WORKERS OF THE WORLD UNITE

The WESTERN CLARION

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NOTES FROM THE NORTH

Hard Fare for Workers, But Velvet for Those Who Work Them. A Tee-total Town and Its Misery.

(By W. J. Curry)

Arrived here a week ago and am now settled in my happy home, which is pitched on the east bank of the rushing River Skeena.

On my way up the coast I observed a curious situation occupied by passengers and crew. I found that many of the class which built the ship were occupying second and third class accommodation, while those of a class which as a rule are incapable of making anything but trouble had everything No. 1. The men who cut the logs and sawed them, who mined the ore, smelted and rolled the metal, who made the engines and boilers, who dug the coal which developed the steam power and the men who worked the ships and who handled the cargo, with a few exceptions, lived in the poorer quarters and sat on wooden seats, while those of the class who could hardly do anything useful if they tried, and who would rather not try, occupied the choice parts and furniture of the ship and sat on plush spring chairs and lounges. Those of the useless class were served with clean napkins at each meal and had finger-bowls, while smart waiters, wearing the tags and collars of the C. P. R., stood behind them and would doubtless have placed the good things in their mouths and have worked their jaws had they been requested to have done so. No wonder the leisure class don't want the game given away, and sometimes use their police and magistrates to show us that we must not reveal the trick on their streets. Who can blame them?

It may be a brutal grind and often a tragedy for the workers, but just think what a very delightful, restful, lucious, warm and cosy thing it is for the other class! To the lamb being devoured, the wolf is a monster of cruelty and the act a horrible murder, but the hungry wolf growls his gratitude and wags his tail with pleasure as the juicy mutton passes down to his stomach. No wonder the capitalist believes in a special Providence and on Sundays sings from his solar plexis, "Praise God from whom all blessing flow." No doubt the wolf is expressing the same brand of religion with his voice and the muscles of his tail.

The workers weave fine fabrics to cover the portly stomachs of their masters and the graceful or podgy forms of their master's daughters, wives and "lady friends," while they weave old rags up into shoddy to cover the humps and twists of their mates and offspring. The workers build Pullman sleepers, diners and drawing-room cars in which the useless class rides, while they usually hit the ties or eat stale lunches in a foul-smelling colonist car when they search for another master.

The beauty of it is, the worker is usually satisfied if he can only find someone to ride and spur him. The quadruped mule or jackass gladly escapes from his pack and joyfully hies to pastures green, while the biped breed is never content unless he has been loaned some form of drudgery in the shape of a "job," and he proves it on each election day when he votes for the political agents of his riders. Too many Socialists apply the terms "mule" and "jackass" to the workers. It is not fair. They are not in the same class, and I herewith apologize to our four-footed superior if I have been guilty of misusing the terms.

Truly, the editors, preachers and teachers have well served their employers in instilling into the minds of the workers the slave virtues of contentment, obedience, diligence, etc.

The Dry Town of Rupert and its Workers.

Rupert should be the ideal of the prohibitionist . There are no intoxicants sold there. It being free from "the curse of saloons," it should be shedding a shining halo of holiness, happiness and affluence to the darkest portions of the globe.

I never saw a more miserable collection of shacks and stalls than I saw in the working class district of Rupert and I never saw a more dejected and "down-in-the-heel" collection of wage-slaves than I saw around these shacks and stalls. No master of chattle slave or serf would have them for a gift and in fact this dejection was caused by the fact that they could not find masters, and had no distilled antidote to drown their sorrow with.

Rupert is the very latest product of capitalist enterprise and one that the defenders of trade and commerce should be proud of. But misery begets rebellion, and from the fact that the hall in which I spoke on "Socialism and the Labor Problems" was filled and with only a couple of hours' notice of the meeting proves that the wage-slave is now ready for the message of revolt. The soil which the machinery of capitalism has so well harrowed and which has been so well watered with the tears of the women and children of the workers is now ready for the seed of social revolution. In looking over that audience of men clad in the soiled and ugly garments of the wage-earner, and warped and twisted in body and mind by their brutalizing labor, robbed of home, of wives and children, robbed even of the happiness of beasts—for they have mates and offspring—I though how little they realized that the hour of their deliverance was near at hand and that theirs is the greatest mission of mankind—that of delivering their class and their masters from the curse of slavery and parasitism.

I thought of those sentences which awakened the spirit of rebellion in Jurgis:

"Can you not see that the task is your task; yours to dream, yours to resolve, yours to execute; that it will be carried out in the face of every obstacle that wealth and mastership can produce? In the face of ridicule and slander, of hatred and persecution, of bludgeon ad jail? By the grim and biting teachings of blind and merciless affliction; by the painful gropings of the untutored mind; by the feeble stammerings of uncultured voice; by the sad and lonely hunger of the spirit; by the heart-aches and despairing; by agony and sweat of blood; by money paid for with hunger; by knowledge stolen from sleep. The voice of the poor demanding that poverty shall cease; the voice of the oppresed pronouncing the doom of oppression! The voice of power wrought out of suffering, of resolution crushed out of weakness, of joy and beauty born in the bottomless pit, of anguish and despair! The voice of labor despised and outraged. A mighty giant lying prostrate—mountainous, colossal, but blinded, ignorant of his strength. And now a dream of resistance haunts him, hope battling with fear, until suddenly he stirs and a fetter snaps. A thrill shoots through him and in a flash the dream becomes a resolution! He starts, he lifts himself! The bands are shattered, the burden rolls off him! He rises, towering, gigantic! He springs to his feet—he shouts in his newborn exultation. He conquers the world."

(To be continued)

THE TRANSITION TO SOCIALISM.

"It is clear that the first real victory of the social revolution will be the establishment not indeed of a complete system of communism in a day, which is absurd, but of a revolutionary administration whose definite and conscious aim will be to prepare and further, in all available ways, human life for such a system—in other words, of an administration whose every act will be of set purpose with a view to Socialism."—Belfort Bax, p. 215, "Socialism, Its Growth and Outcome."

A "GOOD CROP."

Winter, as is its wont annually to do, has relinquished its icy grasp of the vast reaches of undulating field, into which the earth's surface here resolves itself—and the prairies are once more ready to respond to the potent influence of labor's endeavor, and give abundantly of their fruits for the satisfaction of men's desires. Nature appears to be in a somewhat kindly mood this season and the newspapers will soon, no doubt, be starting to claim all the credit for the production of a "bumper" crop.

Let us briefly consider, in the light of past experience, the various uses to which the result of the productivity of the plains, will be due.

The primal factor in the conversion of prairie resources into wealth for human consumption, is the homesteader. He it is who applies directly to the land that force, viz., labor-power, which alone can wrest from nature that which supplies our multiple needs. His lot in life is not a dizzy whirl of delight and is scarcely calculated to cause the breasts of those by whom it is understood, to seeth with uncontrollable envy. Isolated from his kind, the homesteader is divorced from all the advantages to be derived from social intercourse.

Surely, here is one worthy of receiving a large share of the season's grain. Strange as it must appear, such is not the case. At every little station throughout the west, and adjacent to the dwelling of every farmer, one's gaze encounters a great variety of agricultural machines. Now it is popularly supposed that these machines are for the use of the tiller of the soil in the lightening of his toil. And such, no doubt, was their inventor's object. As it works out today, however, they operate as instruments by which the farmer is used to further the interests of the owners of machine manufactories. They represent one of the avenues through which the product of the agriculturists' activities flows to that possessing class which is decidedly averse to toil in any form, spin nothing but billiard balls, and glorify their lack of usefulness with the material radiance of other people's wealth.

The farmer retains just enough of his product to enable him to continue the merry grind from year to year. And so with the workers on the railroads, in the mills and all who are necessary in the handling of Canada's "prosperity." They will get enough to keep them in condition to do it again, and no more. The balance, and the great bulk will contribute to the material comfort and the horrible, peculiarly human sport of the "owning" class whose only function is to receive.

That is the most degrading part of the whole spectacle—that so much of the world's wealth, representing such a vast expenditure of human energy, should be used to further merely the vicious pleasure of Pattens and other parasites on the stock exchange. Brutes fight over the means of life when they are hungry. It is left for men to throttle each other for the mere love of doing it. One wonders why the working people to whose detriment it all operates, should hesitate to band together with a view to casting the whole business into just oblivion.—Spes, in "The Voice."

THEORY WED TO PRACTICE.

"While it is essential that the ideal of the new society should be always kept before the eyes of the mass of the working classes, lest the continuity of the demands of the people be broken, or lest they be misdirected; so it is no less essential that the theorists should steadily take part in all action that tends toward Socialism, lest their wholesome and truthful theories should be left adrift on the barren shore of Utopianism."—Belfort Bax, p. 210, "Socialism, Its Growth and Outcome."

I feel sure that the time will come when people will find it difficult to believe that a rich country like this, having such command over external nature, could have submitted to live such a mean, shabby, dirty life as we do.—William Morris.

Socialism is undoubtedly spreading. It is, therefore, right and expedient that its teachings, its claims, its tendencies, its accusations, and promises should be honestly and seriously examined.—Prof. Flint.

PLAIN POINTERS FOR POOR PEOPLE

There is a tribe of Indians in British Columbia who have escaped from the white man; at least this was the case some four years ago. No doubt they still stick to their policy of leaving civilization strictly alone, and if so, are still happy. They are a nice kind-hearted people and have a fine little village. If a man kills a deer or brings home any of the spoils of the hunt, he places it before his door for a couple of hours so that any member of the tribe may help himself. It has never been known in the history of the village where the best of anything was taken.

There are many other singular facts about these Copper River Indians. They have no jail or policeman because they hold all property in common and have no word for steal in their language. They are not bothered with rich and poor or any of the evils which capitalism has imposed on us. They are honest because they have no incentive to lie or steal. They do not swear because there is nothing to swear at. They love one another because it pays them to do so. They take life easy because they have no idlers to keep: their work is a pleasure. And this was the way our remote ancestors lived through countless generations.

The march of the human race has ever been forward. The different nations, owing to the conditions that surrounded them, have not all gone ahead alike. Some have perished, but the tendency of humanity has always been upward. The advance has been along one line. Discoveries and inventions open new possibilities. Without the discovery and use of fire, the human race would have remained primitive savages. The discovery of the use of iron gave tools to man which rushed civilization forward to today. Capitalism is the result of the knowledge and use of all kinds of engines and machinery. And now we stand on the brink of Socialism.

We cannot go back to the form of society of the Copper River Indians. But we must go forward to a higher level. Already we work and produce socially, but we do not benefit by it socially. Capitalist laws benefit a few and crush the many. Anyone knows that the capitalist system of caring for humanity has become rotten. Still thousands want to patch it up with reforms, which means they wish to prolong the life of this miserable, imbecile manner of providing for the people of this world. The Socialists are done with reform and want capitalism to be abolished. We want a revolution.

Watch a paperhanger make a pail of flour paste. He puts the flour in the pail, adds some cold water and stirs the flour into dough. He has not made paste yet. Then he pours on boiling water and stirs like Sam Hill. If he stops, he has not made paste; but when the temperature reaches a certain height, the particles of flour burst and the change from dough to paste is accomplished. All over the world today the capitalist system is pouring on the boiling water. The Socialists in every country are stirring the dough like Sam Hill. When the heat of capitalism reaches a certain temperature the revolution, the change, will come.

What is this boiling water that is heating us up? Well, a shortage of food, clothing and shelter will cause discontent. Shackles prevent the free use of the limbs and are dreaded. When your living is controlled by a master or boss, your whole life is shackled. Capitalism has society shackled, and the people have got to knock the puddin' out of it. The capture of the legislatures by the Socialist Parties will see the laws of capitalism changed and the system ended.

TAQUE.

FREEDOM BY PURCHASE

Respectfully Dedicated to Those Who Would Sweeten the Revolutionary Pill With Bargain Counter Taffy.

No one at all conversant with world affairs at the present time can escape the conclusion that the by no means distant future holds in store for humanity some swift, sweeping and far-reaching changes in social and industrial institutions. There is evidence upon every hand to conclusively show that capitalist civilization has already passed the zenith of its power and is even now tottering upon its slave foundations in such a manner as to portend its rapid approach to that oblivion it is so justly entitled to adorn by virtue of its crimes and iniquities.

Capitalist rule is no longer tolerable. Under it humankind is no longer able to provide for its material existence. Millions are in open revolt against its baneful sway and these are being added to with such rapidity that they will soon become an unconquerable host, and the doom of capitalism be sealed.

If the movement of the oppressed toilers of the world against their brutal exploiters is anything, it is essentially revolutionary. It can make for nothing short of the abolition of the wage system upon which is builded the entire structure of capitalist robbery and rule. It means the downfall and death of Capital and the uprise of Labor to freedom and life.

To attain to the mastery of industry upon which their freedom from capitalist bondage and exploitation depends, renders it necessary that the workers, as a class, gain control of the machinery of government, as it is through control of this powerful instrument of repression alone that their capitalist masters are enabled to hold them in subjection to their merciless profit-mongering scheme. As the workers greatly outnumber their exploiters, victory is easily within reach once the workers become conscious of their class interests and the power that comes from overwhelming numbers. Under such circumstances, it is ridiculous folly to even suggest a resort to any subterfuge for the purpose of disguising the revolutionary purpose of the movement of Labor against Capital. It should be openly proclaimed from the housetops so that all may know and none be deceived. Let it be hurled in the teeth of our capitalist enemy that he is to be ruthlessly stripped of his power to rule and rob. That his alleged property rights are to be abrogated with as little conscience and scruple as has been shown by the capitalist class itself in rivetting the chains of slavery upon the limbs of Labor.

Mush heads there are, of the Victor Berger type, who loudly proclaim the purpose of the revolution to be the purchase of the property of capitalist class, by the triumphant proletariat once it has attained its political victory. More nauseous tommyrot was never puked forth in the name of revolution. Nothing more insulting was ever suggested to slaves struggling to free themselves from the chains of their bondage.

What is Capital?

It is a term applied to the means of production when used for the purpose of obtaining surplus value from wage labor. As all the means of production is used for that purpose at present, the entire industrial plant of the world functions as capital. It is capitalist property.

Now, then, what determines the value of this property, or, more properly speaking, where does its value lie? The value herein referred to is exchange value. The value attached to it as an investment. Let us examine this for a moment. Any given industrial plant is worth in the market, as an investment, a sum determined by the amount of revenue, or profit, it will bring to the investor. Let us assume that 10 per cent. per annum is the normal rate of profit in the capitalist world at a given time. Then an industrial plant that would bring to its owner a clear profit of $100,000 per annum would be worth $1,000,000 as an investment. But whence comes this $100,000 profit? It can only come as the value produced by the wage slaves employed in the industry in excess of the amount received by them as wages. This is what Marx terms "surplus value." The establishment in question then becomes possessed of a value of $1,000,000 because it affords its owner a means of commanding the services of enough slaves to create $100,000 per annum over and above their own wages. Such being the case it is manifestly clear that this value of $1,000,000 in reality lies in the body of workmen whose services are at the command of the capitalist, or concern, that owns the means of production embodied in the plant. This plant, or establishment, is merely a means whereby the owner can at all times command the only value carrying and value producing property known to capitalist civilization, i.e., a body of working men, wage slaves.

As this analysis applies to a single capitalist industry so does it apply to capitalist industry taken as a whole. The only property possessed by the capitalist class which can be rated in terms of exchange value is the working class, the slave class. This property alone brings revenue to the coffers of capital because it is the only value producing factor in this most glorious civilization. The value that seems to lie in resources of the earth and machinery of production lies there in appearance only. These are but the title deeds to the human chattels whose services are always at the command of those who have title deeds to such resources and machinery.

If the workers vanish from an industrial plant, and none others come to take their place, all exchange value likewise disappears. The owner, formerly a wealthy capitalist, will find himself a pauper if, perchance, his eggs were all stowed in this one capitalist basket.

With an understanding of capitalist property in its real significance he who would even suggest to the workers that they purchase anything from their masters in the way of deliverance from their chains is either a contemptible knave or a fitting subject for a home for feeble - minded chumps.

For slaves to expect to free themselves by purchasing themselves from their masters is a piece of folly not even exceeded by that of having been for ages frightened into submission to robbery at the hands of rulers by the ghost stories poured into their ears by the reptiles and scullions of those rulers.

Freedom is not a thing to be attained by purchase, like snuff, or cheese, or cat skins it is something to be taken, and at no matter what cost in tears and blood. If it is worth having it it worth taking, and a slave class that would even attempt to obtain it by any other sort of purchase would be a slave class in whose veins runs ditch water, rather than good red blood.

Those who, outside of the Socialist movement, would fain check its growth, or even destroy it, make no more ridiculous show of themselves than do those of its would-be disciples who would sugar-coat the revolutionary pill by proposing to bribe a gang of capitalist coyotes to withdraw their fangs from the quivering flesh of Labor.

Buying out capitalists. Bah! The revolution they will face will not be a revolution by purchase. At least the sort of purchase that some silly twaddlers have in mind.

—E. T. K.

WARNING.

Political refugees from Russia are warned that three of the Czar's agents are known to be on the B.C. coast and Puget Sound. They are particularly interested in those concerned in the revolt in the Baltic provinces. Comrades are requested to convey this warning to any Russians they may know.

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SATURDAY, JUNE 12, 1909.

A CANON AND HIS CONSCIENCE.

In England a Canon Hicks has turned Socialist, if we are to believe the Vancouver "World," and we confess that, usually, we have not the necessary childlike faith to do so. However, according to our veracious and immaculate contemporary, Canon Hicks appears to be a decent old gun, but very foolish in that he has allowed some sort of a conscience to grow on him, for in these days a vigorous conscience is one of the most distressing and embarrassing disabilities with which one can be afflicted. Hence we have always been more comfortable since we succeeded in demonstrating to our own satisfaction that we had never been the unhappy possessor of a conscience.

Says Canon Hicks: "As a Socialist and a follower of One who had not where to lay His head, I have to consider how far I am justified in living on unearned increment from the wealth I happen to have inherited. It is a hard problem but I intend to face it." It is further reported that the Canon intends to dispense with his motor car, live on his stipend, and devote his private fortune to charity.

All of which is another instance of how even a good man's morals can be corrupted by persistent miseducation. For charity and poverty are the two greatest crimes of the age. They are consequent upon one another. Without poverty charity, in the usual sense of the word, would of course be impossible, and without charity poverty would soon become impossible. When there is wealth sufficient for all, it is certainly a crime for any to be poor, and charity is equally a crime, for it makes the continuance of poverty possible by enabling the poor to continue existing in poverty. Without charity to turn to when hard pressed, the poor would be compelled either to starve, which they would naturally be unwilling to do, or to steal, which would overthrow society, or to find work, which cannot be found for them under capitalism.

Hence the Canon would do much better by loaning his money out at interest to some able - bodied labor skinner, who will ply the lash and spare not. The Canon is helpless, for he receives that unearned increment only by the consent of those who earn it. He can help them only by making them understand that the world is theirs, if they will but arise and take it. Until they do acquire the knowledge and the will to take it, they deserve nothing but what they are getting. Let him keep his motor car and dispense with his conscience.

As for charity, it is twice accursed. It curses him that gives and him that receives. It makes the receiver a pauper and craven dependent. And the giver can have the wherewith to give only from the proceeds of robbery. The receiver is as bad as the thief. It tends to alleviate the present system and render it less unbearable, when only by becoming quite unbearable to the workers can it be abolished.

In relieving distress the good Canon might beggar himself till he, too, had nowhere to lay his head, and all his efforts would be but a pebble cast into the Seven Seas of human misery. There is nothing for it but Socialism. Nothing of avail. Nothing worth while. Nothing now. The old order must give birth to new, but only after all the pains and travail of a cosmic childbirth.

THE S. P. OF C. BUTTON.

Price, each 50c
To Locals five for $2.00. Apply to your Provincial Secretary.

POLITICAL ECONOMY.

Political economy may be regarded as a New World added to the realms of bourgeois science. Who discovered it first we are not exactly sure, nor does it matter any more than it matters who discovered America. To Adam Smith is given the credit of having annexed it, whatever credit there is in that.

It is quite the newest of the subjects taught in the great seats of learning, where the sons of our masters go to slake their thirst for knowledge. The other subjects, like wine, must be held to improve with age. Hence much is made of languages which are as extinct as Dinosaurs, and of philosophy that applies to nothing under the sun, and of other equally venerable, useful and entertaining subjects.

While political economy lacks the essential antiquity, yet it has so much else to recommend it that it has been embodied in the curriculum, whatever that is. Certainly it is quite as useful as Greek and quite as explanatory as philosophy.

According to political economy, this is the best of all possible societies, has endured for thousands of years and will endure world without end. In this new world of science the capitalist is the only original benefactor of humanity and Capital is the god from whom all blessings flod. It moves in a mysterious way its wonders to perform. Its chief commandment is "Let us alone;" of course being scientific, it says it in French, "Laissez-faire." If let alone it pours its blessings unstintingly upon the great and the little. It gives the great their rent of ability and reward of abstinence, and it provides the little with the opportunity to clothe themselves in the dignity of labor, and holds out to them the dazzling prospect of themselves some day reaping the reward of abstinence if they religiously practice thrift and industry. It regulates all things through the agency of its two familiar demons, Supply and Demand. If too much of any article is produced, its supply becomes greater than its demand, its price falls and its production is curtailed until its supply and demand are again even. If too little is produced its demand is greater than its supply, its price rises and its production is accelerated until supply and demand meet once more.

Political economy has no solution for the unemployed problem, for there is no such problem to be solved within its domain. Supply and Demand attend to that. When there are too many workers in any one industry, the surplus workers simply turn to other occupations. When there are too many workers in every industry in a country, the surplus emigrates. Occasionally, of course, there are or seem to be, too many workers in every industry everywhere, owing to a financial depression, but this that able political economist, Professor Jevons, has satisfactorily demonstrated to be due to spots on the sun, which it must be admitted is altogether outside the domain of political economy, and therefore not capable of regulation by Supply and Demand.

IMMEDIATE DEMANDS.

Immediate demands are presumably so called because there is generally no immediate demand for them. Possibly, in the estimation of their votaries, there ought to be. For our part, we have never known of any large body of people exactly pining away for lack of "the iniative and referendum," or any other fancy legislation.

The S. P. of C. has been not infrequently criticized for having no immediate demands incorporated in its platform. This is all a mistake, for we have one—an immediate demand for the Earth as soon as we can get it. We want that and we can't get it too soon, and it is the only thing that will do us any good, so we "won't be happy till we get it."

Many people seem to be laboring under the impression that the Platform of the S. P. of C. should express a demand for things that other people want. That is just where their car went off the track. That Platform, as simply and briefly as possible, expresses that which the S. P. of C. wants, and all it wants. Why should it express anything else?

We want the Earth for our own sakes, we can't get it unless everybody gets it with us, and we can't get it till most people get to wanting it as bad as we do, so for our own sakes we are out to show them that they need it for their own sakes. That proposition should be simple enough for anyone to get into their think-tanks, if they try, but a good many people don't want to try.

If we were in the humanitarian business and were given to demanding things for "suffering humanity," it might be different. But if suffering humanity wants anything, by all means let it get up on its hind-legs and get it. It is big enough and ugly enough to get anything it has a notion to go after, and it is the only way it will ever get anything. The fact that it gets nothing and makes no very strenuous effort to get anything, is surely proof enough that it dbesn't want anything very bad.

As for us, we find that "Ask and ye shall receive" doesn't go very good, but that it takes a great deal of trouble and expense to get anything worth having. So, while we are going to the trouble and expense of getting things, we might as well get the whole works.

Of course the immediate demander doesn't look at it that way. He thinks we should have a number of immediate demands incorporated in our Platform in order to attract people who demand such things. But we never yet have heard of any one who was attracted to Socialism through finding his favorite immediate demand incorporated in a Socialist Platform. And "there's a reason," as Friend Post has it. So long as a man is not in that frame of mind which causes him to lend a more or less ready ear to the doctrines of Socialism itself, Socialism is to him generally quite repellant enough to overcome all the attractive force the immediate demands can exert.

Our elected representatives, while in a minority will have to protect the workers' interests so far as they can, but that is by no means saying that we are to run an election on what they shall have accomplished or on what they intend to attempt, and the man who votes for them on the strength of either is probably as far from being a Socialist as the man who votes against them.

The Platform of the S. P. of C. promises no one anything. It merely declares what the Party stands for and what its members want. Those who want anything else are in the S. P. of C. by mistake, if at all.

It costs the United States Government 20.97 cents per day to feed each of their soldiers. This does not at first glance appear to promise a diet at all likely to give these noble defenders anything but a lean and hungry look. But when it is considered that this sum apportioned to each member of an average family of 4.7 persons would necessitate a yearly expenditure of $359.75 per family, and that mighty few families of wage mules can expend this sum for feed, and also that the government buys its fodder by the ton, Uncle Sam's boys in blue begin to look quite like pampered pets.

When recently Carnegie and Fallieres met, it is reported that the ex-steel king showed the French president the callouses on his hands to prove that he had been a worker. If would seem to us that, if it was callouses he wanted to show, he should have exhibited his conscience.

THE GOSPEL OF THRIFT.

The supposed virtues of thrift and the simple life and economy and contentment are praised by those who do not practise them. They are held up for your admiration; it is you who are to be contented, thrifty, and a lover of the simple life. And you are to work hard. The blessings of hard labor are so much commented upon, indeed, that one would think a term in prison must be the height of human felicity. But the average man is beginning to see through al these beautiful moral precepts so carefully manufactured for his consumption. He is to be thrifty. But why? So that he need not be helped by the wealthier classes when he is out of work, and, and may give the community no trouble. He is to be hard working? But why should he be hard working if he is also to be contented and is to revel in the simple life? There seems a bit of a paradox here; but there is no paradox if we look at the matter from the point of view of the professional moralist. What he means is, that you shall work hard for his benefit, and be satisfied with a small pay. Then you will be a meritorious man; one who admirably fulfills the injunction to be satisfied with the sphere of life to which it has pleased Providence to call you. But if you work hard and display a tendency to possess some of the pleasures and comforts of this world, you will be denounced for your extravagant tastes or over-weening presumption. And if you determine to lead the simple life in a contented spirit, and find you can do so by working only three days a week, you will be accused of laziness unspeakable, and solemnly condemned as one who does not appreciate the dignity of labor. No wonder the ordinary man is puzzled at the whole business. No wonder, either, that the old industrial morality is going by the board.—The Gleanor, Kingston, Jamaica.

BASKET PICNIC

Under Auspices of S. P. of C.

Strathcona Park, Sunday, June 27

SS. STRATHCONA

Boat leaves Johnson's Wharf 9:45 a.m.

Tickets 50 Cents

Children under twelve, 25 cents; under five, free.

UNEMPLOYMENT: THE SOCIALIST VIEW.

Unemployment calls forth a general outcry in times of trade depression; but the working man or woman equipped with ordinary memory and powers of perception knows full well that this condition exists in varying degrees of intensity all the time. Nay more, it renders their life one long round of struggle, poverty and anxiety. Indeed, so overwehlming has become the evidence of the chronic character of this evil, that our masters and their mouthpieces have been reluctantly compelled to publicily recognise its prevalence.

Neither is unemployment confined to the United Kingdom; it is found prominent wherever modern machine industry (capitalism) has been established. Here is some evidence.

Consul-General Bennett's report, quoted in the "Daily Mail Year Book" of 1907, states that 2,554,925 persons of all occupations were unemployed for from four to six months during 1904 (114,689 belonged to the various professions). Further, Mr. Chiozza Money in the "Morning Leader, August 13th, 1908 in an article headed "Continuous Unemployment in America," quotes the New York Labor Department Bulletin for June, 1908, as stating that the number of members of New York State trade unionists out of work continuously during January, February and March, 1908, was 101,466 or 26.3 of the membership.

As to Germany, we have the figure given in the official German "Labor Gazette" of November, 1908, that 420,000 working people were unemployed; a figure clearly too low in view of the inadequate and incomplete method of obtaining returns.

According to the Canadian Government Year Book for 1906, the concentration of capital and combination of firms in the whole of the manufacturing industries has been as great in Canada as in the United States, as is shown by the reduction in the number of establishments from 75,964 in 1891 to 14,650 in 1901, accompanied by a reduction of wage earners from 369,000 in 1891 to 313,000 in 1901; and a decrease in the sum of wages of $10,842,000, accompanied by an increase of $6,280,000 gross profits. The bait usually held out to the British unemployed workman, when urged to emigrate to Canada, is that a free grant of land is made to him. But this is accompanied by the condition that it must be cultivated and a habitation erected within a certain period, thereby necessitating the immediate expenditure of considerable funds. Clearly this is a mockery when offered to those who have not even the means with which to buy bread. Much the same applies to Australia, New Zealand and South Africa.

British trade unions making returns, report from 2 per cent. unemployed in "prosperous" times to 9½ per cent. in October, 1908, and it must be remembered that the trade unionists are probably the wage-workers most favorably placed, for the unorganized suffer at least as much.

While stating the evil, let us frankly recognize that in reality it is not being workless that is our trouble, but that we suffer from lack of the food, clothing and shelter, and sense of security indispensable to healthy and happy life.

The Dust Thowers.

Of course various explanations are forthcoming and these all false, save the Socialist explanation. Let us examine some of them.

The tariff reformers or protectionists would have us believe that our trouble in this country is due to free trade, a contention that is at once disproved by the prevalence of unemployment in protectionist America, France and Germany.

Free traders love to tell of the working man's drunken habits, and Mr. Asquith and his lieutenant, the renegade Burns, never lose an opportunity of telling us that if we drink less, we shall have gone far towards solving the problem. Hence their attempt at so-called temperance legislation. How the abolition of breweries, etc., accompanied by the discharge of all kinds of employes, barmen, building workmen, etc., and the rendering of the workers more efficient, consequently enabling the same work to be done by fewer workers, is going to increase employment remains to be explained.

Then the nasty working men WILL strike, and that of course "sends timid capital abroad." Apart from the ex-

(Continued on Page 4)

What to Read on Socialism

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Socialist Directory

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

DOMINION EXECUTIVE COMMITTEE, Socialist Party of Canada. Meets every alternate Monday. D. G. McKenzie, Secretary, Box 836, Vancouver, B. C.

BRITISH COLUMBIA PROVINCIAL Executive Committee, Socialist Party of Canada. Meets every alternate Monday. D. G. McKenzie, Secretary, Box 836, 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.
A. J. Browning, Sec., Box 64 Calgary, Alta.

MANITOBA PROVINCIAL EXECUTIVE Committee. Meets first and third Mondays of every month, Jubilee Hall, corner of King and Alexander. The Secretary will be pleased to furnish any information and answer any correspondence relative to the movement. Secretary, H. W. James, 326 Hargrave St Winnipeg, Man.

ONTARIO PROVINCIAL EXECUTIVE Committee. Meets in Finnish Hall, 214 Adelaide St., Toronto, on 2nd and 4th Wednesday. Organizer, W. Gribble 134 Hogarth Ave., Toronto; P. C. Young, Secretary, 139½ Bleecker street, Toronto.

LOCAL VANCOUVER, NO. 1, S. P. OF Canada. Business meetings every Tuesday evening at headquarters, over Edgett's Store, 151 Hastings St. West. F. Perry, Secretary, Box 836.

LOCAL VICTORIA, NO. 2, S. P. OF C. Headquarters and Reading Room, Room 1, Eagle Building, 1319 Government St. Business meeting every Tuesday evening, 8 p.m. Propoganda meetings every Sunday at Grand Theatre.
W. G. McCluskey, Secretary, Box 770.

LOCAL NANAIMO, NO. 3, 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. J. Lancaster, Sec., Box 164.

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. T. Y. McKay, Secretarp Pro Tem.

LOCAL VERNON, B. C., NO. 38, S. P. OF C., meets every Friday night at 7:30 in Timmins' Hall, cor. of Seventh and Tronson Sts. Business and propaganda combined. Geo. W. Paterson, Secretary, Vernon, B. C.

LOCAL LADYSMITH NO. 10, S. P. OF C. Business meetings every Saturday 7 p.m. in headquarters on First Ave. Parker, Williams, Sec., Ladysmith, B. C

LOCAL ROSSLAND, No. 25, S. P. OF C., meets in Miners' Hall every Sunday at 7:30 p. m. A. McLeod, Secy., P. O. Box 674. Rossland Finnish Branch meets in Finlanders' Hall, Sundays at 7:30 p. m. A. Sebble, Secy., P. O. Box 765 Rossland, B. C.

LOCAL PORT MOODY, B. C., NO. 41, S. P. of C.—Business meetings first Sunday in each month. J. V. Hull, Secretary, Port Moody, B. C.

LOCAL REVELSTOKE, B. C., NO. 7, S. P. of C. Propaganda and business meetings at 8 p. m., the fourth Thursday of each month in lodge room over old post office, near opera house. Everybody welcome. B. F. Cayman, Secretary; W. W. Lefeaux, Organizer.

LOCAL NELSON, S. P. OF C., MEETS every Friday evening at 8 p.m., in Miners' Hall, Nelson, B. C. Frank Phillips, Organizer; I. A. Austin, Secy.

LOCAL PHOENIX, NO. 8, S. P. OF C., meets every Sunday at 8:30 p.m., in Miners' Hall. James Carson, Organizer; John Appleby, Secy.

LOCAL CALGARY, ALTA., NO. 4, S. P. of C. Meetings every Sunday at 8 p.m. in the Labor Hall, Barber Block, Eighth Ave. E. (near postoffice). Club and Reading Room, McTavish Block, 317 Second St. E. Opposite Imperial Hotel. M. Hyatt, Secy.; M. Hyatt, Organizer, Box 647, Calgary, Alta.

LOCAL BELLEVUE, ALTA., NO. 12, S. P of C., meets every first and third Sunday evenings, Bellevue Town Hall. C. Stubbs, Secy.

LOCAL COLEMAN, ALTA., NO. 9, Meets every Sunday night in the Miners' Hall and Opera House at 8 p.m. Everybody welcome. Socialist speakers are invited to call. H. J. Smith, Secy.

LOCAL EDMONTON, ALTA., NO. 1, S. P. of C. Meets every Thursday at 8 p.m., in Trades and Labor Hall, Fourth St. Busness and propaganda meetings combined. J. R. Huntbach, Secy., 161 First St. S.; R. MacQuarrie, Organizer, 623 Second St.

LOCAL HILLCREST, ALTA., NO. 15, S. P. of C., meets every Sunday after Union meeting in Union Hall, Hillcrest Mines, Alta.; Alex. Whyte Literature Agt.; Carl Johnson, Secretary.

LOCAL WINNIPEG, S. P. OF C. HEADquarters Klondyke block, corner of Pacific and King Business meeting every Sunday morning 11 a. m. Propaganda meeting Sunday evening 8 p.m. Everybody welcome. W. Cummings, Organizer.
Jas. W. Amer, Secretary, 336 Maryland street.

LOCAL TORONTO, S. P. OF C.—ENGlish Branch. Business meetings first and third Wednesdays of each month, Finnish Hall, 214 Adelaide St. W. Speakers' class meets alternate Mondays and Tuesdays at 134 Hogarth Ave. Economic classes meet every Friday night at 314 Wellesley St. Speakers supplied on shortest notice to Ontario Locals. Corresponding Sec., A. Lyon, 134 Hogarth Ave.

LOCAL OTTAWA NO. 8, S. P. OF C., BUSINESS MEETING.—1st Sunday in month at 7:30 p.m. at Roberts-Allan Hall, 78 Rideau St. Propaganda meetings following Sundays at 3:15 p.m. Economic class, Monday night, 8 p.m. Historical class, Friday night, 8 p.m., at 379 Wellington St. Charles Lestor, Organizer.
E. S. Oldham, Cor. Secy., 1030 Bronson Ave.

LOCAL COBALT NO. 9, S. P. OF C. Propaganda and business meetings every Wednesday at 8 p.m. in Miners' Hall. Everybody invited to attend. Arthur L. Botley, Secy., Box. 446.

LOCAL MONTREAL, QUE., NO. 1, S. P. of C.—Meets in Labor Hall, St. Dominique street, Sundays at 3 p. m. Headquarters No. 1 St. Charles Borromee St Otto Jahn Secretary, 528 Chausse

Directory of Western Federation of Miners in British Columbia

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No.	Name	Meeting Night	Pres.	Sec'y.	P.O. Box	Add.
125	Atlin	....	.....	C. Gairns	....	Discovery
194	Camborne	Wed	Wm. Winslow	James Tobin	12	Camborne
180	Grand Forks	Wed	Patrick O'Connor	W. E. Hadden	M	Grand Forks
22	Greenwood	Sat	Charles Birce	Geo. Heatherton	124	Greenwood
161	Hedley	Wed	C. Bennett	T. H. Rotherham	42	Hedley
69	Kaslo	Sat	Mike McAndrews	H. T. Rainbow	391	Kaslo
100	Kimberly	Sat	Joe Armstrong	A. E. Carter	O	Kimberly
119	Lardeau	Sat	Fred Mellette	Chas. Short	12	Ferguson
227	Marysville M. & S. U.	....	B. Lundin	J. Hays	....	Marysville
71	Moyie	Sat	Malcolm McNeil	James Roberts	35	Moyie
96	Nelson	Sat	Paul Phillips	F. Phillips	106	Nelson
8	Phoenix	Sat	R. Silverthorn	W. A. Pickard	294	Phoenix
38	Rossland	Wed	J. A. McKinnon	Geo. Casey	421	Rossland
81	Sandon	Sat	L. R. McInnis	A. Shilland	K	Sandon
95	Silverton	Sat	Robert Malroy	Fred Liebscher	85	Silverton
62	Slocan	Sat	Blair Carter	D. B. O'Neaill	90	Slocan City
113	Texada	Sat	G. B. McIntosh	T. T. Rutherford	888	Van Anda
105	Trail M & M.	Mon	Wm. Hesketh	F. D. Hardy	377	Trail
85	Ymir	Wed	A. Burgess	W. B. McIsaac	506	Ymir

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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 836, Vancouver, B. C.

ONTARIO EXECUTIVE.

Regular meeting May 26, 1909.

Present—Comrades Watkinson, Colombo, Lindalla and Secretary Young.

Com. Watkinson elected chairman.

Minutes of last regular meeting read and approved.

Communications from Cobalt Eng. Port Arthur Lettish, Port Arthur Finish, Ottawa, Brantford, Berlin, Hamilton and Montreal dealt with.

Com. Colombo reported the organization of an Italian branch in Guelph, with 20 members.

On motion, the secretary was instructed to communicate with Com. Lester re the Cobalt meetings.

On motion, Hamilton resolution was laid over awaiting further communications from that point.

Port Arthur Finns, Ottawa, Toronto Eng. reports unanimously against provincial convention this year. Number voting not given. Brantford reports 6 against and 3 for.

Receipts.

Berlin, due stamps	$2.50
Toronto Finnish, due stamps	10.00
Montreal Finnish, due stamps	3.50
Cobalt English, convention assessment	4.50
Cobalt Finnish, due stamps on account	10.00
Toronto Jewish, due stamps on account	5.00
Toronto Italian, due stamps on account	.90
Guelph Italian, due stamps on account	3.00
Guelph Italian, due cards	.30
Total	$39.70

The following bills were ordered paid:

To Secretary, postage stamps	1.00
To Secretary, May salary	10.00
To Dominion Executive	25.00
Total	$36.00

P. C. YOUNG,
Ontario Provincial Secretary.

DAWSON.

Dear Comrade,—

A few lines about the labor condition in the Klondike. At present there are about eight hundred men in Dawson looking for a master and unable to find one. They are fairly bottled up; cannot get out and have to pay fifty cents for a ten-cent feed. I never saw the slave market in Vancouver any worse than it is here. Around Guggenheim's office every morning there are hundreds of sellers, but no buyers, of that commodity, labor-power.

The greatest trouble among the men up here is how to get out. The merchants' and miners' associations have sent a grafter to boost this barren waste and its wonderful farming lands. You could not grow enough up here to feed a jack rabbit. They have to catch more suckers, or else the tin-horn merchants would starve to death up here.

I think if the Lord's woodyard was here it would get lots of recruits, as scores are living on hand-outs. All you see in the outside papers about the good times are lies. I for one have mushed from Skagway, 441 miles, and slept out in the snow fifteen nights, and now cannot find a master. I advise all wage-slaves if they want to get skinned to come to Dawson; the workers are getting what they voted for—the lash a bit harder on their backs. They are getting all that's coming to them and they are beginning to squeal now, but we tell them to take their medicine.

Yours in revolt,
R. JONES.

P.S.—I see that Billy McInnis has a job now wearing the wig.

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NEWCASTLE, N. B.

Dear Comrade,—

Enclosed find $5.70, with application from six other residents of this town besides myself for a charter as Newcastle Local, No. 4, of N. B., S. P. of C. The organization of a Local here is mainly due to the untiring efforts of Comrade H. H. Stuart, treasurer and acting secretary of Fredericton Local, who has been with us two years and five months, during which time he has worked night and day sowing the seeds of Socialism. During 1907 he got many readers and listeners, but no converts, but early in 1908 he had the satisfaction of seeing two recruits—Comrade John S. Johnson and myself—added to the Party in this section, both enrolling with Fredericton Local until there were enough to organize here. We continued and enlarged the work until the 5th ult., when Comrade Wilfred Gribble addressed a meeting in Comrade Stuart's house. At the close of Comrade Gribble's address a Danish Comrade (now organizer) and two others signed the application. Several meetings followed, held at the houses of the Comrades, and on the 23rd ult. the organization of the Local was completed with seven members.

We meet every Friday evening, and are slowly but surely laying the foundation for a movement here which will do its share in sweeping capitalism out of our midst.

WALTER DONOVAN,

CHARGING FOR HALL LECTURES.

Local Toronto has recently experimented with hall lectures by charging admission to same. Ten-cent tickets were issued for Arthur Morrow Lewis' lecture on "The Materialistic Conception of History," which was delivered in the Labor Temple, Thursday, May 13th, and the innovation proved a success in every way. About 375 tickets were sold, of which only about 250 were turned in that night, showing that more than a hundred persons purchased tickets who did not attend the lecture. A little more than $2.50 in cash was received at the door, so that the total receipts for this meeting reached almost forty dollars, not including, of course, money received from sales of papers, pamphlets and song sheets. Thus, financially, the experiment proved worth while, for it is doubtful if more than $20 would have been received from the same audience in the form of a collection. It is also doubtful if we would have had as large an attendance had no charge been made for admission. I may say that Local Toronto excludes no one from its lectures or concerts because he has not the price. Persons hard-up need only state their circumstances to the gate-keeper and they are allowed in.

In the opinion of the present writer, an admission charge should only be levied when competent and well-known outside speakers are engaged, for, like prophets, local speakers are not honored in their own city.

W. R. S.

TO THE SOCIAL AND MORAL REFORM COMMITTEES OF LOCAL CHURCHES.

Gentlemen,—

This union of the Western Federation of Miners, while in sympathy with the aims of the projected organization of a branch of the Social and Moral Reform Council of Canada, and deploring the evils which afflict society, are absolutely opposed to the manner in which you plan to remedy these social sores on the body of organized society. Though we cannot work with you, along the lines suggested by your committees, we are ready at all times to co-operate with any organization that will adopt practical and rational methods to that end. We find the committees appointed by the churches of this city, regard this question as entirely a spiritual one, while we hold that it is primarily an economic one.

And we are able to prove it!

The social evil, the white slave traffic and all other evils are only effects of some cause, but instead of trying to discover and remove the cause, you persist in denouncing and tinkering with the effects. That vice and crime have their tap roots in wrong economic conditions and are incidental to the process of wealth-concentration is proven by the fact that during industrial depressions and hard times, they show an appalling increase.

The methods which you propose consist chiefly in persecuting and hounding from town to town these victims of an unjust social and industrial system; and we positively refuse to become a party to such un-Christian treatment of our unfortunate sisters, who are not to blame if society cannot afford them an opportunity to earn a respectable living, and further, in our opinion the Christian churches are largely responsible for the deplorable social and industrial conditions which prevail, through their support of the present competitive system of industry, a system which is contrary to all the teachings of Christ.

Even before the recent panic, there were more than half a million known fallen women on the North American continent, and the condition of the labor market at the present time is such that there are thousands of girls and women seeking honest employment (even at a mere subsistence wage) without success. How are you going to find honorable occupations for so many of these unfortunate women? And even if you did, you must necessarily displace an equal number of those at present employed, who must then seek some other way of gaining a livelihood.

That these evils show such an alarming increase in all so-called civilized Christian countries is a fearful indictment against the Christian churches, and is due in a large measure to the fact that they have either ignored or failed to realize that all human activities are almost entirely controlled by economic necessity and conditions.

The Western Federation of Miners stands for the abolition of the present social order (or disorder), with its inevitable accompaniments of poverty and vice, and the inauguration of a co-operative system of industry in which all men and women shall have an equal opportunity, the full enjoyment of the fruits of their labor, the fuller development of all their intellectual and spiritual faculties and a rational, human and happy life.

Yours sincerely,
WALTER E. HADDEN,
Secy. No. 180, W. F. M.

A TWO-EDGED SWORD.

There is a method of controversy very much in evidence at anti-Socialist meetings which might very well be left in the care of the opponents of Socialism. These gentlemen, as we know, are not over scrupulous regarding the tactics which they employ, so one is not much surprised to find them quoting isolated statements taken from books, the whole tone of which is in contradiction to the inferences drawn from the few old sentences presented for our consideration. These things we are used to, and excite no comment if only our opponents are the culprits; it is when our friends wield the same dubious weapons that a protest must be made. So that when the "Labour Leader" chooses to quote a few sentences carefully selected so as to give an impression wholly at variance with the general philosophy of the treatise quoted, one is justified in carrying the method to its logical conclusion. If we did this we could easily show sentences from every eminent writer's works which would give the lie to their innermost thoughts, as, for example, Belfort Bax would be revealed as an idealist of the first brand, whilst Mr. H. G. Wells could be made to appear as an enthusiastic follower of Karl Marx. For some time now we have been treated to isolated paragraphs which are calculated to lead the uninformed into a belief that Marx and his chief exponents are enamoured with the tactics and general policy of the I. L. P.

Max Beer gives us a quotation from the "Communist Manifesto," which he says "can leave no room for doubt that the conception of the old national council of the I. L. P. is theoretically sound"; "indeed," says he, "the quoted passage might have been written by Marx and Engels specially for the purpose of approving the policy of the I. L. P." But we, on our part, could use a quotation taken from the same work which conveys a sentiment which the leaders of the I. L. P. would not endorse for a single moment. Following the example of Max Beer and changing the term Communists into Socialists, we ask whether the following was penned in order to demonstrate the beauties of the I. L. P. method of achieving the emancipation of the workers: "The Socialists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a Socialist revolution." If Max Beer's quotation proves Marx's and Engels' agreement with the compromising methods of the I. L. P., our quotation justifies a belief in their agreement with a much more militant policy.

A statement from Kautsky's "Social Revolution" is also given in the "Leader," which is calculated to foster an impression that this eminent Marxist is in entire sympathy with the efforts of the I. L. P. in endeavoring at any cost to placate the trade union movement, and many times recently has the aforementioned paper used his name in order to show that he had nothing to complain of with regard to the tendencies towards mere palliative-mongering pursued by the leaders of the I. L. P. Well, the quotation given is good as far as it goes, but the sentiment following, which could be multiplied scores of times from the work quoted, should also be taken into account by the gentlemen endowed with the much belauded "political sagacity":—"The English workers stand today, as a political factor, lower than the workers of the economically most backward, and politically, most enslaved state in Europe—Russia. It is its active revolutionary consciousness which lends the proletariat of the latter its great practical strength; it is the repudiation of the revolution, the exclusive predominance of the interests of the moment, the so-called practical politics, which make the former of no account in actual politics. Hand in hand, however, with the loss of political power there goes, in the case of these practical politics, moral and intellectual degradation."

It is remarkable to anyone interested in these matters who notes the eagerness of the exponents of the Reformist's policy to seize stray statements which, by themselves, appear favorable—from the writings of Revolutionary Socialists whose general sentiment is absolutely contradictory to political opportunism. It is as reasonable to suggest that Mr. H. G. Wells is a devout convert to revolutionary Socialism, because in his book, "New Worlds for Old," he says, speaking of Marx, "He opened out Socialism. It is easy to quibble about Marx and say he didn't see this or that, or to produce this eddy in a backwater, or that, as a triumphant refutation of his general theory. One may quibble about the greatness of Marx and one may quibble about the greatness of Darwin; but he remains great and cardinal."

We might infer, too, that Keir Hardie was opposed to anything suggesting a friendly attitude towards the Liberal party or a belief that we should gain anything substantial whilst we had a capitalist party in power. He wrote, on one occasion, and my authority is Mr. G. R. S. Taylor's "Leaders of Socialism." "It makes one incredulous when one hears labor men boast that they are using, or are going to use Liberalism to achieve Labor reforms. The spectacle of a small community of kids in the midst of a horde of wolves, comforting themselves with the belief that they are about to use the wolves for their own advantage, would not be more absurd." And again, "the business of the new party is to do battle with Toryism. Before it can get to close quarters with the forces of reaction it must clear from the path the impediments behind which Toryism shelters itself. The chief impediment is the Liberal party." One would think that the writer of the following recognized the inefficacy of the feeble measures advocated by the Labor party, and would imagine that the book wherein the passage is written was a treatise on straight Socialism as opposed to Social Reform: "We are in the midst of a strong tendency in legislation to establish what is called a national minimum, wages, sanitation, leisure, etc. Competitive industry will not bear all this if the minimum is worth striving for, and a point must soon be reached when the far-seeing Socialist will cease to press for these superficial palliatives and exert pressure for public ownership, which is Socialism." This is not taken from the columns of "Justice" or any violent anti-reformist work, but is the somewhat remarkable conclusion arrived at by Mr. J. R. MacDonald in his book, "Socialism and Society."—S. D. P., in "Justice."

INDUSTRIAL VS. POLITICAL ACTION.

Industrialism is a movement a great deal of good can be said about, but looking things squarely in the face and watching the great struggles that are taking place on the industrial field at the present day, it appears that the workers underrate the capitalists' strength when they think they can improve their conditions permanently by the aid of strikes, etc. It can be termed as foolish for a few workers to get together, and thinking they hold the upper hand, agree to strike for increased pay or less hours of labor, by so doing they are under the impression they will force their employers to accede to their demands.

That the workers have a just cause to strike is admitted by any impartial observer. For instance, if it is a strike against a reduction in wages, we know that the margin is so narrow on which the working class exist, that the difference of a few cents probably means life or death to them. At any rate, it is the last straw, and it then becomes a contest between the capitalists' dollar and empty stomachs. Nine cases out of ten the dollar proves the most powerful, and the masters fool the strikers, by giving the jobs to the unemployed, whom we see at all the factory doors, and who are made desperate by being deprived of the wherewithal to obtain the necessities of life, and therefore are glad to avail themselves, when the opportunity is presented, of taking the places of the strikers, despite the fact that they are termed "scabs" by their fellow workers. Another card up the employer's sleeve is the fact that they can, and do, fetch the slaves from other parts of the factories to help in that section from where the strikers went out, and these are forced to keep working by that dread fear, "starvation."

So, when we come to size it up, the only thing achieved by the strikers is the slight inconvenience they cause their employers, coupled with the privations and misery they oftentimes cause themselves through their inability to provide the means of life for themselves and their families by being kept from selling the only thing the working class can sell, their labor power.

So it is evident that some movement more powerful than industrial action will have to take place before the workers will see any decided improvement in their conditions.

It is easily seen that the labor unions have been and are still able to greatly benefit the workers in all lines of employment where the workers are limited in number, where practically all the workers in such an industry are members of the union, and where there is needed a certain element of skill or craftsmanship of which the ordinary run of the working class would fail to operate without having had some previous experience, or further still, in the one or two instances, where the machine has not entered into competition with the skilled hand labor. We find in some cases that the masters acceded to the men's demand, but not, as is often thought, because they were forced to it by the unions, or that they had tender feelings towards their men, but because they were serving their own interests better by acceding to the men's demands than by rejecting them.

There is no question that labor organizations have rendered great service to the cause of labor. The right to organize has been secured by them, the right of free speech, of public discussion of the interests of the workers by the workers themselves, the right to vote and so be a factor in the general government, and the right to strike are victories which have been secured mostly by labor organizations, for the right to do these things under the protection of the law has been secured only by those who organized and spoke and struck in defiance of the law. But then on the other hand we have had these labor organizations with us for years, and still we have an increasing army of unemployed that would seem proof enough that industrial action or unionism offers no solution of the social evils of today.

Unionists cannot or will not recognize the fact that something more in line with present day conditions is needed to force the hand of the possessing class, before the workers can say that their conditions have been ameliorated. Every day we see or hear of some new piece of machinery, or some great discovery, that will revolutionize industry and displace the workers by hundreds. They refuse to recognize the fact that what took a skilled mechanic to undertake years ago, can now be operated easily by a boy or by an unskilled laborer, by the aid of the machine, and despite the fact that within the last one or two years the producing power of machinery has increased to undreamed of proportions, it is all the time being improved upon, and new inventions are taking place every day which will tend to further revolutionize industry and place the workers more in the power of the owning class than ever before. The workers will be forced to look around for a weapon to fight these monopolistic capitalists with, and the only sure way is by political action that will aim to usher in their only salvation, the Socialist commonwealth.

The purposes of labor unions are included in the demand of the Socialists. The unions are after shortening the hours of labor and providing for all workers in their organizations. Socialism seeks to do the same thing. The unions seek to do these things by the aid of strikes, etc., and Socialism goes right to the civil authority and attempts by the union of all workingmen to take possession of the power of the state and of the means of production in order to jointly administer the joint affairs of all the people, and through the political power of the workingmen, shorten the working days and increase the returns of labor to the utmost limit.

Socialism is the logical outcome of centuries of agitation, and a study of labor unionism as related to Socialism reveals the fact that both are incidents in this historic class struggle. Socialism is not a new fight in behalf of the workers; it is the same old class struggle adapted to new conditions; the plans of Socialism and the plans of unionism differ only as the plans of a final campaign might be expected to differ from an earlier fight in the same general warfare.

A. W. BAKER.

Here and Now
By "LEEDS"

Last month's deficit on the Clarion of $85.80 is nothing short of disgraceful. Time and time again you have been asked in this column to bestir yourselves and wipe out these deficits, but only the usual faithful few have responded. The Socialist Party of Canada is organized for the purpose of taking over and publicly controlling the industries of Canada for the benefit of those who use these industries. Yet owing to nothing but PURE CUSSED LAZINESS, you allow your little two-by-four paper, that requires but $50 a week to run it, to be handicapped for lack of the "means of production. The next three months will show whether you have joined the Party to become merely a DEAD WEIGHT or if you MEAN BUSINESS. Quit this childish indifference RIGHT NOW and become men, conscious of the serious task you have taken in hand—a task which is not worth attempting at all if it is not worthy of your best efforts. Now I wish to drive this evident fact home to you that all you may do in the way of organization, etc., is mainly wasted energy unless you BUILD UP EVERYWHERE A LARGE AND EVER-INCREASING CIRCULATION OF YOUR PAPER. Don't slumber with the enemy before you. Come, my fellow slaves, let's show our mettle. And let's do it NOW.

* * *

Comrade Revely of New Toronto carries the banner this week with four yearlies and a bundle of ten for a year for himself.

* * *

If the number on your address label is 531, this is the last paper you will receive if you do not renew.

* * *

Comrade W. H. Stebbings being away at the coast, Comrade J. Watson steps into his place and sends in four from the 'Peg.

* * *

Comrade Grundy promptly digs up four more just to keep Vancouver's lead.

* * *

The commandment says: "Remember that thou keep holy the Sabbath day." It also says "SIX DAYS SHALT THOU LABOR." Now it might be well to ask those interested if a man who does not work six days a week is not equally guilty of breaking this command with the man who works on the seventh?

* * *

Comrade Hyatt has a couple of new ones to go with Local Calgary's bundle renewal.

* * *

You cannot over-estimate the value of your vote. By marking those little bits of paper" in the proper manner, you can fill every provincial and the federal House with Socialists. To this first—your next move will depend on circumstances. Don't trade your dearest possession for a five-spot or a cheap promise.

* * *

Organizer Harrington discovers five more yearlies in his travels in the Okanagan.

* * *

Don't believe the Capitalist press when it tells you that "Patten cornered the wheat" or "Patten raised the price of bread." Don't let a red herring tempt you from following close on the trail of the whole capitalist class.

* * *

Grand Forks Miners' Union, W. F. M., pays for its bundle and the secretary threatens to get some subs. pay day.

* * *

Bear in mind that all the time is campaign time with the Socialist Party. Now is the time to reach the eye of the worker and not at election time, when he is hypnotised by the old party spell binders. A few quiet jabs judiciously given now may be the means of preventing him from losing his head on polling day.

* * *

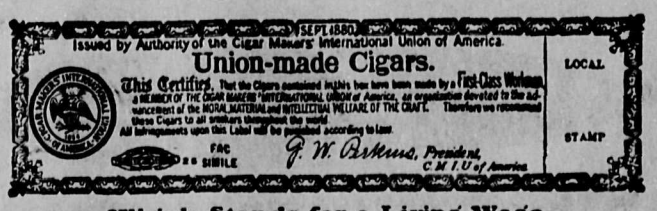
Comrade Davies bobs up with one from Toronto.

* * *

STUDY CAREFULLY.

Comrade G. Stewart's article on "The Fallacy of Compensation" in last week's Clarion (page three). Read and explain it to your fellow slaves. Subscribe for a weekly bundle, and you will then be in a position to take full advantage of such articles by marking them and giving the copy to your shop-mates to read.

Demand Cigars Bearing this Label



Which Stands for a Living Wage

Vancouver Local 357.

LONDON LETTER

Sir Christopher Furness has had another spasm. On Friday evening, in West Hartlepool, before a meeting of some 600 officials and workmen employed in his Wingate coal mine, County Durham, he slopped over with kindness when in the course of his remarks he made an offer to take his coal miners into a "gilt-edged" co-partnery scheme. It is about one of the rawest and most barefaced, gold brick swindles that ever one human being ever had the affrontery to try and perpetrate on another, and it is marvelous to think of how 600 workmen sat through it all without a murmur. These were his proposals:

One-quarter of the capital of the Wingate Coal Company, Ltd., to be acquired by the employees as their interest in the company. This sum is to be gradually accumulated by a 5 per cent. deduction from the miners' wages. This sum (£50,000 or about $250,000) would in the first place be borrowed, possibly from the Durham Miners' Union, provided the miners would be willing to lend it.

No employee will be allowed to continue in the service of the company for more than three months unless he is willing to become a co-partner and submits to a 5 per cent. deduction in wages.

Labor co-partners will be allowed to participate to the extent of their holdings in the ordinary profits of the company.

Control of the company's affairs are to continue in the hands of the board of directors, which will however be assisted (advised) by a colliery council composed equally of representatives of the directors and of the employees of the company.

This arrangement is to be "subject to the cardinal and supreme condition that, in acquiescing to it, the co-partners while accepting the hours, wages and other conditions of labor generally secured by the employees through their trade unions throughout the country, shall govern this compact, but agree to substitute, on the one part, for that barbaric instrument the strike, and on the other part that equally out of date instrument, the lock-out, conciliation by the colliery council. Should this council fail to settle the differences between the co-partners, arbitration by a court of representatives of employer and employeees shall be resorted to. This court of arbitration shall be presided over by a county court judge of this district or his nominee, who shall have the deciding vote and this court shall be regarded as the last resort or final arbiter for all matters in dispute.

In submitting this "beautiful dream' of co-partnership to his employees, Sir Christopher said: "I am here to-night to ask you to consider, with my partners and myself whether it will not be possible to carry our attitude of unity to another and higher stage. Never before has a body of pitmen had offered to them an advance in their status, so great a contact and an influence with their employers, so close. Never before has a body of pitmen, nay, any body of skilled workers, if you except the Hartlepool Co-partnery, had made to them a proposition so wide, so generous. I will send to every one concerned a verbatim copy of my address, so that each one can thoroughly consider my co-partnery offer. You can then discuss the matter amongst yourselves and appoint representatives to meet me."

After Mr. Furness finished his speech the meeting adjourned, as there were no questions asked by the assemblage, who doubtlessly were struck speechless by his magnanimous (?) offer or perhaps by his magnificent display of gall. Here is a man who actually invites the coal miners to tie up a quarter of a million dollars belonging to the union, so that they will be robbed of their fighting strength.

Then he asks them to deduct 5 per cent. from their already small wages to get the union's money back and leave their individual amounts in its place. If in three months' time a man cannot or will not do this, he gets the sack. Furness with a few of his colleagues, are to be supreme masters and have complete control over the co-partnery (?) though the miners are allowed to have an equal representation in a "colliery council" which only has advisory powers which the board of directors can reject if they see fit. And last when it comes to conciliation, the chief arbiter is to be a county judge or his nominee, men who would have no knowledge or sympathy for the coal miners whatsoever. It's certainly playing the flim-flam game with a vengeance, and it's up to the Durham Miners to let the Hon. Sir Christopher Furness know what they think of him and his loaded dice scheme.

Trouble is brewing in the coal fields of England, Scotland and Wales owing to the Miners' Eight Hour Act which comes into operation July 1st of this year. In anticipation of the law becoming operative, the coal mine owners of the United Kingdom are endeavoring to reduce their employees' wages, and all those nice conciliation or arbitration boards are failing one after another, as they are bound to do under the inevitable struggle between capital and labor. In the South Wales coal districts a strike or lock-out is expected over the proposed reduction in wages when the mine owners terminate the existing agreements with the unions, July 1st, and the same will most likely occur in Scotland, where the miners were asked to submit to a 6-pence reduction per day in wages. In Yorkshire the board is still sitting, but judging by the length of time it has been in session a deadlock seems to be in progress. This 8-hour law is really a 8½ to 9 hour law, as the miners have to use their own time in coming in and out of the mine, and the 8 hours' start when the miners begin working in the pit. Therefore it all depends upon the depth of the mine how long a miner has got to work. For the few minutes gained by this 8-hour law the miners are being asked to pay by the mine owners.

Despite the advent of summer, the Thames embankment still furnishes its daily quota of horrors. On Friday a city inquest was held on Frederick McChun, aged 27, a traveller's watchman, who died from starvation and neglect on the embankment. The police are kept busy every night awakening unfortunates on the embankment, to see whether they are dead or dying. They do not, however, use the electric ambulance to convey these unfortunates to the hospital or to the morgue, as it has been stated by the authorities that "it would cost £50 to disinfect the ambulance after it had been used."

How much longer will the Workers permit this to go on?

Yours for the Revolt,

ROBT. E. SCOTT.

A HINT TO LOCALS.

In getting out cards to advertise hall meetings, their backs should always be used to induce people to investigate the philosophy and aims of the Socialist movement. It is not sufficient merely to announce that so-and-so is to speak in such-and-such a hall on a certain date. To make the meeting a success, the speaker's ability as a lecturer should be described, or the importance of his subject amplified, or quotations made from the utterances of famous people showing the necessity of understanding Socialism, or a few interesting facts and figures given that will compel people to sit up and think. Advertising that does not awaken in people the desire to hear a certain man or to find out what Socialists are fighting for, is of little or no value. Hence, in all dodgers, cards and newspaper advertisements an attempt should be made to ATTRACT people to the hall, to get them reading our literature, to provoke them into discussing our claims with their acquaintances. W. R. S.

UNEMPLOYMENT: THE SOCIALIST VIEW

(Continued from Page 2)

istence of like unemployment abroad, the journalistic and pedagogic prostitutes who spread the fustian broadcast, conveniently forget to tell us that strikes are as common in other capitalist-ruled countries as in this, and that British workmen have fallen so low that their masters, British and foreign, have been able to send them to blackleg against their fellow workers at Hamburg, Antwerp, New York, and elsewhere.

In times of industrial depression the apologists for the present social order have to provide some old makeshift explanation, and we find them indulging in the wiles of the astrologers in the manner of Prof. Stanley Jevons. Behold 'tis the spots on the sun, they say, claiming that these cause bad weather and consequent poor crops, carefully ignoring the fact that heavy crops may spell the opposite of prosperity.

Other soothsayers, when hard up for an explanation, demonstrate their faith in the worker's gullibility by pointing to what is evidently a mental reflex of the material condition. So, there is "lack of confidence," they insinuate; and indeed there is. But it does not suffice to explain why goods cannot be sold while millions are in need of those goods. For indeed such is the outstanding feature of crisis as far as the workers are concerned.

The truth is, that in times of industrial crisis, the existing order with its upper and under dogs, capitalists and wage-workers, is more and more seen to be upon its defence. For in view of the workers growing understanding, the masters must find lying excuses and false explanations, such red herrings as may throw the workers off the track, that leads to their emancipation. At all costs the workers must be kept from following the Socialist line of thought and of action, in order that the evil day when our masters shall lose their power to grow fat by exploiting and starving the workers, may be averted. Hence the misrepresentation, confusion and downright lies taught to the workers through the school, pulpit, platform, and above all, through the press.

The Socialist Explanation.

The solution of the problem of unemployment and of poverty must be sought in the economic structure of society. That is to say, we must understand the methods and conditions by and under which the indispensable food, clothing and shelter, machinery, etc., are produced and distributed.

These things that we call wealth are only produced by working men and women applying their labor-power (working energy) to the raw material provided by nature. Briefly, the members of the working class produce the wealth of civilized countries. But they do not control that wealth when produced. Why? Because the other and smaller part of society, the idlers, the rich, the capitalist class, have possession of the raw materials provided by nature, to-wit, the land; and also of that which is equally indispensable to modern social life, namely, the instruments of production, and of distribution, the factories, machinery, ships, railways, etc. To work and get a living, our class, the workers, have to ask permission from the other class, the capitalists, to be allowed to use the land, machinery, etc. This permission (i.e., employment) the owners only grant upon condition that the workers shall accept a sum of money called wages, equal in value to but a fraction of the value of their product. Over and above this, and, allowing for the replacing of the raw materials, machinery, etc., used in the process of production, the workers also create for the capitalists a SURPLUS VALUE that is commonly divided up under the names of rent, interest and profit.

The share of the value of their product that the workers get, namely, their wages, is roughly estimated as averaging about one-third in this country, and about one-fifth in the United States.

It is thus seen that by far the greater part of the useful things the workers make are appropriated by the non-workers and that this occurs because these idlers monopolize the land and essential tools of production, the use of which men must have in order to produce the necessaries and comforts of life, and thereby maintain themselves and their dependents.

But how are wages kept so low and profits so high? In this way. With the aid of the continued improvement of tools, better machinery, by speeding up, and by the elimination of waste, the wealth produced per worker is ever on the increase; while wages are kept down to the amount of goods necessary to insure an efficient and continued supply of labor-power, by the competition among the workers for permission to use the means of production, in other words, by the competitive struggle for jobs. Consequently the difference between the value of the worker's product and the wages he gets, is ever on the increase.

But how are the workers kept competing? Here we discover the essential part played by the out-o'-works in the economy of capitalism. These finding themselves without the necessaries of life are compelled to hawk their working energy at the factory door, and can only have a job upon condition that they insure to their purchaser a higher profit than some other worker. Without this permanent oversupply of workers the capitalists would be unable to keep wages down to the subsistence level, and would lose thereby, not only a very large portion of the profits they now take, but would also lose the cheap labor-power so indispensable to capitalist competition. And even if it were possible to get a great reduction in the army of the unemployed, its effects would be quite temporary, as new machinery and machine improvements which cannot now be profitably used, owing to low wages, could then come into operation and by diminishing the number of workers required, would quickly restore the army of out-o'-works to its former numbers.

Good and Bad Times.

The periods of depression and of so-called prosperity are simply the alternative expansion and contraction of exchange, due to the anarchy in capitalist production. When after a depression there develops a stronger demand for commodities the prospects of larger profits tempt our masters to increase production and finally to allow the industries to run at full pressure. Here King Capital's royal reserve, otherwise the "out-o'-works", are seen in another important role, that of providing the extra supplies of the commodity, labor-power, required to fill the factories in times of industrial boom.

King Providence blesses the workers with "good times."

But since the many competing capitalist concerns are quite unable (owing to the planlessness of general production) to estimate the power of the markets to absorb the products, they overreach themselves in the mad rush to realize the greatest possible profit and so glut the markets with goods that much of these find no purchasers. For while in so-called good times more workers are employed and their consumption of goods is consequently greater, still they are, of course, in view of the nature of wages, quite unable to buy back their own products. Neither can the capitalist, for their continued existence as a capitalist class depends upon accumulation of further capital. The factories and warehouses overflow with products that cannot be disposed of, prices fall, creditors press for payment. All would hold their property in the commodity least liable to fluctuation, namely, gold; hence the rush on the banks, financial crisis and panic. Payments diminish and crash follows crash; production slackens on all sides and workers are thrown out of employment in thousands. Misery is intensified and we have "bad times." In reality but an intensification of the normal poverty-stricken condition of the wage-workers. Precisely when the workers have produced wealth in abundance are they rewarded by greater wretchedness.

And here come in the various proposals, both fraudulent and sincere, to mitigate the distress or to cure the evil: charity, the "right to work," the "eight-hour day," national and municipal provision of work, etc., ad nauseum.

When it is clearly understood, that, as shown above, the wage-workers, the unemployment and misery is indispensable to the capitalists, luxury and mastership, then also it is seen how utterly inadequate and abortive are all the palliatives asked for and pretended reforms obtained.

Mere palliation assumes the capitalists still in full possession of political power and consequently in a position to maintain their interests, that is to say, able to keep the workers unemployed and wretched.

Therefore, short of the social revolution, that is—the workers organizing politically and economically for the overthrow of the capitalists, raising themselves from the slave position of commodities, bought and sold in the labor market, to the condition of free co-operators in Socialist republic—the workers have nothing to expect but the continuation of their misery and indeed its progressive intensification.

Economic progress ensures that; with its concentration of industry in fewer hands, the consequent elimination of waste and its use of so-called labor saving, but really wages saving machinery. The cabmen, busmen, railway employes and many another category of workers are learning that.

The lesson is clear then; in order that one class, the working men and women shall at last get security and happiness in life, they must make it impossible for anyone to divorce them from their means of livelihood. This involves the workers getting the control of industry; in other words the realization of the object of the Socialist Party of Great Britain is "THE ESTABLISHMENT OF A SYSTEM OF SOCIETY BASED UPON THE COMMON OWNERSHIP AND DEMOCRATIC CONTROL OF THE MEANS AND INSTRUMENTS FOR PRODUCING AND DISTRIBUTING WEALTH BY AND IN THE INTEREST OF THE WHOLE COMMUNITY."

Such a social organization, with its economic use of the labor of all able-bodied adults results in the production of the necessaries and comforts of life in such increased quantities as to allow of the satisfaction of all reasonable needs and at the same time permits the enjoyment of ample leisure, individual development and learning to all its members. Such a social system is Socialism. And the fitting instrument of its realization is the Socialist Party of Great Britain, whose members now invite their fellow working men and women to consider its declaration of principles, and then to muster with them under its banner for the conquest of political and industrial control, "that a speedy termination may be wrought to the system that deprives them of the fruits of their labor, that poverty may give place to comfort, privilege to equality and slavery to freedom."—Published by the S. P. of G. B.

PLATFORM

Socialist Party of Canada

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

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

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

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

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

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

Therefore, we call upon all workers to 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.

DON'T BE A SOCIALIST

unless you know WHY you are one. The cause of Socialism has been tremendously injured and retarded by the ignorance of those who talk and write about it without a proper understanding of its principles. The foolish notion of "dividing up" and the story of the "Irishman's two pigs" come from this source. The capitalist writer and the speakers deliberately misrepresent our principles, but if every comrade thoroughly understands Socialism, it will hasten the coming of liberty for all.

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(In the Original Documents--Translated)

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