WORKERS OF THE WORLD UNITE

The WESTERN CLARION

PUBLISHED IN THE INTERESTS OF THE WORKING CLASS ALONE

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HAPPY'S HOLIDAY

Two Tragic Acts From Wage Slave Drama

It is Sunday, September the fourth, nineteen ten, and I, a free citizen in a free country, have two whole days' holiday. I don't get many holidays during the year so I feel proud of our unions for forcing the bosses to give us a holiday, and for getting up all kinds of sports so that we can enjoy ourselves. It just shows me what unionism can do, and if the unions were strong enough to lower the price of feed, our happiness would be complete. Our membership has increased by sixty-two this year so we will soon be strong enough.

Now, let me see, tomorrow will be Labor Day. Where shall I go? Well I guess I'll go to the Trades and Labor sports and take the missus and the kids. But, hold on, I can't take the missus as she hasn't got that new dress she's been wanting for the last six weeks, and the kids have no boots so they must stay at home too; but I must go or my union brothers will say that I am too mean to help the union.

Anyhow, today being Sunday, I must go to church. It's a fine morning and the Lord is very good to send such fine weather for the workingmen to enjoy themselves in; but the wife will have to stay at home and I'll tell her what the minister preached, because she likes our minister, he is such a good man. Ours is a fine church, the best in the city; we have the best singers, and take up the biggest collections. And then, listen to that sermon. "The Lord is my Shepherd I shall not want." How true those words are, if everybody would love Jesus there would be no poverty; look at our minister, doesn't he look healthy and well-fed; look at the fine house he lives in, and the fine clothes he wears. I feel so proud of going to his church. If I could only love Jesus a little more instead of kicking about not having enough wages to live on, Jesus would help me more than he does. Well, after dinner I'll go to church again and ask the Lord to help our union to get better wages, then everything will be alright.

Ah! dinner is ready, I can smell that boiled pork and don't those potatoes look good; if we only had a nice cabbage with it, it would be fine and if those children wouldn't eat so much meat it would be better for us. Look how they enjoy that rice and prunes.

Well, dinner is over and I guess I'll get ready to go to church. I should saw some wood, but as it is Sunday and I have a holiday tomorrow, the wife will have to make out with what she has—I must not work on Sunday. Well, I must hurry to church, I am anxious to hear what the sermon is so that I can tell the wife.

On my way to church I was reminded of the morning sermon as there was a Socialist meeting. These men are causing discontent among the workers they want to do away with the capitalists, the men that give us work. Why if it wasn't for the capitalist we would starve. They say we are slaves and that there is more poverty now than ever before. These men are agitators and are the cause of the wages being low because they are hoboes and won't work. If they would go to church and love Jesus they would not want for anything.

The afternoon sermon was on the text, "Do unto others as you would have them do unto you." When I told my wife, she told me she had decided to take in washing to get the price of a new dress so she could go to church too; and I though that we'd better send Jimmy out to sell papers as he was nearly six years old and the money he made could buy him boots. Then they could all go to church, and our children would learn to become good citizens and christians, and the Lord would bless us, then I shall have a good time when I am dead.

Well, supper is on, but I don't feel hungry; it seems as though the Lord had already begun to help me. Still that bread and dripping looks tempting and those prunes delicious, so I guess I'll eat and then go to church this evening again.

Well now, its raining, and I haven't got an umbrella or a raincoat, but I must go to church even if I do get wet, so here goes. Ah, here comes my boss in his automobile. He's a good boss anyway and he deserves to get on. He would raise our wages only the price of material has gone up and he can't afford it. Well, now, see how he turned that corner and splashed the mud all over me; but I'm sure if he had known it was me he'd have slowed down.

There's not many people in church to-night; guess they were afraid of getting wet, but see what a fine sermon they've missed—"I am the Way, the Truth and the Light"—and the splendid music.

Monday morning, I wake up with a start at five o'clock. I haven't got to go to work because its Labor Day, so I'll go to sleep again. But, hold on, I'll have to take Jimmy out and get him some papers to sell. My word! and its still raining. But it can't be helped, I can't waste much time and I want to go to the sports if it leaves off raining.

Monday noon, Jimmy sold half his papers. Its still raining and I can't go to the sports. The wife is doing our washing and two other families' washing.

Monday, five o'clock, Jimmy has a big bundle of evening papers to sell after supper. Wife's just finished washing and is getting the supper. In lighting the lamp, it explodes, setting fire to Jimmy's papers, and in attempting to put them out they get scattered, setting fire to the washing, which is being dried inside on account of the rain; getting geyond our control it sets fire to the house and drives us out into the rain with no home and no money. But we will trust in the Lord to help us out of our trouble.

W. W.

WHY NOT ALL CLASSES?

The question is often asked to-day, especially after a Socialist speaker has outlined the evils of capitalism, and the remedy, why, instead of preaching the class struggle, we do not co-operate and obtain the much valued assistance of the capitalist, in our efforts to abolish the poverty and the misery of the workers.

That the condition of the workers is one of abject misery, a struggle all the time for a living, no one will deny. Even the capitalists or their politicians do not deny this. The fact is to glaring for a denial, yet we find the capitalists and their accessories opposing Socialism. In their reasons for opposing Socialism we find the reasons why we cannot co-operate with them.

The co-operative commonwealth of Socialism implies a social revolution; capitalist ownership in the means of production, it means the ownership of things now held by the capitalists by the whole of the people, and it is only because the capitalist owns these things to-day, he can draw from them his rent, interest and profit. The capitalist system is tottering to its downfall, it proves that it cannot find the necessities of life for all, therefore we who suffer from it, can no longer uphold it, we demand a new system; a social revolution.

The capitalists also recognize that the system is not all that is to be desired, still they oppose Socialism. Their opposition cannot be put down solely to ignorance, they are in a position to understand the economic laws, and generally have studied the social system more than the workers. The fact of the matter is that they can see no immediate gain for themselves by abolition of exploitation, in fact their mode of living, their incomes, depend on the maintenance of the present system, consequently the maintenance of the wage-system and the wage-slavery of the workers. Man's actions are dominated by material interests, it is the material interest of the capitalist class to maintain the present system therefore they will support it, it is to the interests of the workers to abolish it, therefore it is to the working class that the Socialist appeals.

With the fast dying middle class the system is different again. They would be benefited by the abolition of capitalism. But because of their ownership of some small part of the machinery of production they link their interests with the capitalist class. Though they are not absolutely propertyless, they are exploited just the same as the wage slave. Seemingly they possess a certain amount of individuality; that individuality rests upon their ownership of the small portion of the means of production they hold. Although they would be better off working directly for a master, their property interests prevent them from looking outside of their own class. These are the fellows who are blinded to their own interests, and shout so hard for reforms, such as single tax, the abolition of the trusts, failing to see the landlord and the trust are results of a historical process, which means the burial of the small property holder. To shout against it is just about as sensible as shouting or legislating against the moon.

Then again the capitalist could not assist the workers if he wished. Forced by competition to produce at the lowest possible cost he must secure the wage-slaves at the lowest possible wage. Competition waxes among the capitalists, each new machine reduces the cost of production, competition continually persecutes the capitalist, compelling him to get new machines to introduce further subdivision of labor to further speed up the workers.

The capitalist is a product of the system the same as the workers, but though he is a product of the system, and we recognize he does what he does because he has to, we cannot spare him for that. We are products of a system the same as he, but our exploitation makes it imperative that we should remove the system, and the capitalist being with the system we must remove him too. We do not expect him to help us, do you expect a man to commit suicide for another, that's what the capitalist would be doing. No improvements can come to the workers so long as labor power is a commodity. The unemployed army keeps wages down to the bare existence level. The capitalists cannot abolish the unemployed army without abolishing themselves.

We often hear about the narrowness of Socialism, that if we preached an all-class Socialism we would make greater progress. The Utopians tried that but did not make much progress. They tried the effect of presenting a beautiful picture of a future state and compared it with the existing misery of the masses, trusting to appeal to the sentiment, enthusiasm and pity of the idealists and the rich to once and for all abolish poverty. To try to preach an all-classes Socialism would be to preach the same, or now that Marx and Engels have put Socialism on a scientific basis, to revert back to utopianism. With the "Communist Manifesto" they put the labor movement on a solid foundation, showing that societies are not the result of dreams, but of economic development, and that the next order would be a collective one.

The mission of the Socialist party is to organize the workers for the overthrow of the capitalist system, the robbery of the workers being the impelling force, the class struggle the road, the capture of the political power the means.

J. STEWART.

THE CAMP SLAVE

Out in the woods of the Mogul,
hemmed by the sky-topped lines,
Gyved to the realm of his Masters—
the forests, the valleys, the mines;
There toils a slave to a Land-God, plying the axe and the spade,
Paying the price for a few meals!—
the price that his Fathers' paid.

Up in the steep-bosomed hill-top, far through the dank tunneled curve,
The slaves are pulling and hurling,
straining their strength and their nerve,
Hewing the rock for the mighty,
struggling and heaving with zeal;
Oh what a price for a shelter! Oh what a price for a meal.

There goes a mortal that's slavebound,
bent with an age of toil,
Disgruntled, haggard, and sorry—an essence of all that's loyal,
Gripping the crowbar and hammer,
like a demon loosed from lair,
Panting and gasping for more work,
work is his fare and his share.

And yet the transient homeless, do praise the gods of the earth,
Lisping the praise of a shackle, thanking them for a grand birth,
Bending to gods of their fetters, down at their shrine will they kneel,
All for the price of a shelter and
hopes of a sundown meal.

The cackle of drudges and slaves,
bored stern with slavery's test,
Limp sluggish toward their camp-house, for a few hours snap of rest,
Cursing the breath of the despot—the curse of a pent-up spiel:—
"To Hell with the Master's table, To Hell with the Master's meal!"

With grit and sinew the woodsmen,
are grim and ghastly with fire,
'Tis logs of an hour they're wanting—the task of a few slaves' hire,
Slash, cut and drive with a vengeance,
to a pace that's hardly real:—
"Hurrah for the land of the despot,
and the price of his cursed meal!"

Slaves grind and crawl to the Mighty,
slaves creep to the dismal ghoul,
That lures on its dupes so fatal, by blows that are struck so foul;
Power, Greed and Terror thou monsters, that all thy talons have wrought,
For the blood of the slave-bound victims, and the price of a world they've bought.

Giants of Earths damning process,
Kings of the Land, Sea and Air,
Stamping the foot on the imprint, of liberty everywhere,
Demons of Force mocking Freedom,
that have been for ages sold,
For the damnable price of a verdict,
that Life shall be bought by Gold.

C. TABOR.

STRATHCONA, ALTA.

Comrade Slave,—On Monday the 28th of August, the only representative of the slaves of this province, Com. O'Brien, Comrade Blake and the writer attacked the city of Strathcona and at once proceeded to spread the *doctrine of discontent.* We had a fine meeting and some opposition which brought out some fine points. O'Brien was in fine trim and delivered the goods in good style. One individual amongst the audience said all we were here to do was to spread discontent amongst the contented people of Strathcona. I hope we succeeded. I thank him. Another says, "am I to infer that you intend to overthrow the jubnurtal institutions (whatever that is) founded on the blood and toil of our forefathers?" The only thing I could make out of it he must have meant our slavery that has been founded on our forefathers' blood and toil, and it is to be admitted we were out to abolish the present system lock, stock and barrel.

The writer being the peddler of the mental dynamite, sold during the past week about four dollars worth. During the campaign we added four to our fighting list; also we took a number of subs. for the Western Clarion. In all, we did an excellent piece of propaganda, and personally I think we should test this burg in the next election. There are quite a number around here who are getting to savvy there is something wrong and it is, I believe, a fine way of presenting our dope to the slaves.

We are coming up in line, we are making some progress in the line of speilers, Comrades Bissett and Blake are making good headway. You will find enclosed two subs. for one year and a half.

A slave in revolt,

WM. McQUOID.

PRIVATE PROPERTY

Showing it's Evolution to the Collective Form

Private property developed out of communistic possessions, thence into capitalist property. In analyzing property in the means of wealth production, a great deal of confusion might be avoided were we to keep in mind that they are three distinct forms of property, representing three very different periods in human history. So many of our Comrades so carelessly say private property when dealing with modern capitalist property.

That portion of the earth occupied by a communistic society was the common possession of all the members of the commune. Its members got the benefit of their common effort. When the time came that they could produce considerably more than they knew how to consume, their leaders were entrusted to barter the surplus with outsiders for things they did not have or could not produce within the commune. This was the beginning of private property which finally brought ruin to the primitive societies.

Private property was possiple only after long experience of communistic effort that taught man how to master nature so he could—to some extent—produce his living independent of others.

Private property is just what it implies, the property of an individual at first operated by the owner, later also by the family which grew up with private property. Its owner got the benefit of his own effort and later also benefits from all others, who, for any reason, applied their labor to his property.

Space will not permit much detail. Suffice to say, as such, property is operated by the labor of others than the owner, it serves to exploit, and therefore to enslave, the non-owners. As production for sale or exchange takes the place of production for use property loses its private character.

They who produce things for their own use produce use-values but not commodities. In order to produce the latter they must produce social use values for others. The former is the function of private property, the latter is the function of capitalist property.

The slow growth of the market in comparison with the rapid development of the means of wealth production—that is the hard tools into machines—forced the owners of property to conform to this rapid change in order to compete in the market. Hence the partnerships, the corporations, the trusts, as well as many intermediate steps. With private property he could say "this is mine." Even in partnership they could say, "this is mine, or my partner's;" but when they developed into the corporations it became more difficult for each to trace his property, and with the advent of trusts it becomes impossible for the individual to trace his property. No shareholder in a modern concern can say this or that part of this property is mine.

At the advent of private property wage labor was the rare exception, many who never owned property were finally forced into wage slavery. For various reasons—often because they were so burdened with superstition—many who owned property could not conform to the changing conditions, so could not successfully compete and had to surrender their property to—and become wage-slaves for the successful one.

Modern Capitalist property is operated from the bottom to the top by wage slaves. Once it was the rare exception, now it is the rule. With private property the owner performed a useful function even when he had others at his command; likewise with the partners. Even in the corporations one owner would be manager, another superintendent, foreman, secretary, buying raw material, seeking markets, etc. All doing something useful. But when they go into the trusts the owners are relieved even from the necessity of seeing their property.

It would appear that a large number who are not capitalists own some property. But careful investigation will show that in the great majority of such cases the value of the property is not equal to the debts of the supposed owners, and the few cases where the value of the property is equal to or even greater than the debts, may console themselves for they are fast joining the majority. Even where such property is free from debt the title deeds do not imply ownership, because such property is so much at the mercy of the large predominating capitalit property; indeed, it is a part of that property as is evidenced by the fact that the benefits all go to the capitalist class. The benefits of property always go to the real owners. They can well afford to leave the title deeds with some of us, so long as they get the benefit. Thinking we own it, we work harder and take better care of the property than we would do if we knew we did not own it. True, we have the privilege of selling, for it does not matter to the real owners which slave happens to be on the property, excepting where the slave proves to be inefficient, then they soon force him to sell to a more worthy slave. It is difficult to sell such *property for we either reason it out, or* instinctively feel that such property is more of a burden than a benefit. Usually when such property is bought it is not with the intention of keeping it, but with the hope of being aple to sell again for more than was paid for it. The real owners of any property are they who get the benefit of that property. The supposed owners of what appears to be private property are for the most part propertyless wage slaves. Industrial development is fast compelling the real owners, the capitalist class, to take over the title deeds.

As we trace, step by step, the growth or development of private propert into capitalist property by the same act we trace the growth of wage-slavery. They are the two sides of the same thing. The one is made possible by the existence of the other. Capitalist property is class property.

C. M. O'BRIEN.

ST. JOHN, N. B.

St. John, N. B., is supposed to be a hard nut to crack because of the apathy of the people to any movement which means better conditions for the working people. Socialists themselves have told me that it is impossible to arouse the wage-slaves in this vicinity to action, because they had gone into the rut and there was nothing but to let them alone.

The working people must be aroused and the Socialists must arouse them, from my experience I can say that this city is ripe for propaganda work, at present we suffer from a lack of speakers, and cannot raise the funds for outside help.

With our limited talent a new feeling is being created, the people are discontented and only need be shown their only salvation. Our meetings are being well attended and the sale of literature is increasing, which goes to show that the efforts of a few stalwarts are not going for nought.

There is only one danger, that the reform element may spring up, and cause dissension. I should like the party platform which is printed in the Western Clarion to include the Application for Membership Certificate, as it then shows our position clearly, i.e., that Socialist members can only vote for candidates on a Socialist Ticket.

A certain local not a hundred miles from St. John, some months ago passed a resolution that its members should support any candidate running for municipal honors who would *pledge himself to look after the* interests of the workers. This is directly in opposition to the platform and principles of the Socialist Party of Canada, and I think it should be made perfectly plain to all members that when the party has no candidate in the field that it is treason to vote for our enemies, no matter what promises they make, as the working class can only be represented by the working class, and the only party in this country which can, and does do this is the Socialist Party of Canada.

F. HYATT,
Organizer, Local St. John, No. 6, N.B.

The

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SATURDAY, SEPT 17th, 1910.

STUMP RANCHING.

It has been our sincere pleasure to shake the dust of the city from our feet, and acumulate that of the country. Last Sunday we investigated a portion of the district which lies between the Fraser River and the United States of America, with a view to getting local color. We got it, but it will brush off. We also got sundry pains within, which not infrequently arise from the unregulated consumption of assorted fruits.

That is a beautiful country. As one strolls along between the towering trunks of tranquil trees, the thought is irresistibly suggested that but a few short years ago all was wilderness, and now, so swift and sure is the march of civilization, most of it is a timber limit.

In one section where, within the memory of men still young, the red squirrel and the porcupine held undisputed sway, four timber guardians now get five dollars a day each for watching each other.

In various other ways the hand of man has wrought many changes. Ever and anon the science of agriculture manifests itself. There are two or three prosperous farmers in the district. Their business, however, is not farming. Those who farm do not appear so prosperous, at least, not to us.

Ambling along a splendid highway, the principal function of which is to be a vital factor in local politics, we suddenly came upon a space where the rays of the sun found their way to the ground. Our first impression was that of having discovered the scene of a great natural unheaval. Huge stumps of trees and piles of earth, alternating with great cavities in the ground mingled to produce an aspect of tremendous confusion. Advancing a little further, our eye encountered, on the other side of the disturbance, a building. That is, it was evidently of artificial origin, though "building" is scarcely the proper word to use. It was a shack round which the air was thick with gloom. Just then we detected a sign of life. Out into the open stepped a rooster, lean yet proud. His tail, from much drooping, had detached itself. Lifting his head, he prepared to crow when, catching sight of his surroundings, he closed his mouth, swallowed hard, and stalked disgustedly off.

The truth was beginning to reveal itself. This was evidently a human habitation. Continuing our explorations we walked into what appeared to be a garden. Yes, it was unmistakably a garden, for here was a cabbage rearing its verdant crest with the disdainful air of a monarch. And so he was, for there was naught to dispute his sway.

All at once the truth was made manifest—we stumbled upon a box marked "stumping powder." This was a farm. The cataclysm that had at first astonished us was due to the modern system of farming by dynamite. The farmer was not at home, but let him continue. Though he be not prosperous now, posterity shall admire his works and steal his plums.

As we said before, prosperity shines not upon those who bombard the earth that it bring forth fruit, but upon those who draw lines upon its bosom and sell the enclosures thereof. Hereafter, don't talk Socialism to the young man in the town, advise him to go forth armed with hope and artillery to reclaim the wilds. It's a good argument.

Pamphlets Now Ready

Proletarian in Politics — The Slave of The Farm

Price 5c each — 25c per dozen

THE NEW ERA IN B. C.

The spectacular stage in the capitalist development of British Columbia seems to have at length arrived with the advent of the inseparable Mackenzie & Mann. Henceforth things are going to happen every minute. Great Capital has discovered B. C., much to the present joy and subsequent sorrow of the unsophisticated natives.

The master-move in Mackenzie & Mann's strategic advance towards multi-millionairedom was the successful negotiation for government guarantees for C. N. R. bonds. With the governmental credit at their backs, access to the coffers of England has been easy, and the precious pair have attained to the limelight as financiers of the highest order. Henceforth all they touch will turn to gold, and the era of high finance has dawned in B. C., with these two as the joint incarnation of the finest genius that has inspired a Morgan, a Harriman, a Gould or any high priests of capital.

Already the first venture aside from the C. N. R., has been launched with unexpected success. They bought the Dunsmiur Collieries. The price, as given out for publication, was eleven millions. Having been given out for publication, we may therefore safely assume that it was a carefully calculated exaggeration, taking care to remember that "when they speak, they lie; when they are silent they are stealing."

The next step has been to float this lay-out as a corporation with a capitalization of some thirty millions, and it is reported that the suckers have swallowed the bait greedily.

It is also rumored that they have bought the Nanaimo Collieries, and other deals are pending on the Island, while an anthracite proposition east of the Rockies is being "looked into." These, each in its turn, will no doubt be put through the same process of "over-capitalization." That done, of course, the next move will be a consolidated collieries into which all of these will be merged, with a further "expansion of capitalization," and a yet more enormous sale of stock.

Besides coal, the whaling industry among others, is also attracting their attention by its possibilities. So with one thing and another, we may predict a considerable accession to the Mackenzie & Mann fortunes. Not only will the "legitimate" profits of flotations be enormous, but there will also be pickings in the subsequent contraction and expansion of the various stock "values" by the usual methods, and from sundry subsidiary sources.

At present it is the universal opinion of the local small fry that these magnates "will do B. C. good." Wherein we readily agree, provided we may attach our own significance to the phrase. When B. C. has been "done good" we will hear the usual howl about "malefactors of great wealth" and "conservation of our natural resources." This will of course call forth the usual eulogistic vindication of Mackenzie & Mann, and rival publications will espouse the rival causes with much plausibility and no little profit. On the one hand we will be informed of Mackenzie's unostentations, benefactions and simple piety, and of Mann's remarkable rise from the position of a humble tie-hewer to that of a multi-millionaire and collector of pewter-mugs and postage-stamps. While on the other hand we will be regaled with information that Mackenzie corrupts legislatures and keeps a harem, and that Mann waters stocks and beats his mother-in-law, if he has one.

All of which will be perfectly welcome to us. We are glad to see them here and whatever they may do, we shall consider perfectly legitimate and strictly moral, the opinion of the small fry to the contrary nothwithstanding. Capitalist development is what we need to prepare the way for the co-operative order. The "higher" the finance and the more enormous the "theft," the better for us. They will all be grinding our corn. No malefactor of great wealth can malefacture a million, no petty bourgeois pilferer can cry "stop thief," without ever and always working to our advantage. More power to them.

CASH.

Could the tribesmen who first found it necessary to exchange articles of their respective production, in order to satisfy their varied needs, view the result of that primitive transaction, what language could spell their amazement. Still more would they be appalled could they see the giant that has sprung from the few shells or pebbles they first used to facilitate their operations.

For Commerce, that might stream with its numberless tributaries, flowing in man-made channels throughout the earth, huge volumes of wealth for the use of man, now hurtling across continents, now traversing the width of the seas, is but the maturity of that early action which marked the first toddling commercial steps of the race. And as that venture was marked by the employment of something wherewith the value of things exchanged might be expressed, so is the volume and velocity of modern Commerce measured in the magnitude and complexity of Money, world-currency.

All things today express themselves in terms of cash. Would we ascertain the wealth of a nation, we must go to the office and the counting-house. Commerce presents itself not as the movement of materials which satisfy our daily wants, but as a rush of gold and silver. Into the commercial maze are cast the products of man, to reappear as cash.

And Man, what of him? Impotent before that which he has called into being, he cringes to do its bidding. As with his commodities, so with him. His hopes and fears, his joys, his sorrows, his loves and his hates, all are reduced in the crucible of "business" to—Cash.

This coin, this note, what service have they performed? Their impassive faces reveal no secrets. They may come fresh from the purchase of a woman's honor. Or they may have been the price of the vaunted principles of an upright man. For lack of them a mother's breast may throb with fear for the safety of her child. Do they some from those we hate, or those we love?

Is theirs a tale of industry or of idleness? None can tell. We only know that they will bring us wealth from the world of commodities. But still, we are not their masters, for what they bring is sometimes greater, sometimes less, and ever we must abide by their decision.

Shall a world of men be forever creatures of cash? No, for cash, being the blood of commerce, must circulate and, having now reached the zenith of its activity, its movement grows year by year, more sluggish, until complete stagnation must ensue. Man, however, will survive and devise for himself new forms and conditions of existence.

THE WAY OUT.

The greatest problem before the working class today, the problem that requires immediate attention, is poverty. On all hands the existence of poverty amid extreme wealth is admitted. All parties, no matter what their label, admit the existence of this problem and trot out one scheme or another that they claim will alleviate the evil. Before considering remedies, it is necessary to discover the cause of the evil, and, having found that, to endeavor to, if possible, abolish the evil by removing the cause.

The first important fact that confronts us in this examination is the fact that poverty is confined to one section of the community, and, strangely enough, to that section which alone produces the welter of riches we see around us. We find that it is the hewers of wood and the drawers of water that are poor, while the idle class are rich.

Why is it that those who produce wealth in abundance receive but sufficient to keep them alive?

It is not that there is not sufficient wealth in the country to supply the needs of the whole people, for we find it admitted on all hands that that wealth is increasing by leaps and bounds, while at the same time the poverty and misery of the workers increase.

The very fact that men able and willing to produce are unemployed shows that there need be no scarcity of wealth.

There is sufficient for all, but the working class are denied the opportunity of consuming it; nor are they allowed to operate the tools of production in order to produce what they need.

We are forced, then, to see that members of the working class, while desirous of producing, are prevented from so doing by another class, who own the means of wealth production. This class are thereby enabled to dictate terms to the workers, who are forced to accept them in order to obtain sustenance.

The terms are that they shall create a value far in excess of the amount paid to them in wages. The difference between the value they receive and the value they create is taken by the capitalist as his profit.

This surplus, theresult of the robbery of the worker, is piled up by the capitalist, who is unable to consume it fast enough, with the result that sooner or later the markets are glutted and the workers discharged. With the growing productivity of labor we find these periodical gluts recurring with ever greater rapidity. The unemployed army, growing greater and greater, clamoring for a purchaser at almost any price, force down the wages of those employed to the lowest possible level, despite all attempts on the part of the latter to raise them.

The class that produce the wealth are in poverty because that wealth, when produced, is stolen from them by the capitalist class.

The capitalists are enabled to steal the workers' product because they own the only means by which they can live.

As we have seen, the working class are compelled to produce more than they receive because they are forced to accept the masters' terms in order to live. Should they endeavor to take those things necessary for their maintenance, or try to use the means of production for themselves, they are faced with the police, and—these not sufficing—with the military.

The master class control the fighting forces and are prepared to use them to maintain their position. They are enabled to use those forces through their control of the political machine—which they hold by the votes of the class they have robbed. In a word, the continuation of the workers' poverty is due to the fact that they have voted their enemies into power.

What, then, is the remedy? How are the working class to regain that which has been stolen from them? How are they to stop the robbery in future?

Obviously by the removal of the root cause; the ejection from power of the capitalist class; the control of political power by the working class, in order that they may throw off from their shoulders the class which oppresses them and thereby gain access to the means of wealth production.

This can only be accomplished by the organization of the working class into a party hostile to their enemy, the capital class, determined to end capital, capitalist and capitalism.

The capitalist hirelings, led by the "statesman of Labor," John Burns, tell you that the poverty of the worker is due to his thriftlessness and excessive drinking habits. While telling you this they are compelled to publish figures proving that poverty is on the increase, while the expenditure on intoxicating liquors decreases year by year.

Despite an increased expenditure of £93,000 on wines (certainly not a working class drink), the total drink bill for 1909 shows a decrease of £5,897,997, compared with that of 1908. Taking into consideration the increase in prices, the total decrease in the consumption of liquor amounts to about £11,147,997.

Capitalist statisticians and others, while attributing the greater amount of poverty to drink, are compelled to admit that it is not possible to eradicate the "drink evil" while the housing conditions of the workers remains as it is. Drinking habits, they admit, are largely due to the vile housing accommodation and the coarse and indigestible food of the workers.

The workers live in the slums and consume bad food because they are poor, so we are brought back again to the original cause, namely, poverty.

The Tory party, in order to get the votes of the working class, bring forward a proposal which they call Tariff Reform. They tell us that a tariff placed upon foreign manufactured goods will keep out foreign competition and at the same time raise, by the tax (upon the goods that are to be kept out), sufficient to enable them to finance measures of social reform.

The Tory leaders, however, have admitted that Tariff Reform will not solve the poverty problem, and a little inquiry into the conditions of the working class in those countries where protection has been established will show that Tariff Reform is no solution.

The Liberal party have been compelled to admit that they have no remedy. Free Trade, they say, is the workers' real protection, whereas under free trade capitalism the workers starve.

Both parties are pledged to support the present system of class ownership and are consequently enemies of the working class.

The Labour party are pledged to support capitalism through the Liberal party, while in turn the I. L. P. has sunk its political identity in the Labour party.

The S. D. P. has all along shown its ignorance of the working class position. While at times preaching the antagonism of interest existing between the two classes, it has constantly blurred the issue by advising the workers to support sections of the master class. It exists merely for the purpose of advocating reforms of the present system, such as State maintenance for school children, the right to work, etc., none of which touches the poverty problem at all. They also have endeavored to make alliances with the historic enemies of the working class and can be lumped with the other parties as being worthless from the point of view of the worker.

The only party that stands for the entire abolition of capitalism, and all that capitalism involves; the only party that has laid down a clear and definite set of principles in accord with economic truths, and stood by them consistently; the only party that aims at and steadfastly works for the elimination of the causes that make for poverty, is the Socialist party of Great Britain.—Twel, in The Socialist Standard.

MUCKRAKERS.

The Muckrakers may take some of the polish from off the individual capitalists. But it takes the Proletarian Class-Conscious Socialist to reduce the whole of Capitalism to a Skeleton, which must be done before we can get Socialism of a practical order.

DR. FOOLKILLER.

Socialist Directory

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

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

BRITISH COLUMBIA PROVINCIAL Executive Committee, Socialist Party of Canada. Meets every alternate Monday. D. G. McKenzie, Secretary, Box 1688 Vancouver, B. C.

ALBERTA PROVINCIAL EXECUTIVE Committee, Socialist Party of Canada. Meets every alternate Monday in Labor Hall, Eighth Ave. East, opposite postoffice. Secretary will be pleased to answer any communications regarding the movement in the province. F. Danby, Sec., Box 647 Calgary, Alta.

MANITOBA PROVINCIAL EXECUTIVE Committee. Meets first and third Tuesdays in the month at 12 1-2 Adelaide St. Any reader of the Clarion desiring information about the movement in Manitoba, or who wishes to join the Party please communicate with the undersigned. W. H. Stebbings, Sec., 316 Good St., Winnipeg.

MARITIME PROVINCIAL EXECUTIVE Committee, Socialist Party of Canada. Meets every second and fourth Sunday at Comrade McKinnon's, Cottage Lane. Dan Cochrane, Secretary, Box 491, Glace Bay, N. S.

LOCAL VANCOUVER, B. C., NO. 1.—Canada. Business meetings every Tuesday evening at headquarters, over Edgett's Store, 151 Hastings St. W. F. Perry, Secretary, Box 1688.

LOCAL VANCOUVER, B. C., NO. 45.—Finnish. Meets every second and fourth Thursdays in the month at 151 Hastings St. W. Secretary, Wm. Myntti.

LOCAL VANCOUVER, B. C., NO. 58—LETTISH—Meets every second and last Sunday in the month, 2 p. m. E. J. Weinberg, 40 Ave., South Hill. J. Schogart, Secretary, Box 1616, Vancouver, B. C.

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. Propaganda meetings every Sunday at Grand Theatre. R. Thomas, Secretary.

LOCAL NANAIMO, NO. 8, S. P. of C. meets every alternate Sunday evening in Foresters Hall. Business meeting at 7:00 o'clock sharp. Propaganda meeting commences at 8:00 o'clock. Jack Place, Rec. Secy., Box 826.

LOCAL FERNIE, S. P. of C. HOLDS educational meetings in the Miners' Union Hall, Victoria Ave., Fernie, every Sunday evening at 7:45. Business meeting first Sunday in each month, same place at 2:30 p. m. David Paton, Secy., Box 101.

LOCAL GREENWOOD NO. 9, S. P. of C. meets every Sunday in Miners' Union Hall at 7:30 p. m. Business meetings, 1st and 3rd Sundays of each month. George Heatherton, Organizer; R. J. Campbell, Secretary, Box 124.

LOCAL VERNON, B. C., 38, S. P. of C., meets every second and last Friday in each month. Chas. Chaney, Sec., Box 127 Vernon, B. C.

LOCAL PRINCE RUPERT, B. C., No. 53, S. P. of C.—Meets every Sunday in hall in Empress Theater Block at 2:00 p. m. L. H. Gorham, Secretary.

LOCAL MICHEL, B. C., NO. 16, S. P. OF C., meets every Sunday in Graham's Hall at 10:30 a. m. Socialist speakers are invited to call. V. Frodsham, Secretary.

LOCAL MARA, B. C., NO. 34, S. P. of C., Meets first Sunday in every month in Socialist Hall, Mara 2:30 p.m. Cyril Rosoman, Recording Secretary.

LOCAL REVELSTOKE, B.C.S.P.C. Propaganda and business meetings 8 p. m. every Sunday evening in the Edison Parlor Theater. Speakers passing through Revelstoke are invited to attend. B. F. Gayman, Secretary.

LOCAL LADYSMITH NO. 10, S. P. C. Business meetings every Saturday 7 p.m. in headquarters on First Ave. J. H. Burrough, Box 31, Ladysmith, B. C.

LOCAL MOYIE, B. C., NO. 30.—MEET second Sunday 7:30 p.m. in McGregor Hall (Miners' Hall), Thos. Roberts, Secretary.

LOCAL ROSSLAND, NO. 25, S. P. of C. meets in Miners' Hall every Sunday 7:30 p.m. E. Campbell, Secy., P. O. Box 674. Rossland Finnish Branch meets in Finlanders' Hall, Sundays 7:30 p.m. A. Sebbie, Secy., P. O. Box 765 Rossland.

LOCAL NELSON, S. P. of C., MEETS every Friday evening at 8 p. m., Miners' Hall, Nelson, B. C. I. A. Autin, Secy.

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). Club and Reading Room. Labor Hall. Machin, Secretary. Box 647, A. Macdonald, Organizer, Box 647.

LOCAL BELLEVUE, ALTA., No. 12, P. of C., meets every first and third Sunday evenings, Bellevue Town Hall. J. Oliphant, Secretary.

LOCAL COLEMAN, ALTA., NO. Miners' Hall and Opera House at p.m. Everybody welcome to call. H. Smith, Secy.

LOCAL EDMONTON, ALTA., NO. 1, P. of C. Hearquarters 622 First St. Business and propaganda meeting every Thursday at 7:30 p.m. sharp. Our Reading Room is open to the public free, from 10 a.m. to 11 p.m. daily. F. Blake, 649 Athabasca Ave., Secretary. Treasurer, T. Bissett, 322 Fourth St., Organizer.

LOCAL LETHBRIDGE, ALTA., NO. 1 S. P. of C.—Meets 1st and 3rd Sunday in the month, at 4 p.m. in Miners' Hall. Secretary, Chas. Peacock, Box 1983.

LOCAL WINNIPEG, S. P. of C., HEADQUARTERS, Kerr's Hall, 120 1-2 Adelaide Street, opposite Robiin Hotel. Business meeting every Monday evening 3 p m Propaganda meeting Sunday evening 8 p.m. Everybody welcome. Secretary, J. W. Hilling, 270 Young Street.

LOCAL TORONTO, ONT., NO. 24, S. P. OF C. Business meetings 2nd and 4th Wednesdays in the month, at the Labor Temple, Church St. Outdoor propaganda meetings, Saturday 8 p.m., City Hall; Sunday afternoon 3 p.m., at University and Queen Sts. Sunday night, 8 p.m., at Shuter and Yonge St. Speakers' Class every Thursday, 8 p.m., at **Headquarters 79 Church St.** Secretary, Arthur Taylor, 201 George St.

LOCAL COBALT, No. 9, S. P. of C. Propaganda and business meeting every Wednesday at 8 p.m. in Miners' Hall. Everybody invited to attend. M. J. Gorman, Box 446, Financial

LOCAL OTTAWA, NO. 8, S. P. of C. Business meeting 1st Sunday in month, and propaganda meetings following Sundays at 8 p.m. in Robert Allan Hall, 78 Rideau St. The usual weekly inside propaganda meetings discontinued during summer months. John Lyons, Secretary, 43 Centre St.

LOCAL GLACE BAY NO. 1, OF N. S.—Business and Propaganda meeting every Thursday at 8 p.m. in Macdonald's hall, Union Street. All are welcome. Alfred Nash, Corresponding Secretary, Glace Bay; Wm. Sutherland, Organizer, New Aberdeen; H. G. Ross, Financial Secretary, office in D. N. Brodie Printing Co. building, Union Street.

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

RESOLUTION

Passed by Local Toronto 24, Wednesday, Aug. 24th, 1910.

That whereas from a report in the Toronto Globe of Friday, Aug. 19th, 1910, wherein is stated the following report of a deputation of the Trades and Labor Council of Vancouver to Sir Wilfrid Laurier.

Representatives of the Trades and Labor Council asked for a head tax of $1,000 on Asiatic immigrants. R. P. Pettipiece, spokesman, in a vigorous address, maintained that the vices of the Asiatics were perpetrated in spite of the local police, and were polluting the community. He argued that the Government maintained the fish hatcheries on the Fraser River "for the benefit of corporations" and asked that they take over the canneries for the benefit of white labor."

And that R. P. Pettipiece being a member of the S. P. of C., and the S. P. of C. being a Proletarian revolutionary organization, meaning, the establishment of a system of society based upon the common ownership and democratic control of industry, and the distribution of wealth by and in the interest of the whole community, and as the preamble of the Platform of the S. P. of C. distinctly mentions that

"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."

That, such being the case, it follows that government ownership under capitalist administration can in no way benefit the workers and the advocacy of such, can only further delude the workers, and when advocated by a member of the S. P. of C., can only confuse and mislead them of the aim and object of the S. P. of C. That granting such report to be correct, be it resolved:

That we, Local Toronto 24, S. P. of C., maintaining the revolutionary principal of Socialism and uncompromising hostility to any reform advocacy, repudiates the action of Comrade R. P. Pettipiece and consider it out of harmony and detrimental to the Socialist movement, and be it further Resolved:

That copy of above resolution be forwarded to the Dominion Executive, for publication in the Western Clarion.

For, 12; against, 1.

Propaganda Meeting

Empress Theatre

Sunday Sept. 18th.

Parker Williams

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.

DOMINION EXECUTIVE.

Meeting held Sept. 12th, 1910. Present Comrades Mengel (Chairman) Karme, Morgan, Peterson and the Secretary.

Com. R. I. Matthews presented credentials and was seated, vice Com. W. M. Mackenzie who has left town.

Minutes of previous meeting approved.

Correspondence dealt with from Maritime and Alberta Executives. Locals St. John, N. B., Toronto, Ottawa and Cobalt, Ont., Menzies, Sask. From Organizers O'Brien, Gribble, Baritz and Fillmore, and from Com. A. L. Botly, Porcupine, Ont.

RECEIPTS.

Alberta Executive	$20.00
Maritime Executive	5.00
Local Ottawa	10.00
Local Nepigon	2.00
Literature Sales Edmonton, $5.00	
J. Keller, $4.00	9.50
	$46.00
Warrants authorized for M. Baritz organizing	$50.00
Office Fixtures, Moving, etc.	22.25
Rent to Oct. 12	14.00

B. C. EXECUTIVE.

Meeting held Sept. 12, 1910.

Minutes of previous meeting approved.

Correspondence dealt with from Locals, Port Moody and Nelson, and from Organizer Desmond.

Receipts, Port Moody, $2.00.

Expenditures, none.

WINDSOR, ONT.

Dear Comrade McKenzie:—Well we have just finished one week's propaganda here, and if ever a city has been awakened from a state of lethargy this place has.

Last Saturday night Comrade Baritz gave his first lecture on the class struggle in Canada, showing conclusively the futility of trades unionism and all other reform movements that were claiming to make capitalism a little more bearable, and impressing upon the minds of each and all the absolute necessity of political action in order to emancipate themselves from wage-slavery.

On Sunday evening we went over to Detroit and then the S. P. of U. S. A., the S. L. P., the I. W. W., and in fact every organization worth mentioning and a good many not, got what was coming to them. They resented and shot questions at him, got answers to their quizzes in gattling gun fashion shot back, and the meeting ended with a goodly number nursing sore heads caused by the merciless fashion he went at them. He took the S. P. in particular and showed that it was a fake organization composed principally of grafters, fakirs and humbugs, and defied anyone present to prove otherwise. The meeting was closed after disposing or rather selling Clarions, and Com. O'Brien's speech in the Alberta Legislature, and advertising a meeting at the same spot on Wednesday evening.

On Monday evening we again held forth at the P. O. corner in Windsor, and Com. Baritz lectured on the "Materialistic conception of history," showing how all laws, morals, ethics and religions have been derived from the material condition of then peculiar time.

On Tuesday he lectured on the "Economic" interpretation of art, literature and architecture, taking us back to ancient Egypt, Babylonia, Persia Greece and Rome down to the present day as described in a recent issue of the Clarion under the title of "Open air in Toronto."

On Wednesday night, once again we sallied forth to Detroit and invaded the enemy's camp and then he repeated his lecture given the night previous. A large and very interested crowd assembled that was orderly, something he had failed to get so far in Windsor. On account of previous attacks on the American Soc. movement, there was quite a sprinkling of reformers on hand to "beard the lion in his den," which they found to be a very unpleasant job, as the lion apparently seemed to thrive upon their carcasses.

On Thursday night we attended the Local meeting in Detroit and I was informed if that "guy" (note the brotherly internationalism expressed) came there and insulted anyone (which of course meant telling them the truth) he would very quickly get thrown out. Well, things were going along very nicely, that is to say, they were getting through with a lot of tomfoolery, such as sending for Mayor Seidel of Millenuium to come to Detroit and show the wage-slaves how to keep policemen cool and all that kind of dope when the local party platform was up for adoption. Now, this may sound strange to us "guys," but you know every American hamlet can formulate a local platform to prevent his neighbors spotted pigs from reclining in his easy-chairs if it wants to. So when one of the comrades suggested that Comrade Baritz be given an opportunity to discuss it, the chair absolutely refused, and one of the Comrades? arose and very vehemently exclaimed that he had heard that Com. Baritz was a troublemaker and if the chairman would cloak him with authority he would proceed to evict Com. Baritz from the hall, which pleasure he was denied. The same Comrade? stated that as nearly as he could make out Com. Baritz was a paid agent of the capitalist class and Com. Baritz asked permission to disprove the remarks and again was refused. They argued (that is the members) as to the advisability of discussion of party platform and finally decided that after adoption, free discussion would be indulged in. "Oh, Democracy, how oft' thou hast been perverted."

At the conclusion Com. Baritz took their platform more for amusement than anything else and literally tore it to pieces, showing them how very unsocialistic it was and advising them in the name of common decency to get down to business. He got several subs. for the Clarion and confessions of many descriptions. One fellow was man enough to say that at first he was inclined to think him a "freak," but was very glad to say he had completely changed his mind.

Tonight, Saturday, we held a meeting down town and Com. Baritz delivered a lecture on "Commercialism and Colonization of the British Empire."

Taking India principally, explaining how through robbing, rape and murder, English capitalists by exploiting poor, uneducated Hindoos, aided by the English Government in passing laws prohibiting free speech and prison confinement without trial, they were capable of extracting from them about on an average per year, one hundred and fifty millions.

I do not know if it is possible to procure anywhere an organizer that is so live a wire as Com. Baritz is, while I think he will admit that this is a tough "burg" he certainly has set a few ditch water, deep-thinking people, and others thinking. The results of his visit may not be noticed for some time but results there will be that is sure. Personally I have greatly benefited by his visit; he has put me right when I believe I was wrong, that is one anyway. You can increase my bundle from 25 to 50 under previous conditions.

Hoping Comrade Baritz receives from each Local or town where he goes the heartiest co-operation by all Comrades.

Yours in revolt,
LORNE WILKIE,
38 Louis Ave., Windsor.

EDUCATION.

At the present time there seems to be one important question pervading the minds of the people of Canada, both capitalist and worker, and that is the question of technical education. Newspapers are devoting editorials to it, and as a crowning glory a "Royal Commision" on technical education is at present "doing" the more or less civilized part of the globe, obtaining evidence to make a report to the government. Still, what concerns us more, is that a member of the S. P. of C. is on that commission and his views differing somewhat from those of the writer and also the local to which he belongs, is the reason of this scribble. The local have discussed the question with him and will duly report results in the "Clarion."

This question, like all others, can only be looked at by the Socialist from a Socialist standpoint. What then is the only view the Socialist can take? When Marx discovered that the superstructure of society could not be understood by itself, nor explained by any so-called general progress of the human mind, but that it is rooted in the economics of a society, that is the way in which society gets its living, he puts the key of all problems in our hands; he gave us the open sesame to all questions relating to the movement of that society. Marx called his theory "the materialistic conception of history;" let us apply it to education.

Modern education in the schools, that is elementary education, endeavours to fit a boy out with a certain equipment of positive knowledge. He is taught the great laws of morality, capitalist morality; as much history and geography as will tell him where the principal countries of the world are, and a few lines concerning how these countries became what they are. Besides this he is taught a lot of sentimental slush; reading and writing, and also the elements of mathematics. Regard that closely, then we will compare it with the education given to the son of any well to do Roman citizen of 1500 years ago. This brings a curious reflection; the Roman boy was taught the same things, and some authorities state that if it was possible to bring the Roman child back and put him through the school education of today he would not meet with a single unfamiliar line of thought; amidst all the great facts accumulated during the last 1500 years, not one would supgest a different mode of regarding the universe, or in finding out the truth about the universe, and our relation to the universe, than were current in the mode of thought in his time. Yet surely any thinking man must agree that there is a vast difference between the civilization of the 5th century and that of the 20th, and still greater the difference in intellectual development and thought of that day and this. Then what has brought about the great change? The wonderful development of physical science?

Physical science deals with the material world; goblins, ghosts, and theology have no place in it, it consists of the natural forces, the science dealing with light, heat, sound, magnetism and electricity, mechanics, etc. Our modern civilization is based upon wage-labor, but it does not differ from ancient civilization in that respect as they were based on slave labor, and wage-labor is a modern form of slave labor. Civilization to-day has for its basis physical science, take that away from any nation and that nation at once loses its position amongst the nations, its trade would be gone, it could no longer compete in the worlds market, for it is the knowledge of physical science and physical science alone that makes our intelligence and energy stronger and many times more productive than mere brute force.

Now, keeping the above in mind, and particularly the Marxian hypothesis, that the social institutions, the schools, etc., are determined by the ruling class in their interest, is it the least surprising that at the present time the capitalist government of Canada, have a "Royal" Commission investigating the different educational systems of the world to find the best? It is simply material conditions determining the actions of the capitalists. It is a natural outcome of the present mode of production, so we must look for more technical education. Not only that but must also expect to see radical changes made in the elementary system of education. For these things are in the interest of the ruling class, and though perhaps not having a clear conception of economic laws, they fully recognize that theoretical knowledge is of little service as a producer of surplus value alone, but that it must be backed up by practical scientific knowledge, that is by observation and experiment.

The capitalists to-day are the ruling class, they have the political power, therefore we the working class will have to take any reform they offer, whether we want it or not, if they say so, we have got to have it rammed down our throats. So with technical education. Just as the position of the ruling class is for or against so will it come or not, their position will be determined in their own interests.

The benefits to the workers as a class are practically nil. I don't intend to go into them now, but am ready to defend my position on it if it is questioned. More than that, I cannot see what good a Socialist can do on the commission. I think his time and oratorial abilities could be used to much better purposes enlightening his fellow wage-slaves as to the cause of their enslavement and organizing them for the overthrow of the capitalist system. This is a question which concerns the capitalist class. Let them do their own business, we will continue to do ours—that of selling our commodity labor power and as a side line doing our part to bring nearer the day of revolution.

J. STEWART.

AN EXPLANATION.

Dear Man in the Street:

Your letter in Clarion 594 opens the way for a very interesting discussion. You ask that some of the Reds explain a few things upon which a great many comrades besides yourself are befogged. Now, I cannot claim the real red tint for myself yet, although I have reached a degree of mental clarity upon which I pride myself until some one "redder" comes along and turns me bottom uppermost, which, since I read the Clarion, happens pretty often. Nevertheless, here goes to tackle your question. Like you, I came from the Old Country (but it was some years ago) filled with great hopes of prosperity and although, as Gribble says, the soup is thicker, yet it is not thick enough by a dum sight. In the old land Socialism as explained to me was some kind of a pipe dream; we sent our men to parliament, asked the capitalist in our Sunday best voice to kindly bestir himself for the regeneration of humanity; "come, there's a good chap now, don't you know the working class are starving poor fellows." At this point the capitalist would sink upon his knees overcome with woe and self-condemnation, strew ashes upon his head, and, handing over his ownership of the means of production, retire to a monastery or volunteer to do the dirty work under Socialism. However, the "destiny which shapes our ends, rough hew them how we may" brought me into touch with the S. P. of C. and revolutionary Socialism, for which I will pour out a libation to the High Gods, when I can afford it.

As to the parliamentary policy of the party, I fail to see how you get tied up It is true we are a revolutionary party and aim direct at the conquest of political power; this, and nothing more is the reason for our existence, but political power can only be spelled in numbers and we are lacking that so far. We are in line to educate our fellows, and parliamentary action as performed by our comrades who reach the legislative halls, is more or less of a farce. To avoid parliamentarism is a constant care with us. Yet the writter cannot agree with those Comrades who expect our representatives to raise Cain in the halls and shout for pay day, etc. Any little palliatives or reform which can be snatched from the masters should be got hold of. Sanitary conditions of factories is much better than working in a cellar. As to old age pensions and Compensation Acts, if you or we can get a real compensation act, let's have it by all means, and old age pensions must be a boon to the poor old wrecks of Labor's army who get them. Get any real benefit we can wring from the masters, but unlike the Labor Party of England, never forget that only when we have abolished the wage system shall we get anything worth having.

Let us then march straight to the goal; education is the only way, and the fact that our men in the gas works wring any small benefit from the masters, cannot in any way detract from our revolutionary teaching. Political power does not of necessity manifest itself in the silly jabber of parliamentary orators.

Now, I am somewhat surprised at that speaker on Winnipeg Market Square and his views on the farmer's position and action. The idea of the factory workers owning the factories and the farmers the land sounds to me like anything but the answer a revolutionary Socialist should give to such a question. This is a weary business, constantly expounding the absolute social condition of modern production. The pamphlet, "Slave of the Farm" sketches the matter in a crude manner, but, you as a Socialist, already understand this. Society produces, society must own the means of production; this is Socialism, nothing more. Land and factories are the means of production in part and to say that the farmers (who, as a class, have no existence in this country) will own the land and the industrial workers the factories, is untrue. Those Old Country Socialists who are in doubt as to the policy of the S. P. of C. in regard to the land, cannot do better than study Marx and Engels, for in them is written our platform.

Just a word to comrades coming west this winter to talk to farmers: get the farmer question off as plain as you can, make it simple, concise and easy to understand, because our Rube is obsessed with tariff and railway question, he is a G. G. Aer for all he is worth as a rule, and once that dope is swallowed, a pretty powerful emetic is wanted to make him puke it up. Ventilate the farmer question.

A. BUDDEN.

TIME TO TURN.

It is said a worm will turn when trampled on. So it seems workers of the world, as a whole, are hardly in their class yet, though it seems to me we are just about on the turn, beginning to see the light.

I add my mite as a protest against the ever and ever increasing rottenness of our present laws and conditions.

Our sickening lot, waiting for the good times that the old party heelers are never tired of telling at election time, will surely come if the votes are only cast for them.

"Good times!" They have been edging us on with that same old dope so long as we, and our fathers and mothers before us, can remember.

Fellow slaves, is it not enough to feel ourselves, and those near and dear to us, growing old and disabled before our time? For what? That the master class may have the cream and the best our labor produces, and we, the producers, take the skimmed milk and husks they are good enough to throw to us.

What are we struggling for? Just to bear and raise more of our kind to be fleeced and skinned as we and our kind before us have been fleeced and skinned. A pleasant prospect truly. To wake every morning while the other fellow takes his cream and coffee in bed. Our men folks must get up at dawn and sweat and toil until night, that they, the master class, may not be deprived of any of the luxuries they have been taught are theirs by divine right—"Might." Yes, theirs, fellow workers, just as long, and no longer, than we give them that right. It's time to wake up and get busy. Know your place, and importance, and use the power you do possess. if we must, and we do still, send men to parliament to represent us (or rather to misrepresent us,) let us send a man of our own kind, "a slave," like ourselves. That being such, he knows our wants and and wishes, for are they not his own? Then we may expect to get something, or at least he will register a protest against the robbery, graft and misrepresentation of the shysters that occupy most of our seats in parliament at the present time. To make impossible such disgraceful scenes (as Comrade O'Brien so ably described), that took place at a session in the Alberta parliament about the time of the Whitehaven mine disaster, when his voice was drowned and he was grossly libeled and insulted for daring to have the "courage of his convictions," and to stand up on the floor of the house and try and amend the motion of sympathy on behalf of the nation on the death of perhaps the greatest blackleg that ever lured women to their ruin and degradation.

The late king was truly a credit to his class. But no! Our poor fellow slaves boxed up under the earth to roast to death must not be spoken of in the same breath. I say no don't mention them in the same breath, don't profane the dead miners, they are in a class of their own, workers every one, and for what? The privilege of going day after day with their poor, half-filled buckets, into the bowels of the earth that their masters may not feel the damp cold weather.

Oh how was it that they did not rise in a body and hurl those mine owners into that bottomless pit, that they had destined their dear ones to be roasted alive in that their surplus might not be interfered with, and that they might not be deprived of any of the luxuries we have the pleasure of watching them enjoy, while we watch our fellow workers burn.

Is it not time we woke up when a man is called a traitor and a blackguard that he should dare to voice sympathy for the bereaved ones of our own class? Must we go on providing more and more? I say no! We must even as the worm turn and demand our own. They ask if we confiscate, do we intend to remunerate them. For what? How is the man remunerated that puts his hand into another's pockets and helps himself? Is he any less guilty that he has law to back him up? I say no! What are laws? Laws are something that the hirelings of the master class make to enable that class to go on plundering and scalping our class.

Is it any wonder that the master class can go about telling what a fine country this is—a "grand country." I'ts easy to be patriotic on a full stomach, with all their wants and wishes gratified.

It pays to hand out a little increase in wages once in a while. It makes the worker feel good, and his master quite proud of himself, because he knows that it always comes back to him, his returns are not interfered with.

Who knows better than we housewives, that even hate pay day? It's just a fresh torment to try and make our husbands' pay go around. Just a case, of week in and out, trying to see where we can cut down expenses and still be clothed and fed swell enough to keep that ever-fearsome doctor or dunner from the door.

So I say, Women wake up, put your shoulder to this wheel of Socialism. You see how much faster the cost of a mere subsistence advances, to the increase in the rate of wages. Agitate, read our platform that has for its aim and object the transformation as speedily as possible of Capitalist property, in the means of wealth production, material resources, factories, mills railroads, etc., etc., into the collective property of the working class, and the establishment as speedily as possible of production for use instead of for profit. In accordance with this the Socialist party pledges itself to conduct all public affairs placed in its hands, in such a manner as to promote the best interests of the working class alone. So I say its high time all workers joined this working class party, that we may become strong enough to demand our own, created by our class, past and present, from the monumental-nerved Master class.

HELEN ARMSTRONG.

ADDRESS TO WORKING MEN.

The above by F. Blake was published in the Clarion some time ago, and will shortly be issued in leaflet form. Price $2.00 per thousand, post paid to any part of the world. Order now.

Here and Now

By Spes.

HARMONY.

The mainspring of civilized advance, is the desire to escape work. Yet all the teaching of civilization is based upon the glorification of that same work.

We are said to have a free will and that poverty is our own fault. Yet, parties are elected and persons are sainted on the strength of their charity toward the "unfortunate poor."

We are told that our employers have all the brains, and should therefore govern. Yet we are exhorted to educate ourselves and our children, because "corporations require brains."

Governments and Companies are quite capable of building railroads and they are afterwards said to have built them. Still, there is a constant cry from that source about a "shortage of labor."

Socialism will take away our homes and make us all slaves to the Government. Socialism is impracticable because it is nothing but a beautiful dream.

The same men who urge upon us the necessity to arm ourselves for protection from invasion, are those who hire the invaders.

Satisfaction of desire is immoral, and more wealth would ruin the workingman. Yet, "freedom of the individual is what constitutes a great Nation, and is the secret of our Empire's greatness."

* * *

HINTS TO CONTRIBUTORS.

The Editor is more of a sleuth than anything else, you are expected to keep him supplied with mysteries.

Don't write, gallop across the paper. The effect is more artistic and diversifying.

If there is a typewriter around, hit it with an axe. It would remove that pleasing element of uncertainty that hovers over most manuscript.

Linotypers are not supposed to read, but to set type, therefore it is not necessary to reveal to him what you intend to say.

* * *

Following is the line-up of this week's sub-getters:

J. Johnson, Vancouver	4
Com. Rudd, Toronto	4
Moses Baritz, Detroit	3
"Smith," Vancouver	2
W. McQuoid, Edmonton	2
Eli Waterson, Salmon Arm, B. C., and a bundle.	1

Singles:

Thomas Budge, Nanaimo, B. C. Walter Baxter, Northfield, B. C.; J. C. Burgess, Calgary, Alta.; J. H., Frank, Alta.; Aurey Rice, Pincher Creek, Alta.; Unique Tailoring Co., Victoria, B. C.; H. Noakes, Victoria; Jack Place, Nanaimo, B. C.; J. W. Sinclair, Nelson, B. C.; Tom Sykes, Vancouver.

* * *

WINNIPEG.

Comrade:—Perhaps you think that the comrades of Winnipeg Local No. 1 are not working. But we have been spreading the propaganda on the market square every Wednesday and Sunday night. During the month of August we sold eleven dollars worth of literature and distributed four hundred Clarions, so that ought to awaken some of the wage mules.

Comrade Gribble has been with us for the last ten days and we have used him to advantage. On Saturday night Comrades Gribble, Watson, Brown and myself journeyed to Selkirk to hold a propaganda meeting. We got nicely started when a big fat cop rushed up and pushed Comrade Gribble off the soap box and kicked it into Watson's shin. Gribble wouldn't stop talking, so got pinched—two dollars and costs or fourteen days. days.

He is now on his way west; we went together to Portage La Prairie on the following Saturday and held a good meeting in the evening; seventy five cents worth of literature sold and one yearly sub. for the Clarion and got the names of a number of wage-slaves who wish to be enlightened.

Comrade Gribble left Portage at twelve p.m. for Brandon. I remained over Sunday so as to hold a meeting with Comrade Armstrong on Sunday night. We opened a meeting as soon as the Army was finished and the crowd paid good attention until the Chief of Police stopped the meeting on account of it being Sunday night, We invited a few of those who were interested over to the hotel and discussed Socialism until eleven p.m.

Yours for the revolution,
D. McDOUGALL,
Organizer Local No. 1.

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Value, Price and Profit

It is the employing capitalist who immediately extracts from the laborer this surplus value, whatever part of it he may ultimately be able to keep for himself. Upon this relation, therefore, between the employing capitalist and the wages-laborer the whole wages system and the whole present system of production hinge. Some of the citizens who took part in our debate were, therefore, wrong in trying to mince matters, and to treat this fundamental relation as a secondary question, although they were right in stating that, under given circumstances, a rise of prices might affect in very unequal degrees the employing capitalist, the landlord, the moneyed capitalist, and, if you please, the tax-gatherer.

Another consequence follows from what has been stated.

That part of the value of the commodity which represents only the value of the raw materials, the machinery—in one word, the value of the means of production used up—forms **no revenue** at all, but replaces **only capital**. But apart from this, it is false that the other part of the value of the commodity **which forms revenue**, or may be spent in the form of wages, profits, rent, interest, is **constituted** by the value of wages, the value of rent, the value of profits, and so forth. We shall, in the first instance, discard wages and only treat industrial profits, interest and rent. We have just seen that the **surplus value** contained in the commodity, or that part of its value in which **unpaid labor** is realized, reosives itself into diirerent fractions, bearing three different names. But it would be quite the reverse of the truth to say that its value is **composed** of, or **formed** by, the **addition** of the **independent values of these three constituents.**

If one hour of labor realizes itself in a value of sixpence, if the working day of the laborer comprises twelve hours, if half of that time is unpaid labor, that surplus labor will add to the commodity a **surplus value of three shillings**—that is, of value for which no equivalent has been paid. The surplus value of three shillings constitutes the **whole fund** which the employing capitalist may divide, in whatever proportions, with the landlord and the money-lender. The value of these three shillings constitutes the limit of the value they have to divide amongst them. But it is not the employing capitalist who adds to the value of the commodity an arbitrary value for his profit, to which another value is added for the landlord, and so forth, as that the addition of these arbitrarily fixed values would constitute the total value. You see, therefore, the fallacy of the popular notion, which confounds the **decomposition of a given value** into three parts with the **formamation** of that value by the addition of three **independent** values, thus converting the aggregate value, from which rent, profit and interest are derived, into an arbitrary magnitude.

If the total profit realized by a capitalist is equal to £100 we call this sum, considered as **absolute** magnitude, the **amount of profit.** But if we calculate the ratio which those £100 bear to the capital advanced we call this **relative magnitude**, the **rate of profit.** It is evident that this rate of profit may be expressed in a double way.

Suppose £100 to be the capital **advanced in wages.** If the surplus value created is also £100—and this would show us that half the working day of the laborer consists of **unpaid labor**—and if we measured this profit by the value of the capital advanced in wages, we should say that the **rate of profit** amounted to one hundred per cent., because the value advanced would be one hundred and the value realized would be two hundred.

If, on the other hand, we should not only consider the **capital advanced in wages**, but the **total capital** advanced, say, for example, £500, of which £400 represented the value of raw materials, machinery and so forth, we should say that the **rate of profit** amounted only to twenty per cent. because the profit of one hundred would be but the fifth part of the **total capital** advanced.

The first mode of expressing the rate of profit is the only one which shows you the real ratio between paid and unpaid labor, the real degree of the **exploitation of labor.** The other mode of expression is that in common use, and is, indeed, appropriate for certain purposes. At all events, it is very useful for concealing the degree in which the capitalist extracts gratuitous labor from the workman.

In the remarks I have still to make I shall use the word **Profit** for the whole amount of the surplus value extracted by the capitalist without any regard to the division of that surplus value between different parties, and in using the words **Rate of Profit** I shall always measure profits by the value of the capital advanced in wages.

General Relation of Profits, Wages and Prices.

Deduct from the value of a commodity the value replacing the value of raw materials and other means of production used upon it—that is to say, deduct the value representing the **past** labor contained in it—and the remainder of its value will resolve into the quality of labor added by the workingman **last** employed. If that workingman works twelve hours daily, if twelve hours of average labor crystallize themselves into an amount of gold equal to six shillings, this additional value of six shillings is the **only** value his labor will have created. This given value, determined by the time **of his** labor, is the only fund from which both he and the capitalist have to draw their respective shares or dividends, the only value to be divided into wages and profits. It is evident that this value itself will not be altered by the variable proportions in which it may be divided amongst the two parties. There will also be nothing changed if in the place of one workingman you put the whole working population, twelve million working days, for example, instead of one.

Since the capitalist and workman have only to divide this limited value—that is, the value measured by the total labor of the workingman—the more the one gets the less will the other get, and **vice versa.** Whenever a quantity is given, one part of it will increase inversely as the other decreases. If the wages change, profits will change in an opposite direction. If wages fall, profits will rise; and if wages rise, profits will fall. If the workingman, on our former supposition, gets three shillings, equal to one-half of the value he has created, or if his whole working day consists of half of paid, half of unpaid labor, the **rate of profit** will be 100 per cent., because the capitalist would also get three shillings. If the workingman receives only two shillings, or works only one-third of the whole day for himself, the capitalist will get four shillings, and the rate of profit will be 200 per cent. If the workingman receives four shillings the capitalist will only receive two, and the rate of profit would sink to 33 1-3 per cent., but all these variations will not affect the value of the commodity. A general rise in wages would, therefore, result in a fall of the general rate of profit, but not affect values. But although the values of commodities, which must ultimately regulate their market prices, are exclusively determined by the total quantities of labor fixed in them and not by the division of that quantity into paid and unpaid labor, it by no means follows that the values of the single commodities, or lots of commodities, produced during twelve hours, for example, will remain constant. The **number** or mass of commodities produced in a given time of labor, or by a given quantity of labor, depends upon the **productive power** of the labor employed, and not upon its **extent** or length. With one degree of the productive power of spinning labor, for example, a working day of twelve hours may produce twelve pounds of yarn, with a lesser degree of productive power only two pounds. If then twelve hours' average labor were realized in the value of six shillings in the one case, the twelve pounds of yarn would cost six shillings; in the other case the two pounds of yarn would cost also six shillings. One pound of yarn would, therefore, cost sixpence in the one case and three shillings in the other. The difference of price would result from the difference in the productive powers of labor employed. One hour of labor would be realized in one pound of yarn with the greater productive power, while with the smaller productive power six hours of labor would be realized in one pound of yarn. The price of a pound of yarn would, in the one instance, be only sixpence, although wages were relatively high and the rate of profit low; it would be three shillings in the other instance, although wages were low and the rate of profit high. This would be so because the price of the pound of yarn is regulated by the **total amount of labor worked up in it**, and not by the **proportional division of that total amount into paid and unpaid labor.**. The fact I have before mentioned, that high-priced labor may produce dear commodities, loses, therefore, its paradoxical appearance. It is only the expression of the general law that the value of a commodity is regulated by the quantity of labor worked up in it, and that the quantity of labor worked up in it depends altogether upon the productive powers of the labor employed, and will, therefore, vary with every variation in the productivity of labor.

YOUR JOB.

Your job fixes your standing in society.

Working on a job tells everyone that you are hired by a master.

Where there is a servant there is a master, and there is also two classes. A master class and a servant class.

There cannot be equality and freedom in a land where there are masters and servants. In the eyes of the law, a servant is not the equal of his master. One who must obey another's orders to get money to live on, is not free.

While working for a master you are his property. He buys you for the wages he pays you. Sold into slavery for wages, the law does not recognize that you have rights equal to your master's. It gives him the right to make you do what he wants, and it lends him police, deputy sheriffs, state militia and judges to force you to obey them.

In every case in which the rights of the masters and the servants are brought into question, the masters have the advantage, for it is members of their class who run the courts, and they want cheap servants. They are not going to voluntarily do anything to encourage an independent spirit in the servants. They do not want the servants to think they are as good os their masters.

Servants do not come into and go out of a shop when they like, nor do they pick out the kind of work they want. The time is set and the work is given out by a boss.

When the servants stick together and get the boss to agree to let them start later and quit sooner, they do not change from servants to masters. They are still servants working to make wealth for a master.

While the law says you must be a servant if you are not a master, you can not be a "free citizen." The job holds you in bondage. The right to vote does not change the standing of a servant. At common labor or at skilled labor, the native and the foreigner get the same rate of pay.

Citizenship is not something you can eat. It is not clothes, nor will it do for a lodging place. A citizen who is a servant, if he wants to live must eat, has to wear clothes, and must find a lodging somewhere. To get these he must sell a part of his life to a master. For this part of his life he is paid wages.

It is customary to call the masters the wealthy, and the servants, the poor. It is easy to tell who is a master and who is a servant. Masters are well fed, well dressed, and live in fine houses. Servants have a half-starved look, wear shabby clothes, and live on the side streets and alleys. The masters live on the money they get from the wealth the labor of the servants make. The servants live on the money they get for making the things the masters own.

Business is the name the masters call getting the wealth made by servants. There are many kinds of business, for instance; banking business, insurance business, liquor business, advertising business, law business, railroad business, and—one is tempted to say—funny business of all kinds.

Business is different from working for wages. The difference is that you get more out of business than you put into it. Getting more out of business than you put in, is called profit making. The profit is that part of the wealth made by the servants for which they did not get anything. The servants that make the wealth have to keep themselves, the masters, and the other servants they hire to keep them comfortable and amuse them.

Wages are paid for work. Servants call work a job. Work makes you tired and breaks down your health. When you are sick or tired, you do not care to look at things or read. If you do not go to look at things and you do not read, you get stupid. It is the work that makes the servants stupid, that makes the wealth the masters use to get automobiles, yachts, race horses, flying machines, city, seaside and mountain homes, elegant clothes, and expensive food. Masters enjoy the wealth made by their servants.

A servant who has a short work day and high wages, says he has a good job. He means that he does not have to work as long for his master for the food he eats, the clothes he wears, and his lodgings, as some other servants have to for commoner food, poorer clothes, and less comfortable lodging. But he still must obey his master, for he can only hold his good job while he pleases him.

Servants are always looking for good jobs. To hold a good job, they will let a master swear at them, cheat them and then laugh at them, and still pretend that they respect him.

Masters like servants who do not kick when they swear at them. Masters have a big opinion of their own dignity and they think it is respected when servants do not talk back when they are cursed. To reward these meek servants, the meekest of the lot are given enough money to keep them out of the poorhouse after they have their legs and arms chopped off in the service of their masters, or after they get too feeble or too old to do profitable work. Masters who give back to the servants enough to keep them from being paupers, are praised by their hangers-on and timeservers for being kind and good. Workingpeople have a short plain word that tells what sort of people sing praises to get favors. They call them suckers.

Servants who have families are very much afraid of losing their jobs. A father would rather be kicked and cursed by a master than see his children go hungry. He will let his master cheat and abuse him to hold his job. Masters know that the love of parents for their children fastens the servants to their jobs better than the strongest steel chairs.

Married and unmarried servants must have a job to get money. They have only a poor chance of getting money any other way unless they beg or steal it. For a servant to steal, in the opinion of the masters, is almost as wicked as to murder one of them. They also think begging is one of the meanest things servants can do. "Patriotism" is what the masters call the murder by workingmen they dress up in uniforms and send out under a flag they call the "banner of freedom." "Promoting public welfare," is what the masters call the begging they do to get the government to give them money to help them in their business.

Congress and the Legislatures always do what they can to help the masters get the wealth from the labor of the servants. They give them Panama Canal contracts, Alton railroad bonds. Alaska land grabs, incorporate mining companies, and legalize strikebreaking agencies. The jobs Congress and the Legislatures give the servants is to put them breaking stone as convicts if they strike for higher wages.

Jobs and the government are owned by the masters. Owning the jobs, the power of life or death, over the servants, gives the masters control of the government. Control of the government gives them the authority to vest the titles of the ownership of wealth in themselves, and the legal power to set the length of the workday and the rate of pay. The length of the workday sets how much of their lives the servants must sell to the masters, and the rate of pay sets how much they shall get for it.

A political party, the masters find, is a better burglars tool than a jimmy. Congress and Legislatures are far better pals than expert safe blowers. Courts a better fence (A place where stolen goods are sold) than pawnbrokers' shops; police, army and militia better strong-arm men than any gang of footpads.

Intelligent servants who do not want to fight against each other to get jobs to make wealth for masters, have organized a working people's political party. It is called the Socialist Party. When it gets hold of the government it will change the law of ownership and make the wealth they get. They now get their wealth by giving jobs to servants to make it for them.—Ed. Moore in International Socialist Review.

LAURIER'S MISSION.

When a man of the age and standing of Sir Wilfrid Laurier spends two months pouring salve on the numerous sections of the population of Canada it can be generally accepted that the Liberal party is in sore straits.

With the farmers crying for free trade, the machinery and lumber manufacturers crying still louder for protection for everything but labor and labor protesting against the lowering of the standard of living by European and Asiatic competition. Sir Wilfrid must surely be having a joyous time.

His arrival in Vancouver was marked by the usual ceremonies—the presentation of numerous yards of addresses of welcome by bankers, lawyers, capitalists and other parasites on the body politic, followed by a parade in which the aforementioned parasites rode in automobiles, while the workingmen, both European and Indian, walked in the gasoline stench. Then followed a luncheon, the nabobs and would-bees cheerfully paying $2.00 for the privilege of eating a very ordinary luncheon in the sacred presence of Canada's first minister.

Whether Sir Wilfrid has been able to gather together the shattered forces of John Oliver, we have been unable to ascertain, but strenuous efforts have been made to reconcile those who have not received what they believe to be their share of the slush fund.

From the working class standpoint, the visit of Sir Wilfrid meant nothing, his speeches conveying no message of hope for the toilers, except the hope that they would line up on election day and again return him and his colleagues to the treasury benches. Whether this hope will be fulfilled remains to be seen, but the comparatively few workers who attended the mass meeting and the still fewer number present at the luncheon, augurs well for the increased enlightenment of Vancouver workers.

There is an ever growing distrust of Liberal or Conservative politicians, an ever increasing desire on the part of the workers to do something for themselves, a result that can only be accomplished by electing members of the working class to the positions now held by lawyers and employers of labor. May Sir Wilfrid's visits be frequent, if each results in opening the eyes of the workers to the same extent the present one has done.—Wage Earner.

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 degredation.

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 aid the workers in their class struggle against capitalism? If it will, the Socialist Party is for it; if it will not, the Socialist Party is absolutely opposed to it.

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

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WATER NOTICE.

NOTICE is hereby given that I, Alfred Wyngaert, Gibson Landing, B. C., Rancher, intend to apply to the Commissioner, under Part V. of the "Water Act, 1909," for licence to divert one-quarter cubic foot of water from St. Vanes Creek, at the back of D. L. 1657, New Westminster District, for domestic and irrigation purposes; and that notice hereof was posted on the 15th day of August, 1910.

ALFRED WYNGAERT.
Gibson's Landing, B. C.

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:

For $3.00 we will mail three copies of the Review to one Canadian address for one year.

For 70 cents we will mail ten copies of any one issue.

For $3.00 we will mail the Review one year and the Chicago Daily Socialist for one year.

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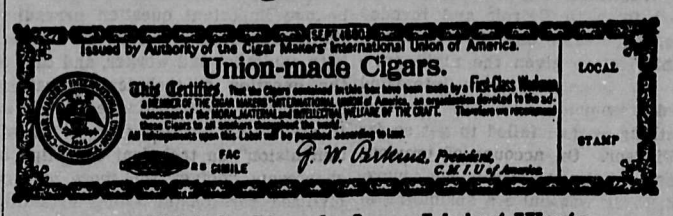

Which Stands for a Living Wage
Vancouver Local 357. 556

TO HOUSEKEEPERS

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