclusions of the conference on this subject. . . . We do agree with putting forward the General Strike as a means of preventing war." So those who demand a powerful navy and a citizen army "capable of defending this island and protecting our food supply," also want to apply the General Strike, presumably to prevent them doing it! And those who (rightly enough) opposed the General Strike as a means to Socialism, on the ground that when the workers are sufficiently organized for a General Strike they are able to attain Socialism without it, clutch at it, not as a means to end the system which makes war, but as a preventative of hostilities!

The Socialist position is as follows: In society to-day there are two classes—the propertyless or working class and an idle class who own and con-

Here and Now

SOME ELECTION TACTICS.

The following extracts are taken from an English Conservative paper, published in one of the northern counties, and circulating among a large farming population. The article in question took the form of a dialect sketch, representing a conversation was possessed of a vote. Bear in mind this was published not in irony, but with a view to winning votes, and judge of the mental calibre of men who can be influenced by such arguments.

Translated from the dialect, some of the extracts are as follows:

"My old mother says to me, vote for B—, much in the same way, as saying, 'Put the kettle on,' I says, 'Vote for B— you say, perhaps you'll tell me why?'"

"Tell you why," says she. "You must vote for B— because he is the best looking man in the county, and the very likeness of your old dad, now dead, and because he has a wife whose face is a deal nicer than any speech. You must vote for him because he has got two of his daughters married in one year which is more than can be said for a good many folk, so vote for B—."

The political ignorance of men who can be rallied by stuff of the above kind, is surely of about as low a type as can be imagined. Yet those creatures were also appealed to in the same sheet, to vote the Conservative ticket and defend their homes (?) religion and the Empire against the attacks of the Radical Socialists, whatever they are. It is to laugh.

Any man with ordinary perception would be insulted by such appeals as the first, and led to question the sincerity of the second. Surely such voters ought to be preserved after death, in the British Museum, as political curiosities, that future generations might gaze thereon, and marvel that their forebears were so easy, for the average politician. The writer feels ashamed for his countrymen, and yet dares to hope for better things.

F. S. F.

Predicting the date of the revolution is one thing, working for it is another. Witness the following:

- W. Gribble 1
- H. Collingwood, N. Battal 1
- "Smith," Vancouver 1
- J. McInnis, So. Ft. George, B. C. 4
- R. G. Landry, Winnipeg 3
- D. A. McLean, Calgary 3
- C. M. O'Brien 3
- G. O. Desmond 2
- D. W. Gemmill, Soo, Ont. 2
- R. G. Grey, Victoria 2
- Local Edmonton, Alta. Bundle
- A. Taylor, Toronto 2
- Alex. Lyon, Coppercliff, Ont. Bundle

Singles.

- Geo. Howell, Calgary, Alta.; F. V. Smith, Roeliff, Sask.; James Grayson, Astoria, L. I., New York; W. Weldon, Nettleham, Eng.; G. Velge, Francois Lake, B. C.; A. C. Webb, City; J. Jackson, Harrison Mills, B. C.; S. Fodchuk, Edmonton, Alta.; Wm. Stafford, South Wellington, B. C.; J. H. Burrough, Ladysmith, B. C.

control the means of producing and distributing wealth. The latter use this ownership and control to force the workers to work for them, and to submit to bring robbed of the greater part of the produce of their labor. The master class, being but a tenth of the population, can only keep possession of the means of production by their control (through the political machinery) of the armed forces. While the master class have that control it is hopeless for the workers to attempt to seize capitalist property. It is sheer madness, therefore, to expect that the capitalist class would, because the workers demand it, either abolish the armed forces or hand their control over to the working class. That would be to abolish themselves as a ruling class. Further, the interests of the capitalists of one country clash with those of the capitalists of other lands, especially in the matter of obtaining markets, and so long as capitalism lasts there will be this clash of interests, necessitating ever-increasing armaments and the inevitable appeal to arms. It is then absurd to waste time and energy in an endeavor to convince the capitalists that wars are superfluous and a curse under capitalism.

Let the workers learn their position in society and unite to obtain control of the machinery of government, including the armed forces. Such action will make it possible for them to take possession of the means of production and use them for the benefit of all. In that way alone will they be able to usher in a system of society wherein universal unity of interests will abolish all war, be it between classes or nations.

H. J. N.—in the Socialist Standard.

SOCIALISM AND EVOLUTION.

(Continued from Page 1)

social rights; who constituted a "growing element of discontent, dangerous to the security of society." Thus we have seen the gentle organizations subverted by the growing power of property until about the year 509 B. C., the old tribal coat fell from the shoulders of society and underneath was the brand new garment of the state—of political government.

Could it have been otherwise? Certainly no; ever since the introduction of slavery a constant exchange of communal property into private hands had been taking place until its power became so great that it dominated the minds of men. The idea of mine and thine in the means of production was new, and something more than tribal "good form" was needed to keep the hands of the dispossessed off the newly acquired private property of the possessors. That something was the state, the power to coerce.

Thus is the socialist contention shown to be correct once more that the superstructure of a given society is determined by the basic facts of living, by the manner in which that society gains its living. While the communal system held, the gentle organization appealed as its reflex, but as soon as individualism in production gained sufficient strength, gentleness fell to pieces and was replaced by political government; the natural reflex of such conditions.

The reader must not imagine, however, that the case stated above is an isolated one, if he will take the trouble to read Ancient Society and the Origin of the Family he will find the rest of humanity slowly tolling along upon exactly the same lines as the great tribes, to reach in most cases similar results.

Now to examine as briefly as possible modern society. We have reached the end of the second great change in human institutions, we are about to witness the death agony of political society. Chattel slavery—serfdom—wage slavery, these are all manifestations of the political state under slightly different conditions and are in that measure, minor conditions. They represent the gradual fading of our oft-quoted coat; in chattel slavery days so spick and span; now in the senile days of wage slavery, so old and tattered. What are the conditions of modern society? In what manner is our food and shelter produced? There answer to this question, of production today are social, no man or woman of the working class can create anything for exchange, individualism in production has passed away. Today commodities pass through a thousand hands before they reach the market; the nigger in Central Africa or South America, the cattleman in Australia or Canada, the miner in any of the metal mines anywhere are necessary to the production of one pair of rubber-heeled shoes, all these must be fed and clothed by farmers, tailors, carpenters and a host of others; in fact, as we have said before, production is absolutely social, and yet the superstructure of society is upon individual lines. We have seen that the individual method of production produced the political state, and broke down gentleness, and now we find individual methods replaced by social methods. Will Mr. Partridge's contention hold water? We think not in the face of this evidence. Social methods of production already with us in its most complete form can produce no other reflex than social methods of thought which must give us social ownership and will cause the downfall of the political state; government will cease to be. We have seen that ancient society came more and more under the heel of property and modern society is fast driven before the remorseless tyrant, the machine, it has grown so complex, so large that all society is required to work it except the owners and the unemployed. The monster has taken possession of us, and just as the Gentiles strove to shackle property without avail, so we yell and curse at the machine, we bring in anti-trust laws to curb his power; we legislate against him, he who is the moulder of our legislation. As well legislate against the moon, 'tis he who sings the song of unity and will at last hustle us into Socialism.

Just as in the days of Solon, the Greeks felt the growing pressure of individualism and tried again and again to conform to that method of living, so we today are feeling the strain of social production; our old State is trembling to its fall, co-operation is the cry, the workers are growing conscious at last, great armies of them are already organizing to change the ownership of the means of production, others cry for referendum, and recall, again, the growing tendency toward municipal and government ownership manifests the social thought in a crude state. These ideas, as Morgan says of the early efforts of the Greeks, "fail to reach the substance of the question," except, of course, the first stated change of ownership, nevertheless they are the straws which show how the wind blows. We have had communal villages and socialist colonies which have, of course, failed, for very good reasons, just as the legislation of Theseus failed, because it was too soon in the day. We also have, as the Greeks had, that growing army of disinherited and altogether outcast men and women, the unemployed, who constitute "an element of discontent, dangerous to the security of society." We cannot include in this the whole of the working class, for although disinherited and outcast yet so long as they have work they are still content to be robbed, that is, a great many of them.

The human animal is slow to learn, although today the law of social evolution is an open book to be studied and obeyed, although knowledge is as cheap as water, yet the stubborn little beast refuses in his pride of power to obey the dictates of his environment; of course he suffers, and serves him right. Every now and then, there runs through sections of society a spasm, an effort to throw off the outworn superstructure. Just as a snake struggles to cast its skin, so the modern working class (for in this case they are the chosen instrument) strives to break through the threadbare political covering. Whenever these symptoms of distress appear, the ruling class is very naturally alarmed and summon all their forces to suppress them. A funny little fellow called a Prime Minister frowns upon hearing the news and calls together another bunch of jokes called a cabinet. These are wise men of their class and have not knowledge of social evolution enough amongst them to work a coffee stall. They know not that they are themselves its victims; they imagine that because they are the government elected by certain interests, it is for them to stay or retard economic conditions, or to encourage them, as best suits their fancy. And so they will be brutal if necessary, indeed, so ignorant and brutal are they that there is nothing but a manicure set and a silk hat between them and the savage. In the interests of "order" they will call out their hired and gaudily dressed butchers (themselves slaves) and murder the workers wholesale. "We will put a stop to this," they cry.

Too late! Too late! If you could have stopped the development of social production, the game would have been yours; as it is, the superstructure must conform to the base—the laugh is for us. Struggle on, strain to impede the march of events, if you like. Social evolution glides majestically on its way—it brushes you aside, ignores your petty law-making and debating; you are as clay within the grasp of the potter; environment dictates to you, disobey it at your peril. And you workers—yours is the next act, to you is given the task of rending the tattered, stinking, mouldy garment of political society, come tear it off and let us stand forth in the light of day in the splendid attire of Socialism.

OBSERVATIONS.

A mortality statement just issued by the United States census bureau shows that over half the deaths of printers, lithographers and pressmen are due to tuberculosis of the lungs. The percentage of deaths due to the white plague in the age period from 25 to 34 years, in various pursuits, follows: Printers, lithographers and pressmen, 51.5 per cent; agriculturists, 26.2; servants, 32.3; transportation employees, 31.9; manufacturing and mechanical employees, 30.8; plumbers, 43.2; clergymen, 41; barbers, 40.6; tailors, 37.7; bartenders, 37; shoemakers, 35.5; salesmen, 32.5; laborers, 30.8; blacksmiths, 29.6. As the best authorities on the tuberculosis problem declare that the white plague is a poor man's disease and can be minimized and stamped out completely, it is up to the workers in the foregoing occupations to assert themselves.—News item.

Surely a greater indictment against the capitalist system of production has never been published. When we realize the fact that these figures were not compiled by the working class but by the capitalists themselves, we can rest assured that they are in no way exaggerated. Let it be noted that these figures deal exclusively with the working class. There are no statistics compiled embracing the capitalist class, for tuberculosis is exclusively a working class disease. Authorities on the subject under discussion claim that tuberculosis can be stamped out in 20 years if the following rules are lived up to: first, eat

plenty of pure, wholesome food. Second, don't work too hard or too long; three or four hours work a day is quite sufficient. Third, take plenty of exercise out in the pure sunshine. Fourth, sleep in a well-ventilated room, etc. It can thus be readily seen that tuberculosis is caused by lack of proper nourishment, combined with working too hard and too long, and lack of sufficient fresh air. The wonderful cures that take place in sanitariums that treat this disease bear out the above.

That sections of the working class are not properly nourished ought to be patent enough to any casual observer. In the U. S., etc., there are millions of people slowly starving to death. The number of school children who go to school without breakfast runs into the millions. The food that the majority of the working class have to exist on is adulterated. The lack of proper nourishment leaves the system in a weakened condition. The pace at which the worker has to travel and the number of hours he has to work, saps his vitality and leaves him in an exhausted state with no energy left. He is then in a fit state to succumb to disease.

When we come to examine the places where the workers are employed we find that hygienic conditions do not prevail. Take the moulders for example; they are not quoted in the above, but if my memory is correct, 43 per cent. of them die of tuberculosis or throat disease.

Most foundries are very badly ventilated; in fact most of them have no ventilating apparatus at all. The foundries are half the time full of dust and the moulder is most of the time breathing into his lungs a mineral dust called plumbago. When the cast is on, the foundries are full of hot gas fumes and smoke, which the moulders breathe, scorching both throat and lungs.

The pure air the worker is able to get in his "home" is conspicuous by its absence. The houses, or rather shacks, are not as a rule built with any thought to proper ventilation. The rooming houses where the single worker hangs out are no better than the shacks where the married man dwells. New York City alone boasts of 60,000 dark rooms, that is, inside rooms where no ray of sunshine ever enters and the air comes in through a small window opening on to the stairs, and all the bad air leaves by the same route. All other cities have their quota of these rooms.

All these things: lack of proper nourishment, working too hard and too long, working in unsanitary places and living in unsanitary houses, leave the worker in a fit state for bacteria to get in its deadly work. The same applies just as much to other diseases as it does to tuberculosis.

In the latter part of the article the writer must mean that the workers must assert themselves through their trades unions, seeing that it was in the union column of a capitalist paper. How the workers can check tuberculosis through union activity I can't see. On the industrial field the workers have made valiant fights to improve their conditions, yet, we find that the condition of the workers is getting worse, wages are falling fast and tuberculosis is increasing at an alarming rate. The only way the workers can assert themselves and stamp out tuberculosis or anything else is by political action, via the Socialist Party. Tuberculosis, like most other diseases, is a result of class ownership of the means of life and nothing short of the complete abolition of class property will stamp out this grim disease.

While wending my way along the city streets the other day, I noticed a rather unusual commotion in front of an office with police in charge. An inquiry brought forth the answer that hands (not men) were being engaged to go to work at some place outside the city. The rush of the slaves in their anxiety to get into captivity was so great that the services of the police were necessary to keep them in order, lest, in their eagerness, they should damage some of their master's property.

In the South, at the time of chattel slavery, the slaves embraced every opportunity that presented itself to affect their escape from the bonds of slavery. Their masters hunted them down with bloodhounds and brought them back. They also had an organized band of human bloodhounds to help out the lower animal. The slaves were kept in captivity by force and force was used to bring any back that happened to make a dash for liberty. Today the slave has reversed the order of things and he eagerly hunts his master; he must be very fond of the chains that

bind him, judging by the manner in which he hugs and fondles them. At no period of human history, until the present, has the power of the state been used to keep the slaves from getting into captivity. Just how long the slavery will last will all depend on the slaves themselves; when they want it abolished they will abolish it.

Last Saturday night was one of the rare occasions that our masters set aside for us. On these occasions we can, in a small way, rejoice and thus forget about the main issue, the bread and butter question, and that is just what our masters want. At these times our masters are not quite so harsh in their treatment of us—provided we keep within certain narrow limits.

Most of the crowd that paraded the streets had been imbibing of the nectar of the gods. They were good-natured, full of fun and were having the best time it was possible for them to have. A couple of members of the slave class evidently got their drinks mixed and had got some third rail in their inside. They overstepped the bounds of propriety and thought that they had some say in the running of the city of Vancouver. The guardians of the capitalist class property immediately took a hand in the game and arrested them, so that they would not be able to damage any of their masters' property. Immediately the mood of the crowd changed, and they became an angry mob, charging the police in an endeavor to rescue their companions. The police, being men, were not going to stand being knocked about and they fought back; they were performing the duty they are paid to do. It looked for a time that the police would get the worst of it, but, reinforcements arriving, they were able to hold their own, and succeeded in landing their prisoners in the cells.

Some of the slaves at this time heard the echo of their last vote as the club descended on their heads. For a time it looked very much as if the mob of several thousand angry slaves would pull the police station to pieces, but the respect of the bluecoat which has been well drilled into the slaves, finally told and they fell back. It was a sullen mob that drifted back to the storm center on Carrall street, between Hastings and Cordova. The police had their hands full for the next hour keeping the mob on the move, and many a slave got manhandled and arrested. It was a case of getting a move on when ordered to do so, failing to instantly obey meant at least a good shove which might land the slave in the gutter, or might not, it all depended on how good he was at keeping his footing.

The slaves of Vancouver certainly got it well demonstrated to them that the police are not for their benefit. How many of them profit by the lesson time alone will tell. The slaves had voted for it and they got it good and plenty. When they have enough intelligence to vote for themselves, these riots will be a thing of the past.

J. C. BURGESS.

WINNIPEG COALITION.

Recently, in Winnipeg, we have had that yearly farce known as Municipal Elections.

This year things have been particularly interesting as we have had that old party of confusion, the "Labor Party," in the field. Also the newly formed "Social Democratic Party."

In regard to the latter, the election has been of particular interest, as it was the first chance they had of showing their position to the working class.

They started right off the reel by repudiating Liebknecht's "No compromise, no political trading," and made an alliance with the "Labor Party." The "Labor Party" made an alliance at last election with the Liberal Party, and ran a candidate who had membership in the Liberal Club.

The Liberal Party is made up of millionaire capitalists and their followers; for example, McKechar, who stood down in favor of the "Labor Candidate," and, in conjunction with the Conservative Party, represents the exploiters of the working class. So where in hell does the "Social Democratic Party" stand? Did anything fall? Has anyone seen Kelly?

As the majority of "Social Democrats" are persons of European birth, and in consequence consider us, who can express ourselves in no language but English, ignorant of all pertaining to Socialism, we would expect them to hew closely to the line as laid down by Marx, Engels, Deville and the International Socialist congress.

Marx, Engels and Deville all said that the first thing for the proletariat to do is to "capture political power."

PLATFORM

Socialist Party of Canada

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

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

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

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

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

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

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

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

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

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

And what was the Dresden resolution carried at the Amsterdam congress in 1904? It was as follows: "The congress repudiates to the fullest extent possible the efforts of the Revisionists, which have for their object the modification of our tried and victorious policy based on the class war, and the substitution, for the conquest of political power by an unceasing attack on the bourgeoisie, of a policy of concession to the established order of society."

The consequence of such revisionist tactics would be to turn a party striving for the most speedy transformation possible, of bourgeoisie society into a Socialist Society—a party therefore revolutionary in the best sense of the word—into a party satisfied with the reform of bourgeoisie society.

Have our "Social Democratic" friends followed the tactics of Marx and International Socialism? Not a bit; they butted into municipal politics, and supported—whom? They supported for mayor E. D. Martin, head of the Martin, Bole and Wynne Co., the drug trust. This man Martin was the nominee of the Social and Moral Reform outfit. The churches, the reverends and the "Social Democrats" went batty on segregation and social vice. Men, supposed to have made the Socialist analysis of capitalism, were running around speaking to church congregations and supporting Martin's candidature to suppress social vices; chasing the effect and leaving the cause.

And Martin, what of him? The Winnipeg Telegram of Saturday the 10th contained a letter from a prominent trade union official that Martin paid girls in his employ the princely wages of \$4 per week!!! Paying girls \$4 per week in Winnipeg, where board cannot be got for less than \$5 per week, and at the same time standing as a church candidate for the suppression of social vice!!! Jonah swallowing the whale, or vice versa, is as easy as rolling off a log compared to a stunt like that.

Whether Martin pays \$4 a week wages to girls I know not, but as an employer I'll gamble he pays no more for labor power than he is compelled. In answer to the Telegram's statement, he did not state what he paid, but replied in the following words: "The best answer to such a lie is the fact that the intelligent leaders of the Labor Party, and the Social Democratic Party, who know all about me, are giving me their hearty support. Only yesterday Messrs. Puttee, Bartlett and Turnock delivered addresses in support of my candidature!!"

And the result of all the compromising, vote-catching and hanging to the coat tails of preachers and other reform twaddlers was what? Hopelessly snowed under, polling but a fraction of the votes cast. A Socialist Party should not worry about polling a fraction of the votes cast, provided they are Socialist votes, which is exactly what these were not. Much energy and time has been lost and the working class are more hopelessly muddled than ever.

Workers of Winnipeg, you have been playing with effects long enough; it's time you got down to the cause. Have done with the cant and hypocrisy of reform parties. Work for and join the revolutionary Socialist Party; the Socialist Party of Canada that has for its object the conquest of political power by the workers. Comrades in toil, we have the numbers—we have but to say the word, mark the ballot and take it all. Why waste any more time?

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